

The Death of the Gods in Mesopotamian Literature

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Abstracts

The beliefs of ancient Mesopotamia included many important topics, which looked into the secret of man's existence, life, and well-being, and the matter went beyond that when he beliefs with his death or the cessation of his life, so the idea of death for him was mysterious, frightening, or chilling the soul, and surrounded by the unknown. So the study of death and life is one of the topics, which draws knowledge of the emotional state towards knowing mortality and how to deal with it, especially, when the people of Mesopotamia thought about, all this leading us to a better understanding of death. The people of Mesopotamia did not doubt about the inevitability of death for man, and made immortality the share of the gods, but Mesopotamian mythological thought leads us to differentiate between the death of gods and the death of humans. Through literary texts we know that the death of gods means disappearing and then appearing or returning again. It also means changing from one state to another as a result of an act that was not death in the true sense, but rather it is their transformation from one state to another. Or they took the permanent form or nature consecrated to them after they were killed, or the final stable form whose accompanying entity was known.

Keywords: Mesopotamia, death, gods, immortality, myth, beliefs.

Introduction

The definition of death is the process of separation from life for whoever was in it, that is mean: separated his soul from his body which lead to the end of life, or its expiration or completion and facing inevitable fate and destruction, as well as the loss of life due to that separation between soul and body, and this is what most of the beliefs of civilizations in the ancient Near East agreed upon. As we concern here about the topic of the death of the gods in Mesopotamian mythological thought, may leads us to differentiate between the death of gods and the death of humans, as the death of gods meant disappearing and then appearing or returning again. It also meant changing from one state to another as a result of an act that was not death in its true sense. But the death of humans meant return to the origin or to the state of clay (i.e. the womb of the earth), whether it is through genocide (the flood, for example), or individual death. While this topic refers to the inevitability of the fate of humans after death, and it brings us into thinking about the world after death as imagined by the people of those civilizations which has a very ancient history.

Everything in the beliefs of the people of Mesopotamia has its sanctity and permanence, starting with the world of the gods. Therefore, the concept of death for the gods was their transformation from one state to another, or after their killing, they taking the permanent form or nature dedicated to them, or the final stable that knew its accompanying being. The topic of the death of the gods can be divided based on literary texts into:

First: The finely death of the gods:

We mean here the transformation of the gods from one state to another state different from their first state as:

1- The death of the god Apsu:

Human in Mesopotamia perception that the first substance of the universe was water, which is the only thing before existence, and so the primordial fresh water was personified in the form of a god called by the Sumerians with name (AB.ZU) and the Akkadians by the name (Apsu), who embodied the first masculine function, and this water resulted in itself in a divine figure that participated with its counterpart expressing the feminine function represented by the chaotic salty water, which is the goddess (Tiamat), both of them, who helped form the first nucleus of the head of the divine pyramid, by beginning the process of mating, and the birth of the first ancestors from the descendants of the gods, to continue the process of forming the basic content of the composition of the life elements of spirit and matter, including the generation of the two gods Lahmu and Lahamu, and then Anšar and Kišar, and the main next generation of them is Anu, in turn, gave birth to Enki (Ea), and thus the number of descendants increased and their noise began to disturb the resting place of their great grandfather (Apsu). In addition to their unsatisfactory behavior, the reason is that they wanted to organize the universe according to what they wanted, while the ancient gods were plotting schemes to eliminate them, but the younger generation knew the dangers facing them, so they decided to save themselves and eliminate their great grandfather (Apsu), by casting a spell on him, by the god Enki (Ea), which caused him to fall into a deep slumber, after that they killed him (or died), thus paralyzing the movement of fresh water in the depths of the earth. The god Enki (Ea) took the crown and cloak of Apsu with fiery rays, then killed him, and Enki (Ea) hold the reins of matters, and established his dwelling place over his body.

This victory achieved by the god Enki (Ea) with the death of the god Apsu is may be explained by the victory of the forces of movement (i.e. the young gods) over the forces of rest (i.e. the great or old gods). This victory was not achieved through violence and oppression, but rather was achieved by taking power or what is inherent in the matter, through the magic inherent in the spell or incantation that paralyzed the movement of fresh water, as it is mentioned in the legendary text of the myth of creation:

71- On Apsu he established his dwelling place;

72- Mummu he seized for himself, holding (him) by his nose-rope.

73- After Ea had vanquished (and) subdued his enemies,

74- Had established his victory over his foes,

75- (and) had peacefully rested in his abode,

76- He named it Apsu and appointed (it) for shrines.

The idea of the death of the gods began with the god Apsu, who is the masculine element in the formation of the primordial waters, as it was Tiamat, which constitutes the feminine element and represents motherhood, and ruled and controlled it, also she was granted Apsu the emblems of power and supernatural brilliance, but this god was very old and his inability to bear the noise of the minor gods and his attempt to put an end to their noise and uproar, but he fell victim to their cunning and superiority. The god Ea was able with his magical spell to disable and paralyze his movement and strip him of his divine insignia, and then kill him, so that he does not transform him to went into nothingness after this killing process, but rather it became the main element present in the inner freshwater ocean (inside the earth), as the god Ea took his shrines there around this ocean, which was later completed by the god Marduk to form the foundation of the earth. So the next step that it was Tiamat's turn to die. Which represented the rule of primitive motherhood, which in the opinion of some researchers represented chaos and dictatorship, as it revolted alone without referring to the pantheon of gods, so she granted authority and leadership to the god Kingu, whom she took as her mate after the death or transformation of Apsu.

2- The death of the goddess Tiamat:

The salty water "Tiamat" appears in the beliefs of the people of Mesopotamia in the form of the goddess of the primitive water oceans. She was considered the mother of the first generation of gods and exercised the function of the creative mother and wife. Her anger arose when she heard the news of her husband's death, so she threatened to take revenge on whoever killed him. Many of the gods loyal to Apsu sided with her and formed a splinter group from the rest of the young gods, and when they heard about this they panicked, and here the role of the god Marduk appears, who is the son of the god Enki, who confronted the armies of Tiamat after she decided to take revenge on them for the sake of her husband, and after a violent battle between the army of Tiamat and Marduk's army, therefore, after a deadly struggle that resulted in the fight between them individually, ended with the killing and death of Tiamat forever, and he captured her army and the army of her new husband, who is the god Kingu. After this decisive victory, the god Marduk split Tiamat's body into two parts. He raised the first one to created heaven, and flattened the second to created earth, and we read in the legendary text of the creation myth, the following is stated:

93- Tiamat and Marduk, sage of the gods, drew close for battle,

94- They locked in single combat, joining for the fray.

95- The Lord spread out his net, encircled her,

96- The ill wind he had held behind him he released in her face.

97- Tiamat opened her mouth to swallow,

98- He thrust in the ill wind so she could not close her lips.

99- The raging winds bloated her belly,

100- Her insides were stopped up, she gaped her mouth wide.

101- He shot off the arrow; it broke open her belly,

102- It cut to her innards, it pierced the heart.

103- He subdued her and snuffed out her life,

104- He flung down her carcass; he took his stand upon it.

105- After the vanguard had slain Tiamat.

We understand from this text that her death was final, because he cut her body into two halves, from which he created the heaven and the earth, and thus her features were completely changed. However, her life did not stop, but remained vibrant because he created the Tigris and Euphrates rivers from her eyes, and created dust from her body to give a continuous spirit to the rest creatures such as plants and animals.

3- The death of the god Kingu:

The importance of the god Kingu became apparent as he was the husband of the goddess Tiamat, and after the killing of her first husband, the god Apsu, by his sons and grandchildren, the young gods, so Tiamat was forced to take another husband, the god Kingu, who assumed the position of the war leader rebelling against the authority of the pantheon of the young gods. So he led her army and she gave him the tablets of fate according to which the fate of the gods was decided and she fixed them on his chest, and after the confrontation between Tiamat and her army led by Kingu and with the god Marduk. After that it was Kingu's turn to die, and the gods decided to sentence him to death or slaughter, as he was the first instigator in provoking war and conflict between the gods. And his incitement to Tiamat to fight them, so he had to be the scapegoat and bear the responsibility of the punishment, and thus death would be his portion, and the punishment was by slaughtering his neck, which leads to eternal death, and from the blood of this god he created man or the substitute who carried the yoke and fatigue for the gods, and we quote here what is stated in the creation myth:

Whosoever started the war?

And incited Tiamat, and gathered an army,

Let the one who started the war be given up to me,

And he shall bear the penalty for his crime,

That you may dwell in peace.

The Igigi, the great gods, answered him,

Their lord Lugal-dimmer-ankia, counselor of gods,

'It was Kingu who started the war,

He who incited Tiamat and gathered an army!'

They bound him and held him in front of Ea,
Imposed the penalty on him and cut off his blood.

The main purpose of making the blood of the gods enter into the process of creating humans is to impart a touch of sanctity to humans so that they are worthy of serving the gods, as well as to create the spiritual energy that is granted to humans. As for the cosmic transformation of the primitive gods, we know from the poem “The Birth of the Gods and the City of Dunnu”, which states the following:

- 11- Ha'in, his [father], he killed [and]
- 12- Laid [him] to rest in the city of Dunnu, which he loved.
- 13- Then Sakkan took the overlordship of his father, [and]
- 14-... married Sea, his elder sister [...]
- 15- Lahar, son of Sakkan, went [and]
- 16- Killed Sakkan, and in the city of Dunnu
- 17- He laid [him] to rest in the... of his father.

We see through this text that through a series of killings of successive generations of these gods, it was possible to embody and stabilize cosmic elements and cultural manifestations such as galaxies, earth, sea, river, wild and domestic animals, as well as meadows and steppes. All of these elements were gods that existed in the beginning times and then through those killings of successive generations and their projection to form the universe and nature.

The final (or eternal) death of the gods, whether in the myth of the creation of the universe or in the myths of the creation of man, can be deduced from these events as follows:

1-The process of death or killing of gods was carried out by other gods in violent destructive events related to the process of creating the universe and natural phenomena, and the result of existence was not the end of the gods whose killing was mentioned, as is the case with man, whose death was predetermined.

2-The events that indicate the killing of the gods were limited to two topics: the creation of man and the origin of the gods, and how they were subjected to death.

3-What is clear from the myth of creation is that the god Apsu did not completely cease to exist after his killing at the hands of the minor gods was mentioned in the same myth, but rather he continued in his physical form, which is the waters of the deep named after him (i.e., fresh waters).

4-We must not forget that the death of the god who took his blood and flesh to mix with the clay in order to create humans was absolutely necessary, and for several reasons including: that all their attempts failed while making clay molds and creating the shape of humans from them. They all failed and were not able to create him, except if it was mixed with something that had life in it, in order to those statues would come to life, on the one hand, and they wanted to punish that

god who was considered guilty because he dared to stand with Tiamat against their desires and ambition and lead the battle against Marduk, so he was subjected to killing and they benefited from killing him while mixing him with clay to create humans. This also leads us to a question about the hostile spirit that humans possess, where did it come from? The answer is from that mistaken god who mixed his blood and flesh with clay, so that the evil spirit remained embodied in the souls of humans.

Second: The temporary death of the gods:

It is a type of punishment that some gods are subjected to, but they are sent to the underworld for punishment, but it does not necessarily lead to final death, as below we mention them:

1- The temporary death of the god Enlil :

It is mentioned in the legend of (Enlil and Ninlil), which is one of the Sumerian myths, that the god Enlil was forced to descend to the underworld, expelled by the council of gods for a sin he committed, even though he was the head of the council, because of his rape of the goddess Ninlil, and this matter caused this angered the gods and they decided to exile him to the underworld for a limited period of time. The goddess Ninlil followed him there while she was pregnant with her son, Nannar (Sin), who was born in the underworld with three of his brothers, who are (gods of the underworld), including the god Ninazu, as in the text:

54-64 Enlil was walking in the Ki-ur. As Enlil was going about in the Ki-ur, the fifty great gods and the seven gods who decide destinies had Enlil arrested in the Ki-ur. Enlil, the ritually impure, left the city. Nunamnir, the ritually impure, left the city. (2 mss. have instead: "Enlil, ritually impure, leave the city! Nunamnir, ritually impure, leave the city!") Enlil, in accordance with what had been decided, Nunamnir, in accordance with what had been decided, Enlil went. Ninlil followed. Nunamnir went, the maiden chased him.

65-90 Enlil spoke to the man at the city gate: "City gatekeeper! Keeper of the barrier! Porter! Keeper of the holy barrier!.

In this text we see that Enlil's descent into the underworld was not a real or final death, but that he could appear again, when he was pardoned by the pantheon of gods.

2- The temporary death of the god Enki (Ea) :

We see in one of the legends about the god Ea, which takes place in Dilmun, which is the Sumerian paradise. The goddess Ninhursag spoke out of her anger and directed the curse of death on Enki, because he ate eight types of plants that she grew there. Below we read what the goddess Ninhursag said to the god Enki as follow:

"I will not look at you with the eyes of life until you die".

After pronouncing her curse, she disappeared from among the gods so that she would not have to change her mind. The health of the god Enki began to deteriorate and eight parts of his body were affected by the disease. Meanwhile, the great goddess Ninhursag set in the mud, and sad with unable to save him, but the fox intervened (and this is what we noticed him in the event of his intervention with the god Iškur / Adad), so he told the god Enlil that he would bring the

goddess Ninhursag, if she offered him an appropriate reward, and he actually succeeded in that, and the goddess Ninhursag returned to the pantheon of gods, and created eight goddesses, each of them healing a sick member of Enki's body. Thus, he regained his health and escaped from the death. This contradiction in mythological thinking may have resulted from many of the problems that the ancient inhabitants of Mesopotamia had in mind, and they couldn't find a best solution for it.

3- The temporary death of the god Nannar (Sin) :

The god Nannar (Sin), he is the moon god, was attacked by evil gods coming from the underworld, as mentioned in one of the myths dating back to the Neo-Assyrian period (911-612 BC), as the text narrates:

".....The seven evil gods made their way to the heavenly vault and gathered in anger around the moon god, and the night and day were darkened, and he did not rise from his place. When Enlil saw the darkness of the hero Sin in the sky, he ordered his minister, Nusku, O Minister Nusku, deliver a message to the depths. Convey it to (any news about my son Sin) who is suffering in the sky. When Enki (Ea) in the depths heard this message, he struck his thigh and let out a cry from his mouth. He summoned his son Marduk and said to him: "Go, my son Marduk..."

What is clear from this myth, it is in preparation for the moon's descent into the underworld and its crossing of the River of Death, during its eclipse. On this occasion, the king was offering sacrifices to the god Nergal and to the river god. In order to return the moon again.

4- The temporary death of the god Dumuzi (Tammuz):

He is a Sumerian god and considered the son of the god Enki, the god of water and wisdom in the thought of the people of Mesopotamia. His wife is the goddess Inanna (Ishtar), with whom he was widely mentioned as her lover, as he obtained her after competing with the god Enkimdu, who is the god of agriculture. The god Dumuzi was imitated as the shepherd god of sheep, and he also held other positions such as the god of greenery and the one responsible for the greenness of plants. Therefore, the people of Mesopotamia attribute the reasons for the drying of plants that occur in the summer to the detention of this god in the world of the dead by the goblins of the "Gala", which takes him instead of his wife, the goddess Ishtar, and it was due to his indifference to the detention of Ishtar in that world, as the growth of the forces of the fertility functions of nature stops, and because Dumuzi, who embodies the fertility of the desert in the spring when the plants bloom after he rises again from his exile and leaves the upper world, as in beliefs Sumerian and Akkadian, he is the creative force that is established in life in the manifestations of nature, so grass appears, crops grow, and animals multiply, and this is what prompted the clerics in Mesopotamia to offer his sister, the goddess (Geštinanna), as a substitute for him for half the year of each year as a hostage in the underworld. So that nature does not lose its eternal existence, as we read:

"... You Dumuzi for half a year. And your sister Geštinanna have been with you for half a year..."

Choosing the goddess Geštinanna as a substitute for the god Dumuzi may be because she was also assigned functions related to fertility, and she was as a scribe in the underworld.

One of the most important myths that dealt with the subject of the death of the god Dumuzi (Tammuz) is the myth of "Inanna's descent into the underworld", and what concerns us here are two matters related to the death of the goddess Inanna after her descent into the underworld, and the second matter is the death of the god Dumuzi. The first thing related to the death of Inanna is that the Sumerian account of the goddess Inanna indicates that the reason for her descent into the underworld is related to the killing of the god (Gugal-anna), her sister's husband; and her other goal is to rule the underworld and snatch it from her older sister. The result was that she complied naked in front of her sister Ereškigal, and the Anunnaki prevailed over her. (The gods entrusted with the underworld) looked at her with death and turned her into a lifeless corpse and was hung on a metal hook.

While it was mentioned in the Assyrian version that the goddess Ereškigal asked her messenger Namtar to cast sixty plagues on the body of the goddess Inanna, but the god Enki (Ea) saved her and she rose from her death as in the Sumerian version. Also for the Assyrian version, it mentions that the god Enki created an eunuch creature named (Aṣuṣunamir), he was beautiful, and when Ereškigal saw him, she was very impressed with him and gave him the water of life, so that Namtar could sprinkle it on Inanna's body and release her from the underworld after her life returned.

This type of death is not similar to the death that which humans are exposed, but rather it is more like the paralysis of their movement, vitality, and ability; and they are captured in the underworld. The evidence is that they returned to their natural state as soon as they were sprinkled with the water of life.

After the goddess Inanna returned to life (as stated in the Sumerian version), she left the underworld accompanied by a group of large and small demons to bring a replacement for her in the underworld, and according to Ereškigal's orders, the demons tried to take her minister, Ninšubur, as a substitute for his mistress, but she refused because of her trust in him, as we read:

"... and because he helped her so much and lamented over her, crying loudly for her before the gods, When she went to the gods, they were all sad for her and lamented bitterly. Therefore, she did not take them as substitutes for her, except for her husband, Dumuzi, who was having fun, not caring about what happened to his wife..."

On the other hand, she did not find any signs of sadness visible on her husband, Dumuzi. Instead, he remained in his seat, wearing bright clothes, ignoring his absent (dead) wife. In retaliation for his situation; Inanna decided to have the demons of the underworld take him there instead of her. He began to plead with Dumuzi with her, but to no avail, and we read in the legendary text in the Sumerian version as follow:

404-410..... was weeping. She came up to the sister (?) and..... by the hand: "Now, alas, my..... You for half the year and your sister for half the year: when you are demanded, on that day you will stay, when your sister is demanded, on that day you will be released." Thus holy Inanna gave Dumuzi as a substitute.

While we read in another version as follow:

Because on that day, the queen was unable

from returning to life in another way,
 She handed him over as a substitute to the world of no return
 Ašum-galanna's wife, since she was unable
 to return to life in another way
 I handed him over as a substitute...”.

But in the Assyrian version we read as follow:

“...For you, it will be so.” In just half a year, and your sister has the other half, when they ask for you, they will seize you. And when they ask for your sister they will take over, upon her and thus the holy Inanna was made from Dumuzi instead of her...”.

There is a series of legendary and literary texts that dealt with the death of Dumuzi, including another Sumerian legend known to us as (the legend of Inanna and Bilulu), in which there was a reference to an attack carried out by Bilulu and her son Girgirre on the barn of the young god Dumuzi, who was killed in that attack, and one of the servants informed the goddess Inanna about his death, so she was saddened by him and possessed by the desire to take revenge on Bilulu, so she decided to kill her, while she went to her and turned her into a water bottle. She also turned her son into a creature wandering in the desert, and his companion (the son of nobody and the friend of nobody) was transformed into someone who is always seeking to obtain flour. It is scattered for Dumuzi's soul and water poured to take Dumuzi back to the desert where he disappeared.

But on the other hand, there are many legends referred to the death of the god Dumuzi, and there are dozens of laments that mourn him, while we do not have a single legend that talks about his resurrection to life from the underworld, and taking Dumuzi to the underworld did not practically mean his death. As a proof he joined the pantheon of the gods of that world, as is evident in a well-known text entitled (The Death of Gilgamesh), and there is no reference to the supposed resurrection of Gištin-anna, who is the sister of Dumuzi, after the end of her semi-annual stay in his place in the underworld, but on the contrary from that, she became a scribe to the gods in the underworld and to Ereškigal, and she became known by another name is Belit-šēri.

In the Epic of Gilgamesh (Sixth Tablet), the goddess Ishtar transformed her lovers into animal beings, but she was unable to do so with Gilgamesh. The most famous of her lovers was the god Tammuz, who, when Dumuzi (Tammuz) felt his death approaching, resorted to the god Utu (Šamaš) and presented his hopes and supplications to him and transformed him into a deer to be liberated from the demons. He resorts to a site called Kubireš-dildareš, and we read in the text of “Dumuzi's dream” as follow:

174-180 Utu accepted his tears (1 ms. adds: as a gift). Like a merciful man he showed him mercy. He changed his hands into gazelle hands, he changed his feet into gazelle feet, and so he evaded the demons, and escaped with his life to Ku-bireš-dildareš. The demons searched for him, but didn't find him.

5- The temporary death of the god Iškur (Adad):

There is a Sumerian legend that talks about the god of storms, which recorded the events related to the disappearance of the god Adad (Iškur) in the underworld, and tells how his father, the god Enlil, was overwhelmed by grief over his absence, so he gathered the Anunnaki gods to ask them for help, and the fox was most likely the one who volunteered to retrieve the god Adad from the underworld.

Third: The annual death of the main gods in Mesopotamia:

The belief of the death of god and his resurrection from the dead was one of the important beliefs in the Mesopotamian religion, and the belief was that the main god in any city faced death for a certain period within the rituals held on New Year's festivals, in which fates were determined for the new year and then he would rise again to life, after those destinies are determined, which takes only a day or two, from these gods are:

1- The death of the god Marduk:

The god Marduk was imprisoned every year for a period of time in the underworld, or in the (Mount Huršanu), and people kept mourning him and searching for him everywhere with his son, the god Nabu, and his wife, the goddess (Belet-Babili), and thus he was able to escape from his prison, and he comes back to life again and takes over the throne.

2- The death of the god Damu:

He is the son of the god Ningišzida. He is the god of the sap that rises in the trees and vegetation. He was considered the god of healing, as he was worshiped in the city of Isin. They are believed that it is another image of the laments of the god Dumuzi, because he is mourned by his mother and his sister, as the child who disappeared in the marshes or the river.

3- The death of the god Ninurta:

This god was subjected to death and descended to the underworld, and there are special laments mourning this god.

There have been references to other gods being subjected to annual death, such as the killing of the god Satarran, the main god of the city of Der; the god Ningirsu, whom the goddess Ba'u (Baba) plays the main role in saving; the god Tišbak in the city of Ešnunna; the god Abu, and the god Aššur; as well as there is a reference to the death of the god Anu, the god of heaven, but the details of the descent of these gods remain completely unknown until now.

Conclusion:

Literary texts contain a lot of important information and references about the idea of the death of the gods, whether death is final, temporary, or annual, as it emphasizes that not all gods are immortal (although immortality is an attribute of the gods), but a large number of gods have been subjected to death, and we find the death of gods is not like the death of humans. The first kinds of death do not get sick and are not exposed to harm from demons. Rather, for them, death was

a transition from one state to another, or it was a kind of punishment, and this is what we read in the previous texts.

Finally, we find that religion in Mesopotamia considered the annual death of these gods not only a natural phenomenon in its struggle with nature and then due to death, or the gods triumph in the end, so it does not in any way affect about their immortality; and it can be said that the suffering of the gods and mourning for them represented an expression of tension which characterizes the religion of Mesopotamia, may be came from or due to the inherent anxiety about the unknown fate and sadness over the inevitability of losing life, while trying to cling to it to escape from the death (i.e. the inevitable fate given to them by the gods).

In fact, we cannot take the texts that deal with that topic literally due to the symbolic meanings that many of them carry it, so many myths have come that explain some cosmic phenomena such as summer, winter, and other phenomena.

It is possible to say that the hero in any myths does not appear to be a dead god as considered by researchers, and he is not embodied by a human being who is being killed, but rather he was a god who dies in the course of the regular seasons or special rituals and then comes back to life again in order to carry out his work for the perpetuation of life.

Also we can refer to the following text which is stated in the Epic of Gilgamesh:

140- 'Who is there, my friend, can climb to the sky?

141- Only the gods [dwell] forever in sunlight.

142- As for man, his days are numbered,

143- Whatever he may do, it is but wind

144- Here are you, afraid of death!.

The basic belief of the people of Mesopotamia is that immortality in life is a privilege unique to the gods, while they made death or final destiny were related with destined for humans since their creation, and the reason for this is that the gods are responsible for managing the universe in all its manifestations that exceed the ability of humans, but these gods may be vulnerable, because of the risks of death due to some of their reckless behavior, which resembles the behavior of humans, and this seems to contradict the quality of immortality that characterizes the gods, and the question here is: Do gods die? and why?

To clarify this, we must enumerate the gods who were killed and die and analyze the events to find the link between their death and the events they went through in this matter, including the death or killing of the gods in the myths of creation and the origin of the gods, also there is the legend of two gods Inanna and Dumuzi, and achieved the annual death rituals for them, and there various events surrounding the disappearance or death of some gods, especially some of the gods of the underworld. But in the end, these gods return to life or transform from a state of stillness and stagnation to a state of perpetual movement in nature.

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