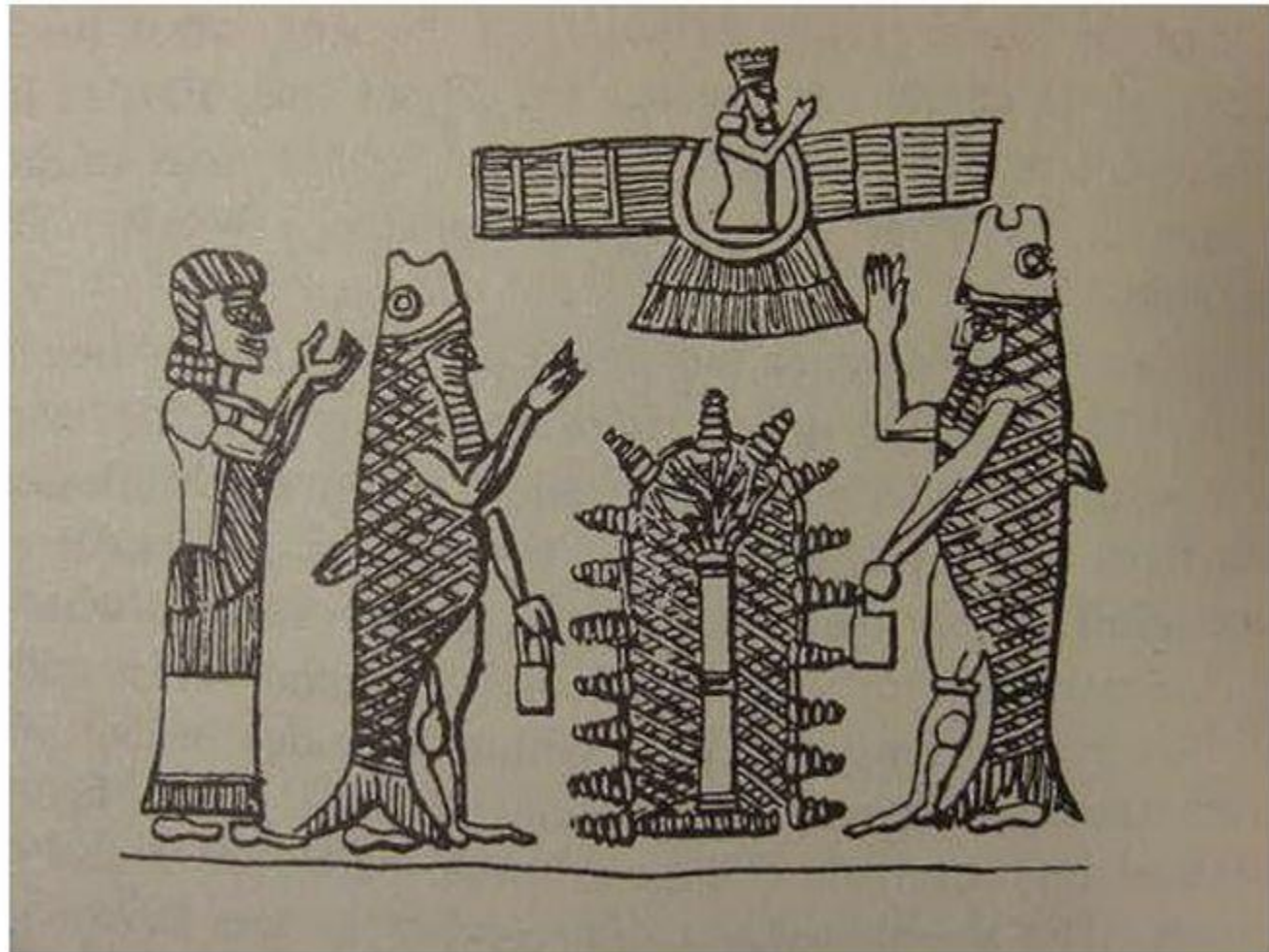


Below, a cylinder seal showing "fishmen" holding pine cones (?) and pollen-buckets (?), adoring a sacred tree. Above the tree is the sun-god with eagle wings and tail (perhaps Utu, Shamash or Asshur?). This tree appears in other Neo-Assyrian art forms as a highly stylized Date-palm with a vine lattice and leaves, sometimes bearing fruits such as grapes (?). To this day, Arabs in Lower Mesopotamia drape grapevines about Date-palms in their gardens. Could the Neo-Assyrian highly stylized grapevine tendril motif associated with the Date-palm be what is represented in this art form? In the Epic of Gilgamesh, a plant of rejuvenation lies at the bottom of the sea, could this be the plant the Fishmen are adoring? Or are they adoring the Mesu tree or Kiskanu tree at Eridu where Adapa and the *apkallu* served? (For the below picture cf. p. 15, figure 7. "Fish Gods at the Tree of Life; Assyria, c. 700 BC." Joseph Campbell. *The Masks of God: Creative Mythology*. New York. Viking Penguin. 1968. Reprinted 1976)









A group of three small pottery figures of amphibians or priests dressed as amphibians (each 12.6cm high) which formed a cache believed to have been excavated beneath the foundations of a temple at the Babylonian city of Nineveh in the mid-nineteenth century, and presently in the Department of Western Asiatic Antiquities of the British Museum (objects 91.835-7). These figures represent three of the 'Seven Sages', or *apkallu*, otherwise known as Oannes or Dagon – the amphibian culture heroes who founded Sumerian and Babylonian civilisation. It was very common to bury small figurines of the Oannes or *apkallu* group as sacred dedications beneath the foundations of buildings of religious importance. © British Museum



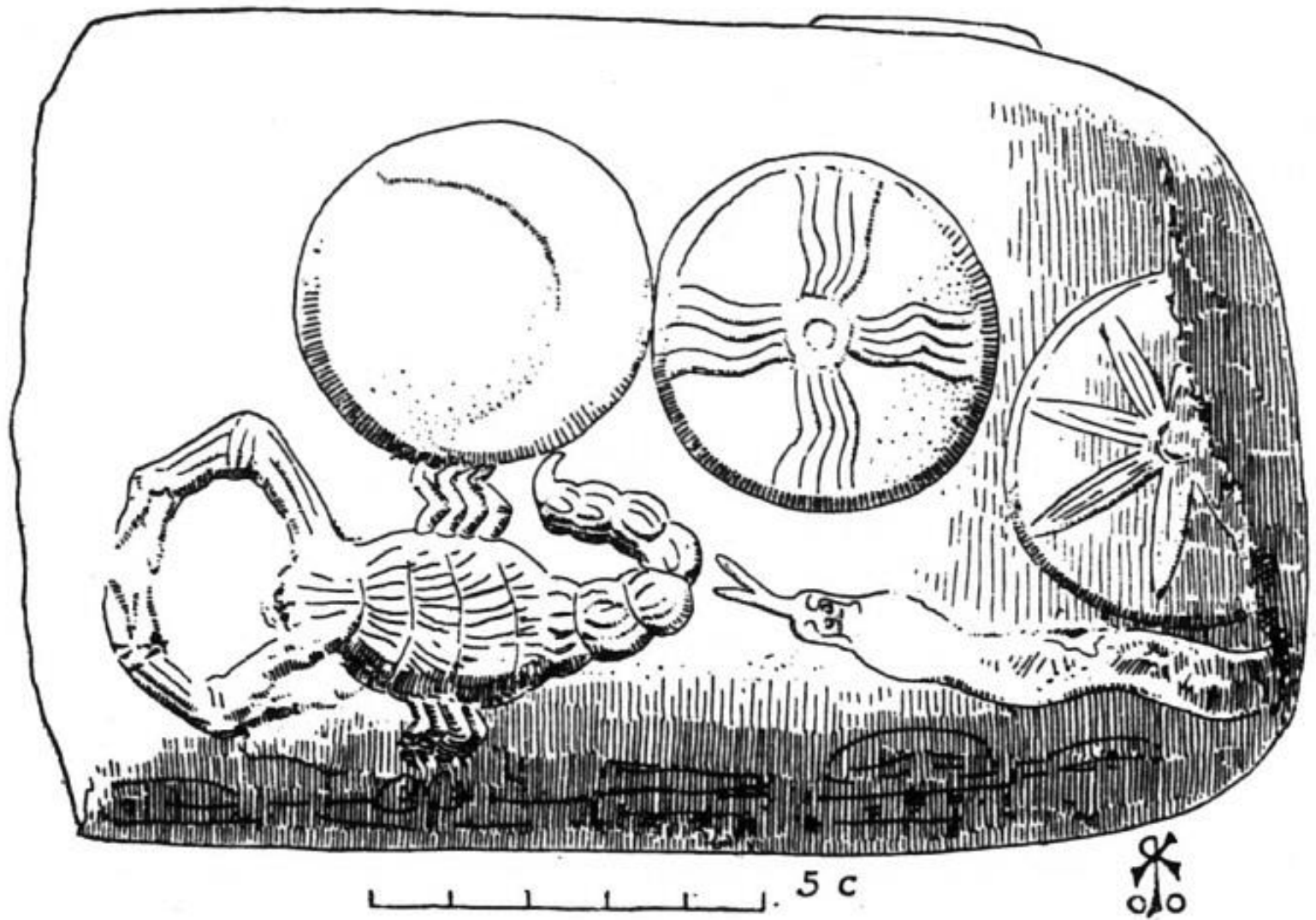


Abbildung 8.

Amran_Kudurru



*Kudurru die Gula vertegenwoordigt,
godin van de geneeskunde.
Dynastie Kassite van Babylonië,
Regio van Babylonië (Irak) -1300*

