

Written in the Stars: On the Origins of Writing

“The association of the heavenly bodies with certain deities seems to go back to the very beginnings of Mesopotamian civilization and persists as well to the end.”¹

“Such is the nature of Sumerian, of course, that even apparently straightforward names are open to multiple interpretations.”²

“There can perhaps be no more striking proof of the power and popularity of astrological beliefs than the influence which they have exercised over popular language. All modern idioms preserve traces of it, which we can no longer discern save with difficulty, survivals of vanished superstitions. Do we still remember, when we speak of a martial, jovial, or lunatic character, that it must have been formed by Mars, Jupiter, or the Moon...that it is one of these ‘*astra*’ which, if hostile, will cause me a *disaster*?”³

Ancient Mesopotamia is justly renowned as the birthplace of astronomical science. Not surprisingly, Sumerian and Akkadian terminology describing the respective celestial bodies has long formed an important database for those researchers investigating the astral origins of ancient religion and mythology. While conventional scholarship would have us believe that everything is relatively straightforward with regards to the stellar terminology employed in the early Sumerian script, the real story is dramatically different and much more interesting. In the present essay, we will examine a number of early logograms and words for clues to the recent history of the solar system.

According to current best estimates, writing is believed to have originated in the latter half of the fourth millennium BCE (circa 3500-3100), most likely in the ancient Near East and Egypt. At Uruk, an early urban center in Southern Mesopotamia, the rudimentary beginnings of an early form of writing were unearthed in 1912. It is the proto-script from Uruk that later gave rise to the full-blown writing system of the early Sumerians.⁴

¹ F. Rochberg, “Heaven and Earth,” in S. Noegel et al eds., *Prayer, Magic, and the Stars in the Ancient and Late Antique World* (University Park, 2003), p. 174.

² A. George, *House Most High* (Winona Lake, 1993), p. 62.

³ F. Cumont, *Astrology and Religion Among the Greeks and Romans* (New York, 1912), p. 166.

⁴ D. Schmandt-Besserat, *When Writing Met Art* (Austin, 2007); J. Cooper, “Babylonian Beginnings: The Origin of the Cuneiform Writing System in Comparative

The earliest script of the Sumerians, like those from ancient Egypt, China, and Mesoamerica, was pictographic in nature (The Sumerian script is known to have had slightly more than 900 such pictographic symbols).⁵ In such systems each particular graph or logogram originally represented a single word or concept, typically a familiar object in the natural world. In most cases the natural referent is easily recognizable; i.e., the word for “head” or “foot/to walk” is simply a picture of a human head or foot. In other cases, however, there remains some uncertainty about the precise nature of the natural referent in question. Consider the pictograph depicted in Figure one, commonly thought to depict the sun rising over a hillock, transcribed UD or u₄ and denoting “sun,” “day,” and “light.”



Figure one

It is obvious at once that this sign hardly represents a straightforward depiction of the familiar Sun. Indeed, leading Sumerologists are divided over whether it represents the rising sun or the waxing moon! Witness Kurt Jaritz’s commentary on this glyph in his dictionary of Sumerian pictographs:

“The pictograph doubtless has reference to the sun rising—between hills (?)—hardly, however, the waxing crescent [as proposed by Deimel in SL II: 722] (because of the meanings), hence also the root meaning ‘sun, day, bright light, white’. The semasiological way to the storm is not recognizable.”⁶

Perspective,” in S. Houston ed., *The First Writing: Script Invention as History and Process* (Cambridge, 2004), pp. 71-99.

⁵ N. Postgate, T. Wang & T. Wilkinson, “The Evidence for Early Writing: Utilitarian or Ceremonial?” *Antiquity* 69 (1995), pp. 459-480.

⁶ K. Jaritz, *Schriftarchaeologie der altmesopotamischen Kultur* (Graz, 1967), p. 116. “Das Ub. ist zweifellos die—zwischen Hügeln (?)—aufgehende Sonne, kaum (wegen

As noted by Jaritz, the logogram UD denotes “storm” as well as “sun,” a puzzling extension of meaning if the present Sun served as the original celestial referent. To make matters even more confusing, when translating early Sumerian texts scholars must deduce which one of these two radically different meanings is best suited for a particular passage based upon its context in the document in question. For example, if the Sumerian text is describing the glorious epiphany of Utu, the Sumerian sun-god, a translation “sun/light/day” would seem to be called for: “When dawn was breaking, when the horizon became bright, when the little birds, at the break of dawn, began to clamour, when Utu had left his bedchamber...”⁷ Yet if the Sumerian text is describing a cosmic disaster involving thunder and flooding, a translation akin to “storm” seems warranted. The Sumerian Deluge story, for example, describes the extraordinary cataclysm as UD-like:

“The devastating flood was leveling (everything). Like a great storm it roared over the earth, who could escape it?”⁸

While translating these two particular passages might seem relatively straightforward, complications arise when Sumerian hymns portray the sun god’s epiphany as accompanied by thunder and lightning.⁹ Consider the following passage celebrating Utu: “The lord, the son of Ningal...thunders over the mountains like a storm [ud-gin₇].”¹⁰ In other early hymns the luminosity of the ancient sun-god is likened to lightning: “Utu, your sacred year shining brightly from the horizon like lightning

der Bedeutungen) hingegen die wachsende Mondsichel [as proposed by Deimel in SL II: 722], daher auch die Gb. ‘Sonne > Tag, hell licht weiß’. Der semasiologische Weg zu Sturm ist nicht erkennbar.” Translation courtesy of Rens van der Sluijs.

⁷ Lines 47-49 from “Gilgameš, Enkidu and the nether world,” *ETCSL*.

⁸ Lines 107-108 as translated in Y.S. Chen, *The Primeval Flood Catastrophe* (Oxford, 2013), p. 60.

⁹ C. Woods, “At the Edge of the World: Cosmological Conceptions of the Eastern Horizon in Mesopotamia,” *JANER* 9:2 (2009), p. 186 observes: “In the cosmological conception...the Sun-god, Utu-Šamaš, scales the eastern mountains in his daily ascent and emerges through the gates of heaven in a thunderous event that ushers in a new day.”

¹⁰ Line 28 from “A hymn to Utu (Utu B),” *ETCSL*.

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Comment [1]: [ud zal-le-da]

flashes [^dutu an-ur₂-ta gir₂-gir₂-gin₇, mu-ku₃-zu kar₂-kar₂].”¹¹ Far from being isolated examples of figurative language run amok, Sumerian descriptions of the prototypical “sunrise” routinely emphasize its tumultuous nature: “As my king [Utu] comes forth, the heavens tremble before him and the earth shakes before him.”¹² Now I ask: Does this sound like a realistic description of the modern experience of sunrise? In what sense is the Sun’s familiar appearance along the eastern horizon ever accompanied by the shaking of heaven and earth? More to the point of the present monograph: How, upon reading such passages, are we to determine which of the two senses of UD, “sun” or “storm,” best suits the intended meaning of the hymn’s author?

Sumerian hymns describing the so-called Storm-god are equally problematic. In ancient Mesopotamia, as throughout the ancient Near East in general, the Storm-god was denoted simply with the pictograph UD, or u₄.¹³ This circumstance alone hints at the fundamental affinity between the archaic “sun-god” and “Storm-god.” The fact that Akkadian *umu* and Hebrew *yôm* share the same dual meanings of “sun/day” and “storm” points to the same conclusion.¹⁴

How is it possible to explain this curious confluence of terminology with respect to the Sumerian concept of UD, whereupon (to our mind) two diametrically opposed meteorological phenomena—i.e., the Sun and the Storm (or lightning)—are seemingly united and described by the same logogram? A satisfactory answer to this question is not only a priority, it has the potential to inspire a revolution in Sumerian studies and shed some much-needed light on the extraordinary recent history of our solar system.

¹¹ J. Polonsky, *The Rise of the Sun God and the Determination of Destiny in Ancient Mesopotamia* (2002), p. 187, citing Ni. 1094 I 2-4. Note: This is a dissertation presented to the University of Pennsylvania.

¹² Lines 13-14 from “A hymn to Utu (Utu B),” in J. Black et al, *The Electronic Text Corpus of Sumerian Literature* (<http://www-etcsl.orient.ox.ac.uk/>) (Oxford, 1998). Hereafter *ETCSL*.

¹³ A. Green, *The Storm-God in the Ancient Near East* (Winona Lake, 2003), pp. 131ff.

¹⁴ M. Saebo, “yôm,” in G. Botterweck, H. Ringgren & H. Fabry eds., *Theological Dictionary of the Old Testament*, Vol. 6 (Stuttgart, 1990), p. 13. See also P. Steinkeller, “On Stars and Men,” in A. Giamto ed., *Biblical and Oriental Essays in Memory of William L. Moran* (Jerusalem, 2005), p. 45.

A decisive clue is provided by ancient Mesopotamian artworks, wherein images of the “sun-like” objects are commonplace in the earliest periods (5000-2000 BCE). A representative example of solar iconography is depicted in figure one.¹⁵ Here the ancient sun is depicted as a circular disc with an eight-rayed star inscribed in its center.



Figure One

Now consider the image depicted in figure two: It shows what can best be described as a trident-formed or thunderbolt-like object set within the center of the solar disc.¹⁶ The fact that the trident/thunderbolt form is set within an upturned crescent, as is the eight-rayed star in figure one, confirms the inherent relationship between the two images.



¹⁵ Adapted from B. Teissier, *Egyptian Iconography on Syro-Palestinian Cylinder Seals of the Middle Bronze Age* (Fribourg, 1996), figure 111.

¹⁶ *Ibid.*, figure 107. Figure 113 offers an analogous image.

Figure Three

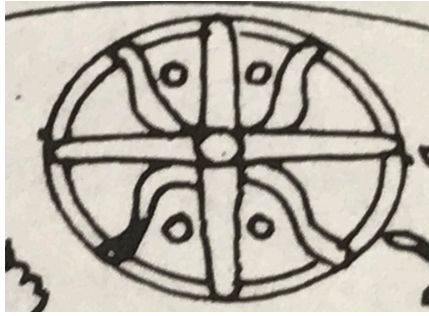


Figure Four

A very similar image is presented in figure four.¹⁷ This particular image depicts a four-pointed star set within the center of the so-called solar disc—which star itself is ubiquitous in ancient rock art and early astral iconography—with four wavy streamers emanating outwards. Equally distinctive here are the four dots that accompany the thunderbolt-like object set within the center of the solar disc.¹⁸

Figure five, finally, offers a classic example of the Storm-god hurling his thunderbolt/lightning from ancient Assyria.¹⁹ The resemblance of the god's three-pronged thunderbolt to the three-pronged form set in the center of the solar orb is evident at once.²⁰

¹⁷ Figure 12 in M. Mellink, "Rivers in Anatolian Art?," in D. Meijer ed., *Natural Phenomena* (Leiden, 1992), p. 211.

¹⁸ According to Anthony Peratt, "Characteristics for the Occurrence of a High-Current, Z-Pinch Aurora as Recorded in Antiquity," *IEEE Transactions on Plasma Science* 31:6 (2003), pp. 1192-1214 the dots represent telltale signs of synchrotron radiation, a hypothesis he has supported through high-density discharge experiments at Los Alamos lab in New Mexico.

¹⁹ Adapted from figure 73 in A. Vanel, *L'iconographie du dieu de l'orage* (Paris, 1965), p. 185.

²⁰ See also the discussion in D. Talbott & W. Thornhill, *Thunderbolts of the Gods* (Portland, 2005), pp. 52-56, where Peratt's research is discussed in great detail with regards to various thunderbolt images.



Figure Five

Apart from artistic [license](#), there is only one logical explanation for this evidently purposeful superimposition of meteorological imagery: The ancient sun-god was fundamentally identical to the ancient Storm-god and, as such, had nothing whatsoever to do with the current solar orb, however this fact is to be explained from the vantage point of modern astronomy.

Enlil

The Sumerian god Enlil offers a classic example of the Storm-god in many respects.²¹ If, in the “Song of the Hoe,” Enlil is described as the principal force behind the organization of the cosmos and the creation of man, in the *Curse of Agade* he appears as a terrifying agent of wanton destruction:

“The roaring storm that subjugates the land entirely, the rising [deluge](#) that cannot be confronted.”²²

The phrase translated as “roaring storm” here is ud te-[es](#).

²¹ Y.S. Chen, *The Primeval Flood Catastrophe* (Oxford, 2013), observes, p. 210: “What is unmistakable, though, is that the storm imagery is intimately associated with Enlil more than any other deity.”

²² Lines 149-150 in “The cursing of Agade,” ETCSL.

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Comment [2]: Artistic license, in any case, can scarcely be imagined in the present case, wherein the artists were striving to depict the greatest gods of their pantheons, presumably as accurately as possible.

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Comment [3]: a-ma-ru

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Comment [4]: “to roar, resound, thunder” (274)

The Cylinder of Gudea celebrates the god in similar fashion: “Enlil’s flood storm, who has no opponent.”²³

Like other Storm-gods throughout the ancient Near East, Enlil is specifically described with the epithet UD. Yet even here there is some ambivalence about whether the term is best translated as “storm” or “sun” in early hymns to the aerial god. Thus, in one hymn, the Sumerian king Shulgi introduces Enlil as follows: ^den-lil₂ ud e₃, “Enlil, the beaming light.”²⁴ Yet the phrase in question could be translated as “Enlil, the rising Sun” with equal justification, insofar as e₃ is the most common term used to describe the sun’s appearance at daybreak.²⁵

The same king elsewhere invokes Enlil with the epithet u₄-ti.²⁶ Jacob Klein, in his translation of Shulgi’s text, renders the phrase somewhat colorlessly as “invigorating light.”²⁷ The *ETCSL* translates Enlil’s epithet as “life-giving light.”²⁸ Reading such bland translations, one would never guess that an awe-inspiring celestial power was being described! Yet the very fact that the same god is invoked as a “perfected heavenly star” (mul-an šu-du₇-a) several lines earlier should leave little doubt about the celestial basis of the language in question, hitherto almost completely ignored by the translators.²⁹ Indeed, in his commentary on this particular passage Klein seemingly goes out of his way to deny the obvious interpretation: “Although Enlil is not an astral deity, he is characterized here as ‘a perfected heavenly star,’ to illustrate his divine splendor (ni-gal).”³⁰

It is our opinion that Klein has the true situation exactly backwards: Enlil was described as having a divine splendor precisely *because* he was conceptualized as an awe-inspiring

²³ Lines 630-631 from “The building of Ningirsu’s temple (Gudea, cylinders A and B),” *ETCSL*.

²⁴ Line 1 from “A dedication of a statue (Shulgi V),” *ETCSL*.

²⁵ J. Polonsky, *The Rise of the Sun God and the Determination of Destiny in Ancient Mesopotamia* (2002), PhD Dissertation for the University of Pennsylvania, p. 179.

²⁶ Line 6 from “An adab to Enlil to Shulgi (Shulgi G),” *ETCSL*.

²⁷ J. Klein, “The Coronation and Consecration of Sulgi in the Ekur (Sulgi G),” in M. Cogan & I Eph’al eds., *Ah, Assyria: Studies in Assyrian History and Ancient Near Eastern Historiography Presented to Haym Tadmor* (Jerusalem, 1991), p. 303

²⁸ Line 6 from “An adab to Enlil to Shulgi (Shulgi G),” *ETCSL*.

²⁹ Line 4 from “An adab to Enlil to Shulgi (Shulgi G),” *ETCSL*.

³⁰ J. Klein, *op. cit.*, p. 306.

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Comment [5]: Halloran, 263: “to embellish; to assume the correct position.” PSD: “To equip oneself perfectly.” Also “to complete, perfect.” Likely related to “hold in the hand.” (su-du8)

“sun-like” astral deity! The earliest Sumerian gods were celestial bodies, after all, as evidenced by the fact that the logogram for deity depicts a star.³¹ Thus it is that the Sumerian sun-god was specifically described as enveloped in the ni-gal: “Utu on the horizon, clad in awesome luminosity” [^dutu an-ur₂-ra ni₂-gal gur₃-ru-de₃]. The ni-gal itself, properly understood, was a wholly celestial phenomenon associated with stellar gods like Utu, Enlil, and Inanna and only later co-opted by Sumerian kings aspiring to emulate their beloved gods.³²

Sun, Star, or Wind?

Enlil is intimately associated with the natural phenomenon of “wind.” Indeed, some scholars have interpreted his name as denoting the “Lord of the Wind” (see below).³³ While there is some truth to this interpretation, there is no getting around the fact that the god was, in origin, a celestial phenomenon—specifically, an awe-inspiring star or “sun” of a decidedly *extraordinary* nature. Compelling evidence that such was indeed the case comes from the recent discovery of an archaic cuneiform system of writing that apparently operated alongside the more familiar Sumerian system. Commonly known by the name UD.GAL.NUN after the writing of the god Enlil’s name in the system, it is attested already during the Fara period (2600 BCE) and apparently persisted for thousands of years. Although much about the origins and workings of the archaic script remains obscure, it is known that the pictograph UD replaced the AN sign entirely, assuming the latter’s meanings while supposedly losing the semantic connections traditionally associated with the UD pictograph in the Sumerian language.³⁴

The AN pictograph is an eight-pointed star and serves to denote not only the concept “Heaven” but also the god An himself, the latter celebrated as the “King of the Gods” in

³¹ K. Szarzynska, “Cult of the Goddess Inana in Archaic Uruk,” *NIN* 1 (2000), p. 10: “The sign of star read an or dingir was written primarily only before the names of astral deities, and was read as a first element of their names.”

³² See the discussion in S. Aster, *The Unbeatable Light* (Münster, 2012), pp. 22, 112.

³³ T. Jacobsen, *Toward an Image of Tammuz* (Cambridge, 1970), p. 31. See also A. Green, *op. cit.*, p. 37.

³⁴ I. Finkel, “Strange Byways in Cuneiform Writing,” in A. de Voogt & I. Finkel eds., *The Idea of Writing* (Leiden, 2010), pp. 11-12.

Sumerian tradition.³⁵ The same pictograph was also employed as a determinative for the concept “god” (DINGIR) in the archaic Sumerian script, thereby supporting the hypothesis that the earliest Sumerian gods were astral in nature.³⁶ In the UD.GAL.NUN script, however, the UD sign was substituted for AN in order to denote the concept DINGIR:

“Still poorly known, specialists call it UD.GAL.NUN, after the writing of the god Enlil’s name in the system. The sign UD is used instead of the determinative DINGIR, GAL instead of EN, and NUN instead of LIL. Its principles seem to be clear. It is an extreme use of the rebus principle. Instead of writing the name of the god in its usual way, ⁴En.lil, it is written with other signs, UD.GAL.NUN. Those have been given the needed values for the occasion, at the same time as they constitute a type of commentary. By spelling out the name of the god in this way, they identify him as ‘Light, Great Prince.’”³⁷

It stands to reason, based upon its substitution for the AN/DINGIR sign in the UD.GAL.NUN script, that the Sumerian scribes understood perfectly well that the UD pictograph, like AN itself, originally described a celestial body—specifically, a “sun-like” star or planet capable of generating spectacular storms. If so, the writing UD.GAL.NUN likely identifies Enlil as “God/Sun/Star, Great Prince.” The fact that the Sumerian sun-god Utu was early on denoted by the epithet NUN, “Prince,” lends additional support for this interpretation.³⁸ Be this as it may, the evidence provided by the writing of Enlil’s name in the UD.GAL.NUN script complements and reinforces that provided by early Sumerian texts, wherein Enlil was regularly described by the epithet UD.

The Lord of the Wind

³⁵ Lines 13-15 from “A prayer for Samsu-iluna (Samsu-iluna E),” ETCSL.

³⁶ K. Szarzynska, “Cult of the Goddess Inana in Archaic Uruk,” *NIN* 1 (2000), p. 10: “The sign of star read an or dingir was written primarily only before the names of astral deities, and was read as a first element of their names.”

³⁷ J. Glassner, *The Invention of Cuneiform* (Baltimore, 2003), pp. 162-163.

³⁸ Utu’s temple at Sippar was known as E-nun-ana, “House (of) the Heavenly Prince.” See G. Selz, ““The Tablet with ‘Heavenly Writing’, or How to Become a Star,” p. 59.

Enlil's name is typically thought to be composed of the two logograms en, "lord," and lil₂, conventionally rendered "wind."³⁹ Insofar as the usual Sumerian word for wind was IM (see below), it would appear possible that lil₂ might have a slightly different meaning. Indeed, Jean Bottéro has suggested that the term originally had reference to the space between heaven and earth, the latter region being explicitly associated with Enlil's singular act of creation, wherein he separated heaven and earth: "We have to understand with this term [lil₂] something like the atmosphere, the space that separates heaven from earth."⁴⁰ Piotr Steinkeller, on the other hand, translates the god's name as "Lord-Ghost," understanding the noun lil₂ as "ghost, haunting spirit."⁴¹

Given his archaic status as the Storm-god par excellence, and his singular role in the Sumerian account of Creation recounted in the "Song of the Hoe," it behooves us to inquire further into the original nature of the cosmic power identified as Enlil. In order to gain a proper understanding of the Sumerian god in question, it is essential that we come to grips with the Mesopotamian concept of "wind."

It is a curious fact, first discovered by Knut Tallqvist many years ago, that cultures around the globe identified the four winds with the four cardinal directions.⁴² Such was the case in ancient Mesopotamia, where wind was conceptualized as a celestial phenomenon extending to the four quarters of the universe:

"Sumerian *im*, Akkadian *šaru*, und Hebrew *ruah*, die alle eigentlich Wind aber auch Weltgegend bedeuten, nhd. *Windstrich*, Swedish *väderstreck*, Finnish *ilmansuunta* (eig. 'Lufttrichtung'), English '*quarter of the wind* oder *the four winds*...und French *aire de*

³⁹ J. Halloran, *Sumerian Lexicon* (Los Angeles, 2006), p. 158. F. Wiggerman, "Mythological Foundations of Nature," in D. Meijer ed., *Natural Phenomena* (Amsterdam, 1992), translates the name as "Lord Ether."

⁴⁰ J. Bottéro, *Mesopotamia: Writing, Reasoning, and the Gods* (Chicago, 1992), p. 233.

⁴¹ P. Steinkeller, "On Rulers, Priests, and Sacred Marriage," in K. Watanabe ed., *Priests and Officials in the Ancient Near East* (Heidelberg, 1999), p. 114.

⁴² K. Tallqvist, "Himmelsgegenden und Winde," *Studia Orientalia* II (1928), pp. 105-185.

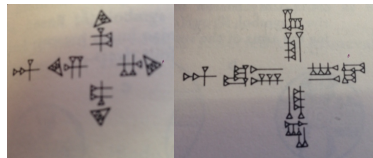
vent bezeugen endlich, dass Himmelsgegenden und Winde im Zusammenhang mit einander stehen.”⁴³

The Sumerian pictograph for “wind,” transcribed IM, depicts a diamond-shaped object with four arrow-like forms projecting outwards to the four different directions (see Figure two).



Figure two

It is also significant, as Talbott pointed out in *The Saturn Myth*, that the cuneiform signs for the Akkadian words for “wind” and “storm-wind”—*šaru* and *mehu*—also present a cruciform structure (see Figure 3). Analogous conceptions are also attested in Old Europe. Thus, the Baltic symbol for wind also depicts a cruciform structure (see Figure 4).⁴⁴



šaru **Figure three** *mehu*

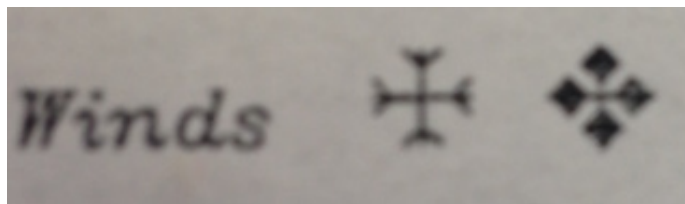


Figure four

⁴³ *Ibid.*, p. 106.

⁴⁴ Adapted from V. Straizys & L. Klimka, “The Cosmology of the Ancient Balts,” *JHA* 28 (1997), p. 66.

Given Tallqvist's finding that the four winds were commonly associated with—indeed, identified with—the four directions, the most natural interpretation of the IM-graph would regard it as a relatively realistic, albeit a schematic, depiction of the four winds. Now here is a belief-system that will not be readily explained by reference to the familiar natural world. In what sense is it possible to explain the fact that ancient skywatchers the world over would conceptualize an invisible force like the “wind” as a cruciform structure connected with the four world-directions?

Equally difficult to explain is the widespread idea that the four winds emanated from the locus of the sunrise. This belief-system is well attested in ancient Mesoamerica, as reported by the Spanish friar Bernardino de Sahagún:

“That which was known as [the wind] was addressed as Quetzalcoatl. From four directions it came, from four directions it traveled. The first place whence it came was the place from which the sun arose, which they named Tlalocan.”⁴⁵

The Mesoamerican idea that the sun arose from the very place associated with the four directions and four winds finds a close parallel in ancient Mesopotamia. Thus it is that an Akkadian name for the place of the sunrise was *kippat tubuqat erbetti*, literally “circle of the four corners.”⁴⁶ Such epithets are destined to remain elusive to modern scholars looking to the familiar heavens for guidance.

Yet if we take our cue from certain early Mesopotamian cylinder seals an obvious solution to this archaic crux presents itself, as first proposed by David Talbott in 1980. Consider the image depicted in Figure six, commonly believed to represent the present Sun.

⁴⁵ B. Sahagún, *Florentine Codex: Book 7* (Sante Fe, 1953), p. 14.

⁴⁶ C. Woods, “At the Edge of the World: Cosmological Conceptions of the Eastern Horizon in Mesopotamia,” *JANER* 9:2 (2009), p. 186.

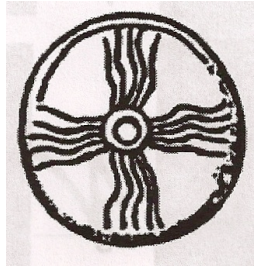


Figure six

Given the fact that analogous images can be found around the globe, often in prehistoric (i.e., Neolithic) contexts, it is difficult to deny that they encode some celestial reality, whether a temporary apparition or, more likely, a sustained stellar phenomenon of some sort, such as a particularly spectacular nova or conjunction of planets. Granted this proposition, can it be doubted that a prehistoric skywatcher, upon beholding such a celestial apparition, would conceptualize the four radiating streamers as four “streams” of water or as four “winds” extending to the four corners of the universe? To merely pose the hypothetical question is to know the answer: The interpretation of the four radiating streamers as four winds would not only be perfectly natural and rational, it would be almost certain to follow.

The fact that such “solar images” predate the origins of the Sumerian script is of fundamental importance for the hypothesis advance here, for it is doubtless such archaic artworks and symbols that the early Sumerian scribes would presumably have drawn upon in selecting suitable pictographs to illustrate their most important ideas and belief-systems.⁴⁷ Now that we have a bit of background on ancient Mesopotamian conceptions of wind, we return to the curious traditions surrounding the Sumerian god Enlil.

The Arrows of Life

As noted earlier in a discussion of Enlil’s epithet *u₄-ti*, one of the earliest Sumerian glyphs was TI, a pictograph denoting the weapon “arrow” (see Figure seven).

⁴⁷ J. Cooper, “Babylonian Beginnings: The Origin of the Cuneiform Writing System in Comparative Perspective,” in S. Houston ed., *The First Writing: Script Invention as History and Process* (Cambridge, 2004), p. 77.

Interestingly enough, the same glyph was also known to denote “life.” How, then, are we to account for the semantic connection between the concepts of “arrow” and “life”?



Figure seven

It is the unanimous opinion of Sumerologists and linguists everywhere that the example in question offers an exemplary illustration of the so-called rebus principle, whereby one particular pictograph/logogram eventually comes to determine an originally unrelated word or concept simply because of an arbitrary resemblance of sound between the two words. Barry Powell’s opinion here may be taken as representative of modern scholarship:

“The sign for arrow [Sign deleted], which in Sumerian is called TI with the value /ti/, is used to represent the unrelated but phonetically similar Sumerian word /til/ meaning ‘life’ and /ti/ meaning ‘rib’ through the rebus.”⁴⁸

According to the conventional view, as accurately summarized by Powell, there is no inherent logical or historical connection between the concepts of “arrow” and “life.” At first sight, this interpretation makes perfect sense, for what natural circumstances could conceivably produce a logical (or semantic) connection between a concrete weapon bringing “death” and an elusive, non-substantial concept like “life”?

It is often claimed that the rebus principle provided the historical impetus for the development of phonetic writing: “The basis of phonetic writing is rebus, the use of a sign to represent a homonym or near homonym.”⁴⁹ As evidence for the claim that the rebus principle best explains the semantic range associated with the logogram TI,

⁴⁸ B. Powell, *Writing: Theory and History of the Technology of Civilization* (Oxford, 2012), p. X.

⁴⁹ J. Cooper, “Babylonian Beginnings: The Origin of the Cuneiform Writing System in Comparative Perspective,” in S. Houston ed., *The First Writing: Script Invention as History and Process* (Cambridge, 2004), p. 89.

scholars point to an archaic text from Jemdet Nasr (circa 3000 BCE) wherein the god Enlil is mentioned alongside an arrow. Adam Falkenstein, the original discoverer of the text in question (1926-1928), suggested that it offered conclusive evidence of phoneticism. Jean Bottéro has offered a particularly lucid summary of the archaeological discovery and issues at hand:

“The only certain information that we have with regard to it [i.e., the development of phoneticism], and it is an important one, is a very telling sequence of three ‘pictograms’ on one of the tablets in question... We have good reason for interpreting the first two signs as the traditional name of the highest Sumerian god: en.lil... written here lil.en, and this is followed by the sign that represents an *arrow*. Now it is known that in the classical script this last sign in its cuneiform shape, read ti, is often used to denote *life*, its homophone in Sumerian. We also know that in the anthroponymic tradition of Mesopotamia (where the proper names are most often pious exclamations of the type *This-god-is-my savior!*...) the use of the concept of ‘life’ attached to a divine name is extremely common. We thus have reason to conclude that the three signs in question must represent a proper name of a known type, something such as *Enlil-gives-life...*”⁵⁰

Granted the presuppositions that currently dominate Sumerian studies, such as a uniformitarian view of the recent solar system, this argument makes perfect sense. Upon further examination, however, there are valid reasons to reconsider this consensus. Certainly it is relevant to point out that a number of ancient cultures described “solar rays” as arrows or in arrow-like terms. The German word *strahlen*, “rays, radiance (of the sun),” for example, is cognate with Old High German *stral*, *strala*, “arrows.”⁵¹

There is compelling evidence that analogous conceptions prevailed in ancient Mesopotamia. Thus, in the archaic epic *Lugalbanda and the Anzud bird* the hero’s arrows (ti) are explicitly compared to the sun’s rays (ud-gin₇): “Shoot forth with your

⁵⁰ J. Bottéro, *Mesopotamia: Writing, Reasoning, and the Gods* (Chicago, 1992), pp. 79-81.

⁵¹ A. Scherer, *Gestirnnamen bei den indogermanischen Völkern* (Heidelberg, 1953), p. 24.

barbed arrows like a sunbeam.”⁵² *The Cylinder of Gudea* attests to the same basic conception: “Equip it [the king’s chariot] with arrows that will fly out from the quiver like sunbeams.”⁵³ For Jeremy Black and the vast majority of other leading scholars, such language is best understood as figurative in nature: “Here both images of light...seem to be metaphors for the intensity of the attack of arrows that Lugalbanda might shoot; possibly the multiplicity of arrows as they shoot past suggests an effect of light literally.”⁵⁴ Such learned interpretations are more akin to wild guesses than serious science. It is our opinion, in contrast, that figurative language and metaphor have very little to do with the phraseology in question. Rather, the poet’s comparison of sunbeams to “arrows” likely reflects a celestial reality and, as such, represents a natural association of ideas, as it were.

The fact that analogous conceptions are to be found in the New World lends additional credence to our interpretation. Thus the Mexican (*mestizo*) chronicler Fernando de Alva Ixtlilxochitl called attention to religious rituals in which the Mexican ruler shot four arrows to the four corners of the world:

“In Nahuatl the ray [of the sun] was named ‘*tonamitl*,’ literally ‘the shining arrow,’ ‘shaft of light.’ Ixtlilxochitl tells us that it was an ancient custom of his people on taking possession of a new territory ‘to shoot with utmost force four arrows, in the directions of the four regions of the world.’ This interesting passage shows us that the rays, i.e. arrows of light, carved on stone, conveyed the idea of possession of the four regions.”⁵⁵

It will be noted that the idea of *radiant* “arrows” was expressly associated with the four corners of the world.

⁵² Line 143 from “Lugalbanda and the Anzud bird,” *ETCSL*.

⁵³ Line 158 from “The building of Ningirsu’s temple (Gudea, cylinders A and B),” *ETCSL*.

⁵⁴ J. Black, *Reading Sumerian Poetry* (Cambridge, 1998), p. 93.

⁵⁵ Z. Nuttall, “The Fundamental Principles of Old and New World Civilizations,” *Archaeological and Ethnological Papers of the Peabody Museum* 2 (1901), p. 255.

As it turns out, virtually identical rites were performed in ancient Egypt, India, Japan, and elsewhere, often at the accession of a new king.⁵⁶ Yet how is it possible to explain this curious circumstance? The fact that such rites will be found in the New World as well as the Old, moreover, reinforces the conviction that they reflect a commonly shared reality—in our view, a common experience of an extraordinary celestial stimulus.

The Storm-god's arrows

As noted earlier, the semantic range associated with the Sumerian pictograph UD points to a fundamental affinity between a sun-like star and a storm-god. Much the same conflation of seemingly disparate natural elements is evident in archaic terminology describing the “arrows” of the celestial god. Thus, just as the Germanic word *strahlen* denotes the sun's rays so, too, is the same root employed to describe a flash of lightning (*Blitzstrahl*).

Analogous conceptions are apparent in early Sumerian literature, wherein arrows are likened to lightning as well as solar “rays”! In the early epic *Lugalbanda in the mountain cave*, wherein the hero Enmerkar is expressly likened to the onrushing storm, arrows (ti) are likened to lightning: “His head shines with brilliance, the barbed arrows flash past him like lightning.”⁵⁷ *The Cylinder of Gudea* attests to similar conceptions: “with his angry arrows which whizz like lightning flashes in battle.”⁵⁸

Such overlapping imagery between solar radiance and lightning is difficult to explain by reference to the modern sky. Yet if the ancient sun-god also doubled as the prototypical Storm-god, as suggested by the semantic range of the Sumerian UD-pictograph, such imagery is to be expected.

MUL-ing over the Sumerian Concept of “Star”

⁵⁶ See the discussion in H. Frankfort, *Kingship and the Gods* (Chicago, 1948), p. 88; A. Lloyd, *Ancient Egypt* (Oxford, 2014), p. 69.

⁵⁷ Line 55 from “Lugalbanda in the mountain cave,” *ETCSL*.

⁵⁸ Line 1135 from “The building of Ningirsu's temple (Gudea, cylinders A and B),” *ETCSL*.

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Comment [6]: nig₂ babbar₂-ra sag mu-na-mu₂-mu₂ ti zu₂ nim-gin₇ mu-na-gir₂-re

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Comment [7]: sumur: fierce, furious, impetuous, wild. Akkadian loan word. H-241.

The Sumerian pictograph MUL is used to denote “star,” “planet,” and various other celestial bodies in the Sumerian script (see Figure eight).⁵⁹ Later cultures borrowed this terminology from the Sumerians and thus the Akkadian, Eblaitic, Babylonian, and Assyrian languages employed a similar term (*mulmul*) to denote “stars.” For our purposes here, however, it is significant to note that the Sumerian logogram mul also denoted “arrow.”⁶⁰ Thus there can be little doubt that the Sumerian scribes themselves recognized that the concepts of “star” and “arrow” were fundamentally related, however that fact is to be explained.



Figure eight

When employed as a verb, mul denotes “to shine,” “to radiate (light).”⁶¹ This circumstance makes it highly probable that the Sumerian scribes were well aware that a semantic relationship existed between the words mul “arrow” and mul “radiance.”

There is an additional line of argument that would appear to offer compelling evidence for the historical reconstruction defended here. In the archaic mythologies of the world’s greatest civilizations, the formative events of Creation during which the prototypical “Star” appeared are typically described as accompanied by thunderous sounds, often interpreted as a “shouting” of the stars/gods. This idea is most familiar from the account in *Job*: “When the morning stars sang together, and all the Sons of God shouted for joy.”⁶²

⁵⁹ W. Horowitz, “Some Thoughts on Sumerian Star-names and Sumerian Astronomy,” in Y. Sefati et al eds., *An Experienced Scribe Who Neglects Nothing* (Bethesda, 2005), p. 163: “Sumerian mul = Akkadian *kakkabu* has a much broader sense than English ‘star’ and can refer to comets, shooting stars, and other astronomical phenomena, as well as fixed stars, planets, and constellations.”

⁶⁰ PSD online, see mul. <http://psd.museum.upenn.edu/epsd/nepsd-frame.html>

⁶¹ J. Klein & Y. Sefati, “The ‘Stars (of) Heaven’ and Cuneiform Writing,” in L. Sassmannshausen ed., *He Has Opened Nisaba’s House of Learning* (Leiden, 2014), p. 96.

⁶² Job 38: 7.

Less well known, but analogous in nature, is the account of Creation reported in the *Titulo C'oyoi*, a Quiché Maya document dating from around 1560:

“Then there at Amak'tan, the name of the mountain, the red place, (was) Amak'tan...when it dawned, they were kneeling, they were occupied...shouting, when the great star came out.”⁶³

Truth be told, there is a wealth of evidence that the spectacular events remembered as Creation—literally a witnessed ordering or structuring of the cosmos—were accompanied by thunderous sounds reverberating throughout the heavens. And thus it is that the archaic literary texts describing these epochal events typically include reference to a prodigious “roaring” of thunder and lightning. The Sumerian phrase *mulmal za*, “to make noise,” would seem to commemorate these extraordinary celestial sounds. The word *ti₅* denotes “shout,” and presumably reflects the same dramatic history.⁶⁴ Most significant, perhaps, is the fact that *u₄* also denotes “to bellow; voice, noise” (=Akk. *nagagu, rigmu*).⁶⁵ It is with such extraordinary natural events in mind that we would understand the “roaring storm” (*te-eš-du₁₁*) associated with Enlil, referenced earlier.

To return to the pictograph depicted in Figure six: Grant the likelihood that the Sumerian artists were not hallucinating when they carved such images, and grant further that the image in question corresponds to a celestial reality—one in which a towering stellar form presented a cruciform structure, with four streamers radiating outwards to the four directions—and it is patently obvious that the streamers would be conceptualized as four radiating “winds,” “lightnings,” or “arrows.” The fact that the Sumerian word *mulmul* denotes not only “radiance” and “arrows” but also radiating branches, as of a tree or river, is certainly consistent with this interpretation.

Having documented a fundamental affinity between arrow-like forms and the radiating “rays” of suns and stars, it remains to document a structural affinity between the radiating streamers depicted in Figure six and archaic conceptions of “life.” While the evidence on

⁶³ R. Carmack, *Quichean Civilization* (Berkeley, 1973), p. 288.

⁶⁴ J. Halloran, *op. cit.*, p. 277.

⁶⁵ See PSD under *ud*.

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Comment [8]: “The account parallels in many places the P.V. and other Quiche documents.” (40).

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Comment [9]: Footnote says “The same place is mentioned in the Popol Vuh...The ‘dawning’ described here is also given in greater detail in that source.” (309).

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Comment [10]: “The roaring of the storm *te-eš-du₁₁* was lexically equated with *rigmu* ‘noise, tumult,’ the keynote of the deluge (*Nabnitu B 203-204*) and *naspantu* ‘levelling, annihilation.’”¹

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Comment [11]: *Pa-mul* too: spreading branch. It is this word used to describe Inanna’s hair.

this point is less obvious than that pertaining to “radiance” and “arrows,” it is possible to point to a number of clues supporting this proposition. Granted that the ethereal streams radiating outwards from the central “sun” in Figure six were conceptualized as “wind” or “breath,” it seems but a small step to identify the same stellar efflux with the stuff of life. Thus it is that the Akkadian word *šaru*, “wind,” denotes both “wind/direction” and “breath of life.”⁶⁶ (It will be noted that the word *šaruru(m)* denotes a stellar “ray” or “sunbeam”).⁶⁷ The Hebrew word *rûaḥ*, likewise, denotes both “wind” and “life.”⁶⁸

A very similar semantic situation is evident in ancient Mesoamerica. For the Aztecs, the name of the ancient sun-god was Tonatiuh. As noted earlier, the “rays” of the sun-god were conceptualized as *tonamitl*, literally the “arrows of the sun (*tona*).” The same root is found in the word *tonalli*, one of the most sacred concepts in all of Aztec cosmology, denoting the “spark that gives life to humans.”⁶⁹ According to scholars of Mesoamerican religion, *tonalli* represents the “vital energy necessary for all life.”⁷⁰

For the indigenous cultures of Mesoamerica, the cosmos was quadripartite in nature, being marked by four roads emanating outwards from a central juncture. Thus, in her discussion of Maya sacred geography, Bassie-Sweet observes: “From the center of the world, four roads radiated out to the four directions.”⁷¹ In the Quiché Maya account of Creation preserved in the *Popol Vuh*, one reads of the “life-giving” roads in heaven which suddenly appeared together with the inaugural appearance of the Morning Star. In the passage in question, the word translated as “life-giving” is *raxal*, which also denotes the color green.

⁶⁶ H. Fabry, “*rûaḥ*,” in G. Botterweck, H. Ringgren & H. Fabry eds., *Theological Dictionary of the Old Testament*, Vol. 13 (Cambridge, 2004), p. 369.

⁶⁷ J. Black, *A Concise Dictionary of Akkadian* (Manchester, 2000), p. 362.

⁶⁸ H. Fabry, “*rûaḥ*,” in G. Botterweck, H. Ringgren & H. Fabry eds., *Theological Dictionary of the Old Testament*, Vol. 13 (2004), p. 368.

⁶⁹ M. Graulich, *Myths of Ancient Mexico* (Norman, 1997), p. 48.

⁷⁰ M. Izeki, *Conceptualization of ‘Xihuitl’: History, Environment and Cultural Dynamics in Postclassic Mexica Cognition* (Oxford, 2008), p. 34.

⁷¹ K. Bassie-Sweet, *Maya Sacred Geography and the Creator Deities* (Norman, 2008), p. xxi.

The ancient cultures of Mesopotamia, like those of Mesoamerica, conceptualized the cosmos as quadripartite in nature. Early Sumerian and Akkadian kings, with such conceptions clearly in mind, boasted that they ruled the “four corners.” In this they were doubtless emulating Enlil himself, who established his celestial residence in the middle of the four quarters: “You founded it in the Dur-an-ki, in the middle of the four quarters of the earth.”⁷² And much as we would expect from the Aztec testimony with regards to the life-giving *raxal*, the four corners in question were green in color: “The four corners of heaven became green for Enlil like an orchard.”⁷³

Conclusion

It is a remarkable circumstance that ancient pictographs allegedly representing the sun bear little or no resemblance to the present solar orb. This fact alone should serve as a red flag that all is not well with modern theories of Earth history or cosmology.

The fact that the archaic Sumerian pictograph UD denotes both “sun” and “storm” offers compelling evidence that the ancient “sun” is not to be identified with the present sun. No skywatcher in their right mind would ever mistake the present solar orb for a thunderbolt-wielding Storm-god, any more than any rational mythmaker would describe the epiphany of the sun as accompanied by thunderous roaring and a shaking of heaven and earth.

Equally compelling evidence for a radically different solar system comes from ancient traditions testifying to a period during which four spectacular streamers emanated from the ancient “sun” and demarcated the four corners of the universe (see Figure six). The peculiar traditions of four winds emanating from the “sun” and extending to the four corners, like the ancient pictographs depicting the sun in an anomalous manner, are to be found around the globe.

The historical reconstruction offered here has profound implications for the origins of civilization, including the origin of writing. It stands to reason that ancient cultures, as

⁷² Line 68 from “Enlil in the E-Kur (Enlil A),” *ETCSL*.

⁷³ G. Gragg, “The Keš Temple Hymn,” in *The Collection of the Sumerian Temple Hymns* (Locust Valley, 1969), p. 167.

they devised their earliest pictographic scripts, would naturally draw upon their most treasured and familiar artworks for their signs—pictographs depicting the “sun,” “stars,” and gods (the stars). Yet in addition to the parasemantic shifts that would ordinarily be expected from such a situation—a connection between the “sun” and day/light/heat, for example—a catastrophist would expect to find other shifts of meaning that have no conceivable foundation given the normal appearance and customary workings of the present solar system. In addition to the semantic situation pertaining with respect to UD, wherein the same pictograph denotes the seemingly incompatible concepts of “sun” and “storm,” the example offered by the Sumerian pictograph ti is of inestimable importance for the theoretical origins of the earliest writing systems. Far from being a classic example of the rebus principle, as per the scholarly consensus, it is probable that the parasemantic shift from “arrow” to “life” associated with ti reflects the unique history of the polar configuration, wherein a central “star” was seen to project four streamers from its core to the four corners of the universe. In addition to being conceptualized as “arrows” or “rays” emanating from the centrally-located sun, the four streamers were also conceptualized as four “winds” or as four “life-giving” streams. If so, the semantic development evident in the Sumerian ti-sign is best understood as reflecting perfectly rational and coherent thought processes and, as such, offers compelling evidence of a radically different solar system.

Enlil’s status as a sun is also assured by his placement within the agrun/itima:

According to Sjöberg, “ ‘the dark place’ refers to the dark cella (itima, see TH No. 2, 29 with commentary), where the goddess dwells.”⁷⁴ In that hymn, Sjöberg comments: “the ‘deep mountain’, the holy cella, is a place where you [Enlil] refresh yourself”.⁷⁵ “the

⁷⁴ Ibid., p. 142.

⁷⁵ Ibid., p. 57.

cella is a mountain great, the house which knows no light is a mountain great.” “The mother goddess Ninhursaga (Nintu) is otherwise considered as the mother of the kings.”⁷⁶

“The Chinese regard wind as the breath or the soul of life and water as the source.”⁷⁷

Feng₄=sharp weapon.⁷⁸

Feng₆= “to be abundant.”⁷⁹

Feng₇= wind, air, tune. (easy flowing sound=music of the spheres=dramatic contrast with terrifying sounds of the disordered cosmos)

Note: A slightly different word is fèng₃. According to Schuessler, “this word has been related to > feng₇ [Chinese graph] ‘wind’.”⁸⁰

Dong₃, “to pierce the chest with an arrow,” hole.

Dong₂: lighten, be bright, perhaps related to “rising sun.”⁸¹

Fa: “come forth, sprout, issue, offspring, “to shoot (an arrow)”⁸² But this word is evidently cognate with fan₅, “to radiate, to blossom, light, kindle” and fan₇ denotes ‘abundance’ and luxuriant growth just like feng₆. Note: the same word fan₇ denotes “glory, splendor, abundance.”⁸³

“It is unfortunate that the decipherment of the earliest writing in Sumer has not yet reached the point that the formation of the whole system can be understood. The pictograms for ‘ear of barley’, ‘fish’, ‘rising-sun, =day’, etc., which have long adorned the pages of popular books on the origin of writing, still leave many presumed pictograms unexplained, and the development of many phonetic values of signs still requires explanation. Indeed, it is not completely certain that the Uruk period tablets were written by scribes who spoke Sumerian, and the existence of the so-called

⁷⁶ Ibid., p. 143.

⁷⁷ T. Andrews, Dictionary of Nature Myths, p. 68.

⁷⁸ A. Schuessler, ABC Etymological Dictionary of Old Chinese, p. 238.

⁷⁹ Ibid., p. 238.

⁸⁰ Ibid., p. 239.

⁸¹ Ibid., p. 215.

⁸² Ibid., p. 228.

⁸³ Ibid., p. 229.

UD.GAL.NUN system of writing containing some values that seem to be remnants of a writing system other than that known to us, arouses a suspicion that the system known and mostly understood by us may have been only one of several in early times.”⁸⁴

“The repertoire of original signs, more or less realistic and depending on curves, was reduced to straight-edge stylized forms that could be produced by linear strokes of a stylus in clay. Before long the graphic symbols had left their antecedents far behind, and developed to a point where they were practically unrecognizable.”⁸⁵

“Early occurrences show a strong tendency to combine the two later signs UD and NUN into a ligature as if they originally formed but one single larger sign...The sign is not a ligature but an original pictograph representing a disc placed on top of a pole or stake.”⁸⁶

“It seems therefore possible that EN.E is a DIRI-writing for /Enlil/ or /Illil/.”⁸⁷

“Enlil was a secondary development in the Sumerian pantheon...This suggests that Enlil’s name is a logogram, whose literal sense is ‘master of the household, paterfamilias.’”⁸⁸ He claims the earliest spelling of the god’s name is in Ebla texts, where it appears as I-li-lu, “suggesting a possible etymology *il-ili, ‘god of (all) the gods’.” “Enlil was a typical universal god, lacking any clear individual traits and without any specific domain.”⁸⁹

The term *ti* originally denoted “arrow” but is commonly thought to have later acquired the meaning “life” through the rebus principle (see below). Given the uncertainties of the reading of *u*₄ (UD), mentioned earlier, this phrase is open to various different

⁸⁴ W. Lambert, “Babylonian linguistics,” in K. van Lerberghe & G. Voet eds., *Languages and Cultures in Contact* (Leuven, 1999), p. 217.

⁸⁵ I. Finkel, “Strange Byways in Cuneiform Writing,” in A. de Voogt & I. Finkel eds., *The Idea of Writing* (Leiden, 2010), p. 9.

⁸⁶ Jacobsen, 1968, 101 as quoted in J. Hayes, *A Manual of Sumerian Grammar and Texts* (Malibu, 2000), p. 263.

⁸⁷ G. Selz, “Texts, Textual Bilingualism, and the Evolution of Mesopotamian Hermeneutics,” in M. Bauks & W. Horowitz eds., *Between Text and Text* (Göttingen, 2013), p. 64.

⁸⁸ P. Steinkeller, “On Rulers, Priests, and Sacred Marriage,” in K. Watanabe ed., *Priests and Officials in the Ancient Near East* (Heidelberg, 1999), p. 114.

⁸⁹

interpretations. Thus, Enlil's epithet could be translated alternately as "life-giving day/sun" or "arrow-like storm," among various other possibilities.

Enlil and Ninlil

Line 17: "The Great Mountain, Father Enlil—his eye was bright, he looked at her." "Has anyone kissed a maiden so beautiful, so radiant—Ninlil, so beautiful, so radiant." [mul-la-ra]⁹⁰ "the seven gods who decide destiny." Enlil forced to leave city because of the rape of Ninlil. This impregnation produces Suen. His subsequent intercourse with the gatekeeper produces Nergal, who is said to go "downwards" [i.e., to the Netherworld, in contrast to Suen.]⁹¹ Subsequent mating produces Ninazu, "the king who stretches measuring lines over the fields."⁹² "the shining [za-gin₃] measuring rope."⁹³

Enlil in the E-Kur (Enlil A): "The mighty lord...has taken his seat in the Dur-an-ki, and made the Ki-ur, the great place, resplendent with majesty. He has taken up residence in Nibru, the lofty bond (?) between heaven and earth."⁹⁴ [uz₃-sag mah] "You founded it in the Dur-an-ki, in the middle [murub₄] of the four quarters of the earth."⁹⁵ "made it glisten on high...as if it were the horns of a wild bull." "you refresh yourself in the deep underworld, the holy chamber."⁹⁶ [kur sig itima kug ki ni₂ te-en-e-en-zu] Of his shining temple: "its crenellation [suh₁₀-bi] reaches up to the midst of heaven [an-sag₄]."⁹⁷ "As the Wind of the Mountain (?) occupied the dais, he spanned the sky as the rainbow. Like a floating cloud, he moved alone (?)."⁹⁸ "You decide the fates together [with Ninlil] at the place facing the sunrise."⁹⁹

⁹⁰ Line 39.

⁹¹ Line 90.

⁹² Line 116.

⁹³ Line 166 From "Enlil and Sud," ETCSL.

⁹⁴ Lines 12-13 from "Enlil in the E-Kur (Enlil A)," ETCSL.

⁹⁵ Line 68.

⁹⁶ Line 76.

⁹⁷ Line 80.

⁹⁸ Lines 98-99.

⁹⁹ Line 164.

Wiggermann “designates umu as the umu-demon ‘personified day,’ ‘leonine monster,’ a manifestation of divine will, both beneficial and hostile.”¹⁰⁰ “The raging storms lead thematically to the devastating deluge—closely connected both meteorologically and thematically.”¹⁰¹ “The Deluge personified as the ultimate of wrath, aggressiveness and destructiveness.”¹⁰² (a-ma-ru Enlil) “The Deluge a-ma-ru is used metaphorically, associated with certain gods, and related to the more common raging storm (u4, the umu-demon) in descriptions of catastrophes and the devastation of Sumer and its cities.”¹⁰³ Enlil: “The roaring storm that subjugates the land entirely, the rising deluge that cannot be confronted.”¹⁰⁴ Curse of Agade, 149-150. “The roaring of the storm te-eš-du₁₁ was lexically equated with *rigmu* ‘noise, tumult,’ the keynote of the deluge (*Nabnitu* B 203-204) and *naspantu* ‘levelling, annihilation.’”¹⁰⁵

“He is a flood. The land is devastated. The lord, his word, is a flood. His heart, (of) the honoured one, is a flood.”¹⁰⁶

[Here, too, analogous terms were borrowed into other ancient Near Eastern languages. The Sumerian term ^(uruda)mul-mul (-lum) likewise denotes arrow.¹ The Akkadian word *mulmullu*—obviously borrowed from the Sumerian mul/mul.mul—likewise denotes “arrow.”¹¹]

¹⁰⁰ J. Westenholz, “Symbolic Language in Akkadian Narrative Poetry,” in M. Vogelzang & H. Vanstiphout eds., *Mesopotamian Poetic Language*, (Groningen, 1996), p. 195.

¹⁰¹ Ibid., p. 195.

¹⁰² Ibid., p. 195.

¹⁰³ Ibid., p. 198.

¹⁰⁴ Ibid., p. 198.

¹⁰⁵ Ibid., p. 198.

¹⁰⁶ Y.S. Chen, *The Primeval Flood Catastrophe* (Oxford, 2013), p. 37.