

THE SEVENTH HYMN TO INANNA

The Joy of Sumer

A hymn to the Goddess written down 5000 years ago.



The people of Sumer go to the palace,
The palace that guides the life of the land.
The king builds a throne for the queen of the
palace.
He sits down beside her on the throne he has
built.

In order to care for the life of the lands,
They closely examine the Dark of the Moon.
At dawn on the day of the last of the Moon,
First of five days of the sleep of the Moon,
All the due customs are carried out well,
That the Return of the Moon, the day of the
rites,
Be properly known and rightly determined,
And a place for Inanna to sleep be set up,
A place that is meet for the bride of the king.

The people clean rushes with
sweet-smelling oils.
With oils of the cedar the rushes are cleaned.
The rushes are strewn and laid for her bed.
Over the bed they spread out a sheet,
A sheet that will lift up her heart,
A sheet for the coupling that will sweeten
their loins,
A sheet for the bed of the bride and the king,
The bed for Inanna, the bed for Dumuzi.

Now the Queen bathes and washes her
loins,
Loins that are holy and bathed for the king;
The loins of Dumuzi, holy for her.
She washes herself with sweet-smelling soap
She sprinkles sweet cedar oil on the ground.

Dumuzi goes forward with uplifted head,
seeking the loins of Inanna the holy;
Towards the queen and her loins that are
holy.
To the loins of the queen,
The king who is holy
Goes with uplifted head.

Dumuzi lies down beside her in bed,
Tenderly caresses her, with murmurs of love,
"My jewel, holy jewel, wondrous Inanna!"
And after he enters her holy vagina,
Causing the queen to rejoice in her heart;
After he enters her holy vagina,
Causing Inanna to rejoice in her heart,
The queen holds him to her,
And murmurs to him, "You are truly my
love."

The king bids the people to enter the hall.
The people bring offerings of food in their
bowls.
Juniper resin is burned as an offering
Libations are poured, while sweet-smelling
incense
Is heaped up in mounds for the king and his
bride.

The king embraces his bride, his beloved.
Dumuzi embraces Inanna the queen.
Inanna, enthroned, shines like the daylight.
The king like the sun shines by her side.
He places abundance, lushness and plenty,
At the feet of his queen, his wondrous
Inanna.
He brings in the people of Sumer to greet
her.

Musicians play loudly, they play for the queen;
They play the loud instrument that drowns out the storm.

Musicians play sweetly, they play for Inanna,
They play the sweet instrument, the joy of the palace.

They play the stringed instrument,
Bringing joy to the people.

The singers sing songs for the queen, Queen Inanna,

The king stretches his hand for food and for drink,
Dumuzi takes up his food and his drink.
The palace is festive. The king is rejoicing.
In the pure clean palace, they honour Inanna in song.

She is the ornament, the goddess of Sumer,
The pride of the people, the joy of all Sumer.
The people enjoy the day of their feasting,
The king stands before them assembled with joy.

He praises Inanna with the aid of the people;
He praises Inanna with the aid of the Gods.
"Inanna, great priestess, from the beginning
Created with heaven, created with earth,
Inanna, First Daughter, Daughter of Ningal,
I sing your praises, Queen of the Evening.

My Lady looks down in sweet wonder from heaven.

*The people of Sumer parade for Inanna.
The Lady who Ascends into the Heavens,
Inanna is radiant,
Majestic and radiant, eternally youthful.
Inanna, I sing, to You do I sing.*

THE JOY OF SUMER

THE SEVENTH OF SEVEN HYMNS TO INANNA

Hymn Seven is the culmination of the seasonal, monthly and daily ties between the Great Goddess Inanna and the people of her own land of Sumer, which we know as Mesopotamia or, more recently, Iraq. It lay 'between the rivers' Tigris and Euphrates.

In **Hymn One**, Inanna, solitary and separate, was greeted from a great distance. In **Hymn Two**, the people of Sumer were raised into a relationship with their goddess. In **Hymn Three**, the relationship is given form by their act of sacrifice and its acceptance. By **Hymns Four, Five and Six**, Inanna is kept in a constant relationship with her people. In **Hymn Seven**, she descends from heaven to enter into direct union with the people of Sumer through their earthly king, Dumuzi, later known as Tammuz in legends of Ishtar.

The hymns were written and recorded about 5000 years ago. They are the earliest written scriptures, antedating the earliest Egyptian hieroglyphic scriptures by 350 years.



Holy Guardian Order of the Abbess