

~TAMMUZ, I (50) (Tamm'uz)

- A deity over whom apostate Hebrew women in Jerusalem were seen weeping in the sixth year of the prophet Ezekiel's exile, **612 B.C.E.**
- And it came about in the sixth year, in the sixth month, on the fifth day of the month, that I was sitting in my house and the older men of Judah were sitting before me, when the hand of the Sovereign Lord Yehowah fell upon me there. (**Ezekiel 8:1**)
- Then he thrust out the representation of a hand and took me by a tuft of hair of my head, and a spirit carried me between the earth and the heavens and brought me to Jerusalem in the visions of God, to the entrance of the inner gate that is facing northward, where the dwelling place is of the symbol of jealousy that is inciting to jealousy. (**Ezekiel 8:3**)
- So he brought me to the entrance of the gate of the house of Yehowah, which is toward the north, and, look! There the women were sitting, weeping over the god **Tammuz**. (**Ezekiel 8:14**)
- In Sumerian texts, **Tammuz** is called **Dumuzi** and is identified as the consort or lover of the fertility goddess Inanna, Babylonian Ishtar. It has been suggested that **Tammuz** was originally a king who was deified after his death. Sumerian texts believed to date from the **18th Century B.C.E.** show that the kings of Sumer were identified with **Dumuzi**.
- Regarding the identification of **Tammuz**, **D. Wolkstein and S. N. Kramer** remarked: **There were quite a number of dying gods in ancient Sumer, but the best known is Dumuzi, the biblical Tammuz, whom the women of Jerusalem were still mourning in the days of the prophet Ezekiel.**
- Originally, the god **Dumuzi** was a mortal Sumerian ruler, whose life and death had made a profound impression on the Sumerian thinkers and mythographers. [**Inanna, Queen of Heaven and Earth, New York, 1983, p. 124**]

- In addition, O. R. Gurney wrote: **Dumuzi** was originally a man, a king of Erech. The humanity of **Dumuzi** is, moreover, confirmed by the mythological passage in which he says to Inanna; I will lead you to the house of my god. This is not the way in which a god would speak. [Journal of Semitic Studies, Vol. 7,1962, pp. 150-152]