

How *Lumāši*, or “Constellation”-Writing Puns Produced the *Garden of Eden* Myth (Part 3)

by John McHugh, M.A.
contract archaeologist
Salt Lake City, Utah, USA
email: jjmchugh72164@comcast.net

The Celestial Trees of “Knowledge-of-Good-and-Evil” and “Life,” and Their Forbidden Fruit

After *Yhwh*-Gods planted a wide array trees that were both pleasing to look at and whose fruit was good to eat, the latter portion of Genesis 2:9 goes on to read:

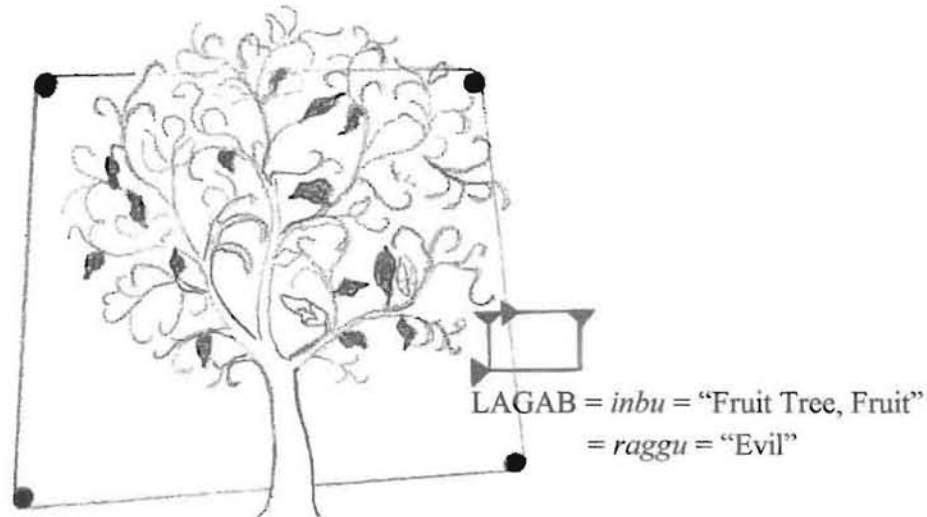
And the Tree-of-Life [was] in the midst of the Garden and the Tree-of-Knowledge-of-Good-and-Evil.

The names of these two mythical Trees and their location “in the midst/middle of the Garden” correspond with puns on the cuneiform terms for the Garden constellation.

The square Garden’s simulation of LAGAB in the heavens endued it with that logogram’s meanings, which included the Akkadian word *inbu*, “fruit tree, fruit.”¹ Hence wordplay embedded in the Garden constellation indicated that it was simultaneously a “Fruit Tree” that was actively bearing “Fruit” (Fig. 29). Thus there was a “fruit tree” embodied in the Pegasus Square. Moreover, LAGAB also represented the Akkadian word *raggu*, “evil.”²

Recall that the Pegasus Square was originally the Mesopotamian “Field” constellation, and Sumerian-Akkadian dictionaries affirm that it could be spelled logographically as MUL₄ U₅, “constellation Field.” MUL₄’s alternate reading as DU₇ forged a homophone with DU₁₀, “good”; and U₅ phonated the words U and U₂, “Knowledge,” as well as the word U₃, “of.”³ Hence a Jewish astronomer-scholar would have known that *lumāši*-writing wordplay in the

Pegasus Square articulated the terms “Tree, Of, Knowledge, Of, Good, Evil.” This corresponds precisely with the Hebrew terms for the “Tree-of-Knowledge-of-Good-and-Evil” (*‘š hd’t tṯwb wr’*).⁴



MUL₄ U₅ = “Constellation Field” = Pegasus Square

MUL₄/DU₇ = DU₁₀ = “Good”

Pegasus Square = U₅ = U, U₂ = “Knowledge”

= U₃ = “Of”

“Tree, Of, Knowledge, Of, Good, Evil”

Figure 29: Constellation-writing wordplay encrypted in the cuneiform titles for the Pegasus Square imparted “Tree, Of, Knowledge, Of, Good, Evil.”

Jewish astrologer-magicians in the tradition of Daniel would have known that the Pegasus Square or “Field” constellation depicted an *Ikû*, which was not a tangible object but instead functioned as a unit of surface area similar to the English *acre*. The physical object depicted in the constellation was a “plot-of-land” spelled *iku* or *igu* in Akkadian.⁵ Hence, Jewish magicians understood that the object depicted in the Field constellation was an *Igu*, which is a homophone for IGU—the logogram that represented *ša* “of” and *napištu* “life,” in Akkadian.⁶ And we have seen that the word “tree” was encoded in the Garden constellation’s astroglyph, LAGAB, the logogram for *inbu*, “fruit tree” (Figs. 29, 30). Therefore, the words “Tree, Of, Life” were enciphered as constellation-writing puns on the terms for Pegasus Square (Fig. 30).

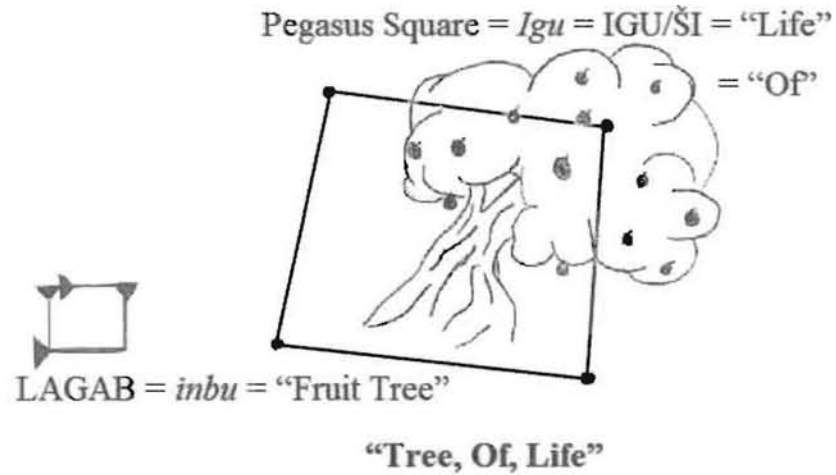


Figure 30: The words "Tree, Of, Life" were enciphered as constellation-writing puns in the cuneiform titles for the Pegasus Square.

The "Garden of *Eden*" story reports that the Trees of Knowledge-of-Knowledge-of-Good-and-Evil and Life are located "in the midst/middle of the Garden" (*btwk hgn*). In Genesis 3:3 *Eve* tells the Serpent that *Elohim*/"Gods" told her that she and *Adam* may eat from any tree in the Garden, "But from the tree that [is] in the midst/middle of the Garden you must not eat from it..." Thus, the locality of the Trees of Knowledge-of-Knowledge-of-Good-and-Evil and Life demarcated their forbidden nature. This concept can be traced to a *lumāši*-writing puns in the Pegasus Square's cuneiform titles.

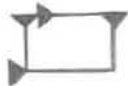
We have seen that the original, Mesopotamian title for the "Garden in *Eden*" was GAN₂/"Field." Ancient synonym lists equate GAN₂ with the logogram A-ŠA₃ ("field").⁷ The logogram A meant *ina*, "in," in Akkadian, while ŠA₃ meant *libbu*, "inner part of an area."⁸ When used together in a prepositional phrase (*ina libbi*) they render, "in the midst of."⁹ This Akkadian wordplay corresponds with the synonymous Hebrew term: *btwk*, "in the midst/middle"; which specified the location of these fruit-bearing trees (Fig. 31).

Moreover, the Sumerian logogram A₂-SAG₃ stood for the Akkadian word *asakku*, "taboo"—based on the idea that certain items or objects were forbidden because they were intended for a god.¹⁰ Jewish astrologer-magicians' proficiency in the cuneiform script implies knowledge that the SAG₃ sign in A₂-SAG₃ ("taboo") could just as easily be read ŠAG₃.¹¹ Thus A₂-SAG₃ could be pronounced A₂-ŠAG₃ ("AŠAG"). The latter forms a homophone with the Garden's constellation's logogram, GAN₂, which was also read AŠAG, "field."¹² Hence,

lumāši-writing puns encrypted in the cuneiform titles for the Pegasus Square imparted: “Fruit, In-the-Middle/Midst, Of, the Garden, Forbidden”; words that correspond with the Genesis prohibition against eating this Fruit from the trees “in the middle/midst” of the Garden (Fig. 31).



Pegasus Square = GAN₂ = *Gan* = “Garden” (in Hebrew)
 = GAN₂ = A-ŠA₃ = “Field”
 = GAN₂ = A-ŠA₃ = *ina libbi* = “In the Middle/Midst”
 = GAN₂/AŠAG = A-ŠAG₃/A-SAG₃ = “Forbidden”
 = GAN₂ = U₅ = U₃ = “Of”



LAGAB = *inbu* = “Fruit”

“Fruit, In-the-Middle/Midst, Of, the Garden, Forbidden”

Figure 31: Constellation-writing puns in the original cuneiform term for the Garden, GAN₂, conveyed the words “in the middle/midst” and “taboo”; a correlate with the Judaic deity’s prohibition against eating fruit from the Trees “in the middle/midst” of the Garden.

Adam's Purpose: To Work the Soil

Of all the potential callings *Adam* could have been assigned as the progenitor of human race—a priest, a king, a judge, a sage—the Genesis authors relegate him to the humble task of tilling and caring for the Garden. Three times, in fact, the Genesis authors reiterate that *Adam* was to “work the soil” (2:5,15; 3:23), a point highlighted in verse 2:15:

And *Yhwh*-Gods took the man and put him in the Garden-of-*Eden* to work it and care for it.

Even after *Yhwh-Elohim* banishes *Adam* from the Garden in 3:23 the writers tack on that his purpose was to “till the soil.” Constellation-writing puns appear to elucidate why the Genesis authors felt compelled to emphasize this seemingly extraneous detail.

Scholars agree that the Hebrew verb “to work”—*‘abad*—refers to “tilling” or “cultivating” the soil of the Garden.¹³ While forced to study in colloquies with their Babylonian overlords during the subjugation, Jewish magicians would have become privy to the stellar tableau shown in in Figs. 3-4, which depicts a “Man” (*Adam* in Hebrew) stationed beside a Plow and the Field he was destined to till; with *lumāši*-writing in the Field’s cuneiform spelling rendering “Garden-in-*Eden*.” And while this still-frame alone pictographically implied that the Man/*Adam* constellation’s purpose was to till the soil of the Garden, this chore was specifically defined in the logogram for the Plow constellation, APIN, which also meant “to plow, till” (Fig. 32).¹⁴

The claim that the Man was to “care for” (*lšmrh*) the Garden could be found encrypted in the original Mesopotamian image of the Garden. We have seen that in Mesopotamia the Pegasus Square was the “Field,” which was a square unit of surface area with 60-meter sides, akin to the English *acre*. Thus the “Field”/GAN₂ embodied an ethereal, abstract concept. The physical object depicted in the “Field” constellation, however, was an agricultural “Plot of Land” called an *Igu* (or *Iku*). And *Igu* forged a homophone with IGU, the logogram that represented *amāru*, “to look after, take care of” (Fig. 32).¹⁵

In all, the words “Adam, Cares For, Cultivates, the Garden” are encrypted as constellation-writing puns in the Pegasus Square; terms that correspond to Genesis: 2:5,15 and 3:23 (Fig. 32).

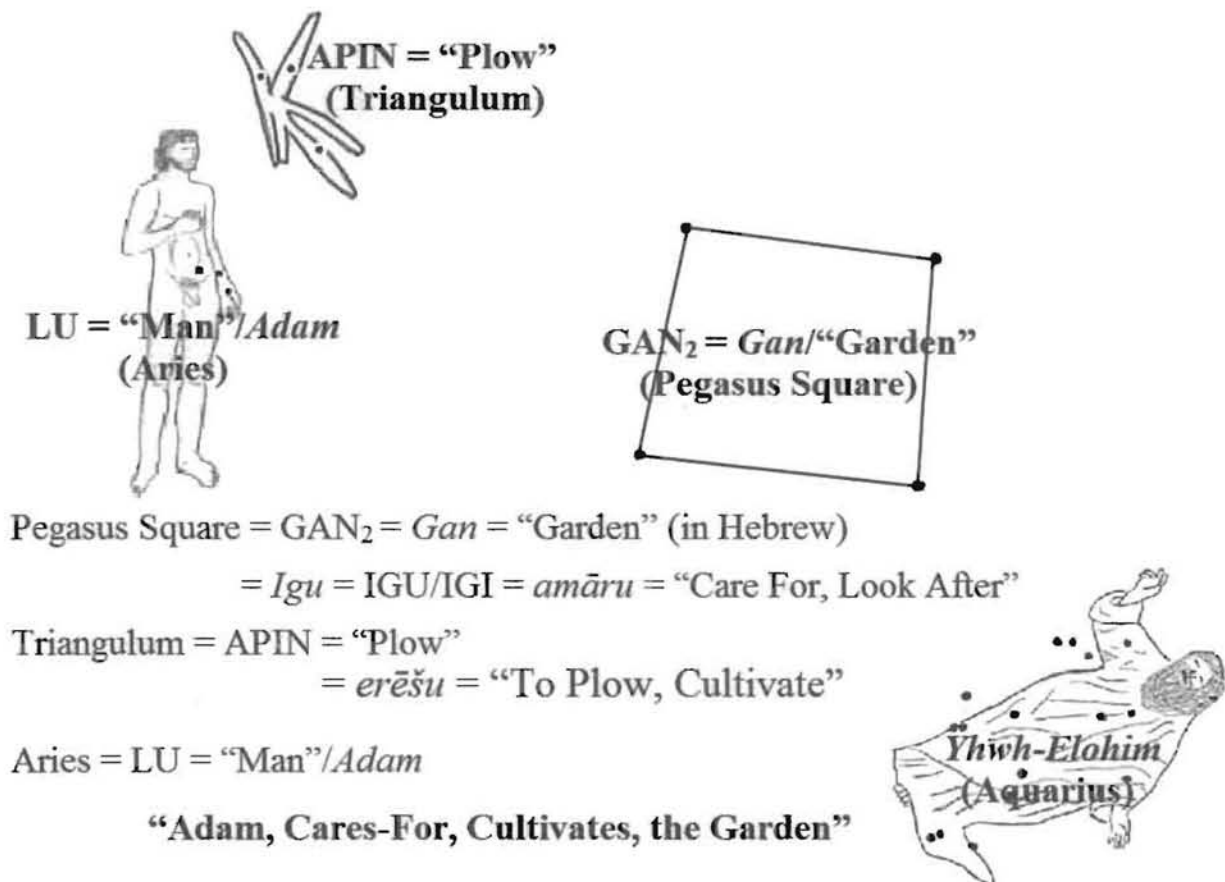


Figure 32: *Lumāši*-writing puns correspond with *Adam*'s functional purpose to "till" and "care for" the Garden in Genesis.

Adam's Expulsion from the Astral Garden

Genesis 3:23-24 reads:

And *Yhwh*-Gods sent him [Adam] from the Garden of *Eden* ...

And he drove the man out, he placed on the east side of the Garden-of-*Eden cherubim* and a flaming sword flashing back and forth to guard the way to the tree-of-life.

Two different puns correspond with Adam's expulsion from the Garden.

In verse 3:23 *Yhwh-Elohim* "he-sent-him" (*yšlḥhw*) from the Garden, and in the next verse "he-drove-out" (*ygrš*) the man. To discern the wordplay we must first recall that Jewish astrologer-magicians knew the logogram for the Garden constellation, GAN₂, was also written

on a slant, called GAN_2 -*tenû* (Fig. 5), which could be read $KIRI_2$. And the latter phonates $KIRI_6$, the Sumerian word for “Garden” and the logogram representing the Akkadian verb *tarādu*, “to send away, drive out.”¹⁶ After conjugating the verb for coherence we are left with the *lumāši*-writing puns: “*Yhwh-Elohim*, Sent-Away, Drove-Out, *Adam*, From, the Garden”; words that correlate with words in Genesis 3:23 and 3:24 (Fig. 33).

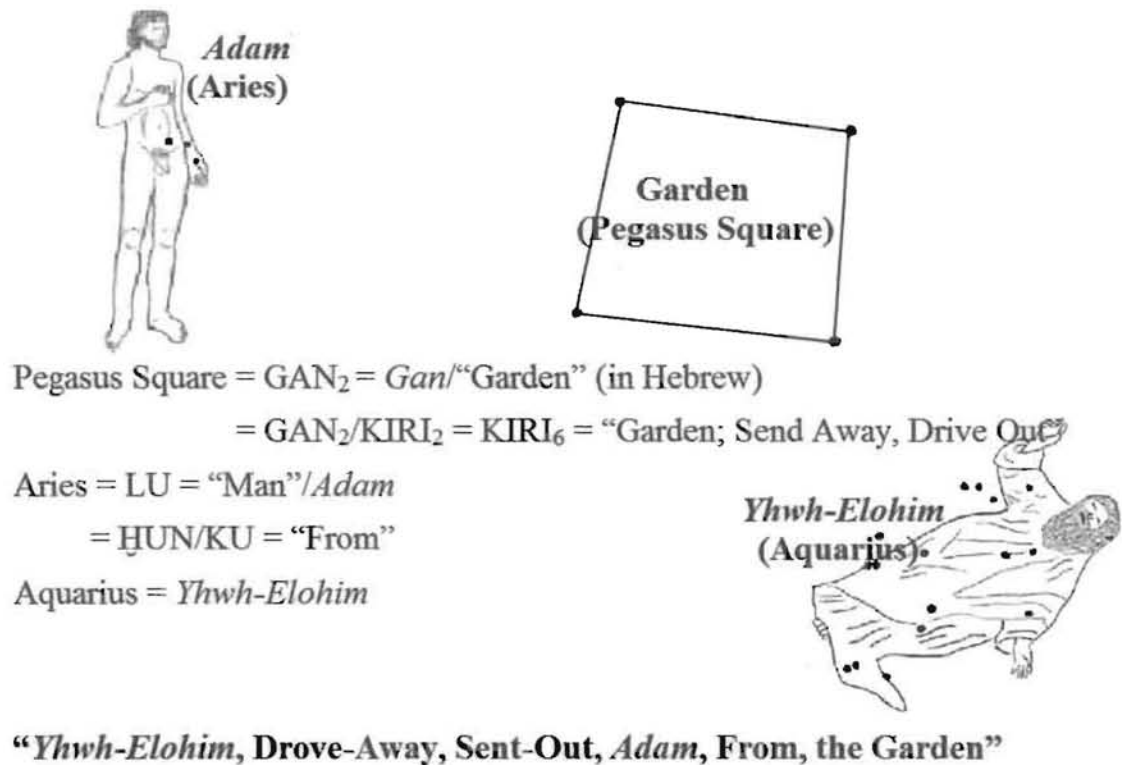


Figure 33: *Lumāši*-writing wordplay corresponds to the manner in which *Yhwh-Elohim* expelled Adam from the Garden in Genesis 3:23-24.

The *Cherubim* and Flaming-Revolving-Sword

After driving the Man from the Garden in verse 24, *Yhwh-Elohim* stationed *Cherubim* and a “Flaming-Sword turning back and forth” on the “east side” of the Garden to guard the way to the Tree-of-Life. Constellation-writing puns correspond to the astral identities and location of these enigmatic figures.

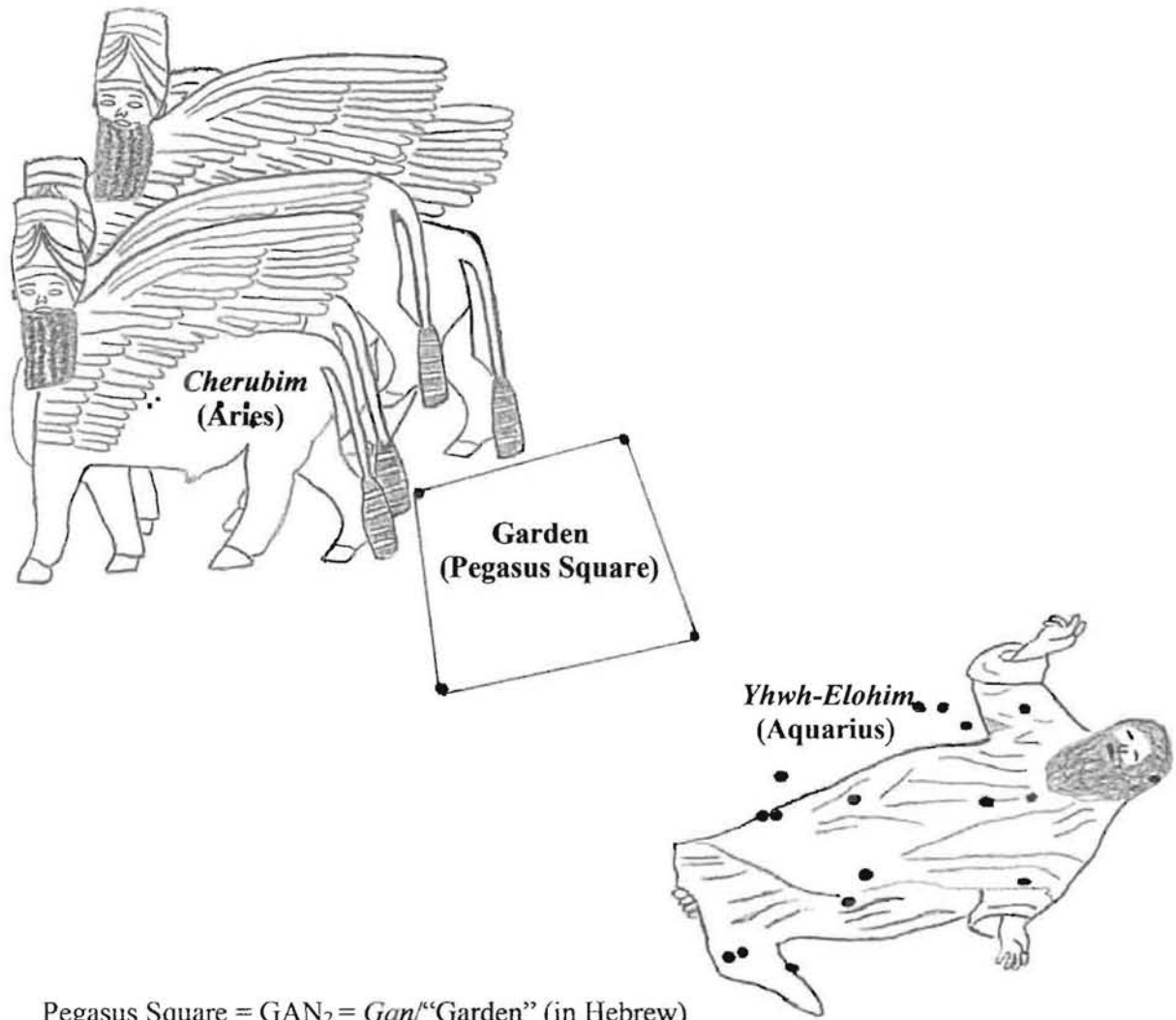
During the Babylonian enslavement, Jewish astrologer-scholars learned that the full term for Aries was LU_2 -HUN-GA₂, and that LU_2 /“Man” (*Adam* in Hebrew) was pronounced

“LÛ,” which phonated the word *Lû* “Bull.”¹⁷ Ancient lexical commentaries equated *Lû* “Bull” with *Šēdu*, a kind of divine, “Protector-Spirit” whose appearance resembled a winged, human-headed bull (Fig. 34).¹⁸ Hence, wordplay dictated that the “Man”/*Adam* constellation depicted in Aries also embodied a human-headed-winged-bull or “Protector-Spirit”/*Šēdu* shown in Fig. 34.



Figure 34: Taurus was a type of *Šēdu*, a protector-spirit depicted with a human head and bull’s body. Taurus is shown here as a *Šēdu* being slain by Gilgamesh (right) and Enkidu. (sketch by Ashley McCurdy)

Moreover, Sumerian-Akkadian dictionaries equate the logogram for “Bull”/GU₄, with the epithet *Rabû*, “Great-One,” and then go on to equate *Rabû* “Great-One” with the term: GI₇ *rubû*, “important, noble person.”¹⁹ A Mesopotamian-trained, Jewish astrologer-magician would have understood that GI₇ was an alternate reading for HUN, the abbreviated logogram for the Man/*Adam* constellation (Aries). He would also have known that the singular and plural forms of *rubû* are spelled identically.²⁰ Hence, cuneiform puns divulged that Aries embodied a Winged-Bull that could be called GI₇-*rubû* (pronounced “*Girubû*”) a term that renders the exact Hebrew spelling for *Cherubim* (*Kərûbîm*). This might explain why there were plural *Cherubim* stationed east of the Garden, not just one *Cherub* (Fig. 35). Hence, constellation-writing wordplay in Aries embodied the word *Cherubim* (*Kərûbîm*).



Pegasus Square = $GAN_2 = Gan/$ "Garden" (in Hebrew)
 Aries = $\text{HUN}/GI_7 = GI_7\text{-}rubû = Cherubim$ (in Hebrew)
 = $\text{HUN}/KU =$ "At, From"
 Aries = $LU_2\text{-}\text{HUN}\text{-}GA_2$
 $LU_2/L\hat{U} = L\hat{u}/$ "Bull" = $PIRIG = PIRIG_2/UD =$ "East"
 $GA_2 =$ "Put, Place"
 Aquarius = *Yhwh-Elohim*

"Yhwh-Elohim, Put, Cherubim, At, the East, From, the Garden"

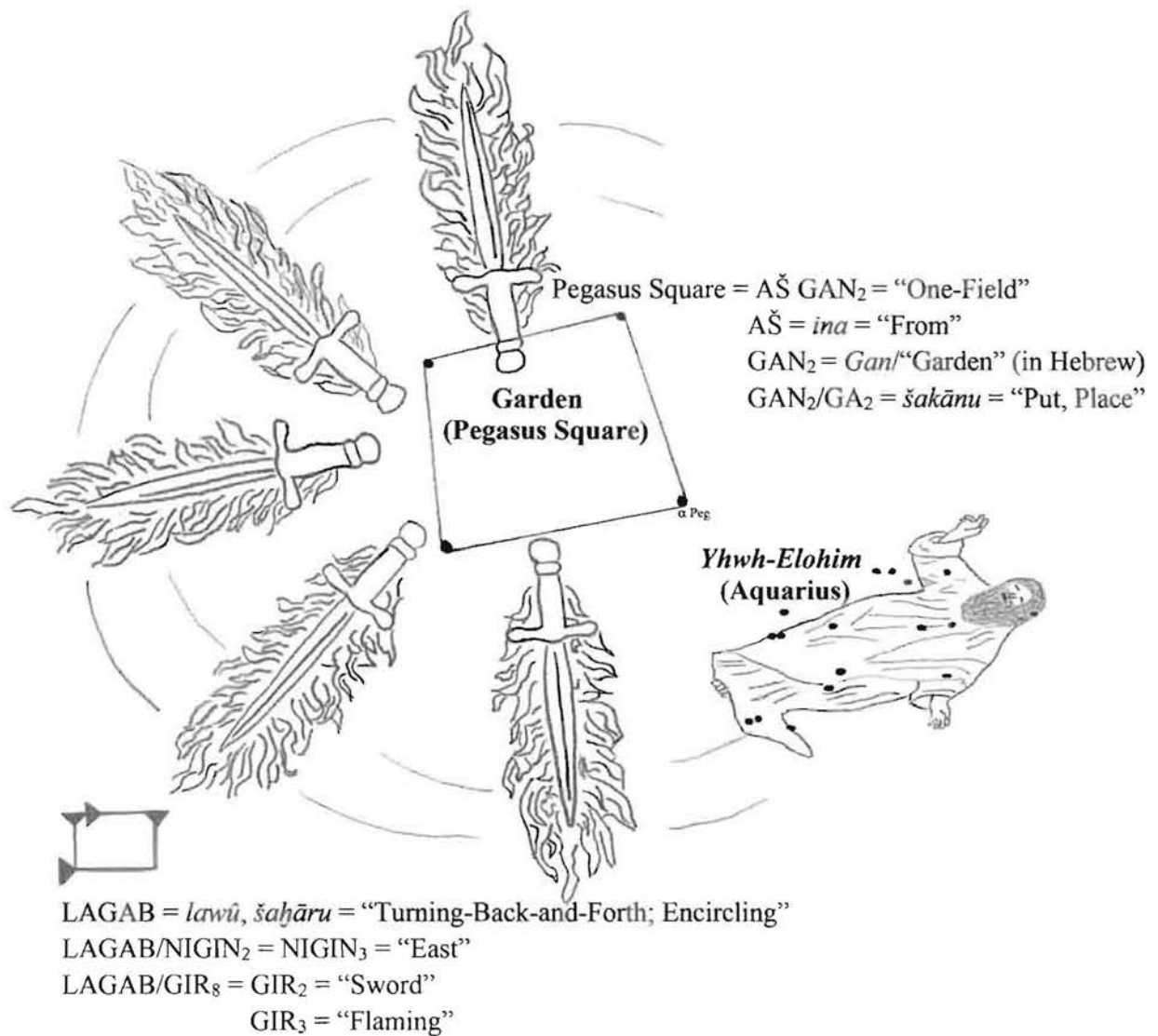
Figure 35: Constellation-writing puns in Aries embodied *Cherubim*, and their local east of the Garden as stated in Genesis.

Genesis 3:24 informs that *Yhwh*-Gods "placed" the *Cherubim* of Aries "at the east from the Garden of Eden" (*yškn mqdm lgn*). This also bears a direct correlation with *lumāši*-writing puns. The GA_2 portion of $LU_2 \text{ HUN}\text{-}GA_2/\text{Aries}$ meant "to put, place." LU_2 (pronounced $L\hat{U}$) formed a homonym with $L\hat{u}$, "Bull," which was represented by the

logogram PIRIG; a reading that embodied PIRIG₂, “east.”²¹ And HUN could mean “from, at.” After conjugating the verb for grammatical coherence the puns yield: “*Yhwh-Elohim*, Placed, At, the East, From, the Garden, the *Cherubim*,”—exact correlates to Genesis 3:24 (Fig. 35).

The Genesis authors also claim that *Yhwh*-Gods placed “the Flame-of-the-Sword the-One-Turning-All-Around” (*lht hḥrb hmthpkt*) east of the Garden to guard the path to it.

We have seen that the astroglyph for the square Garden constellation was the square cuneiform sign, LAGAB (Fig. 36). LAGAB could be read GIR₈, thereby forming homophones with GIR₂, “sword,” and GIR₃, *ḥamātu*, “burning, flaming.”²² Thus, *lumāši*-writing puns imbued LAGAB with the words a “flaming sword.” The idea that this flaming-sword “turned back and forth” or “revolved” (*hmthpkt*) came from another *lumāši*-writing pun. LAGAB was the logogram that represented the Akkadian verbs *lawû*, “surrounding, encircling, turning back and forth, turning around,” as well as *saḥāru*, “turning back and forth, encircling.” This conveyed the notion that this Flaming-Sword “turned back and forth.” Hence the words “Flaming, Turning, Sword” were encoded as homophones in the Garden-of-*Eden* constellation’s astroglyph, LAGAB (Fig. 36).



"Yhwh-Elohim, Placed, the Flaming, Turning, Sword, East, From, the Garden"

Figure 36: *Lumāši*-writing puns enciphered in the Garden's cuneiform titles describe the "Flaming-Turning-Sword" of Genesis 3:24.

The notion that *Yhwh-Elohim* had "placed" the *Cherubim* and Flaming-Turning-Sword: "at [the] east of [the] Garden of *Eden*" (*mqdm lgn*) also correlates to stellar wordplay. The Garden constellation's original cuneiform title was AŠ GAN₂. AŠ embodying the word "from"²³ Recall that Babylonian scholars often viewed GAN₂ as an alternate form of the GA₂ sign, which represented the Akkadian verb *šakānu*, "to place."²⁴ And we have shown that the square Garden's resemblance to LAGAB imbued it with the reading NIGIN₂, which phonated the word NIGIN₃/"east" (Fig. 6). After conjugating the verb for coherence the puns yield:

“Yhwh-Elohim, Placed, the Flaming, Turning, Sword, East, From, the Garden”; which corresponds to the Hebrew in Genesis 3:24.

Thus *lumāši*-writing wordplays imparted the presence of Cherubim and a Flaming-Turning-Sword “east of the Garden” (Fig. 37).

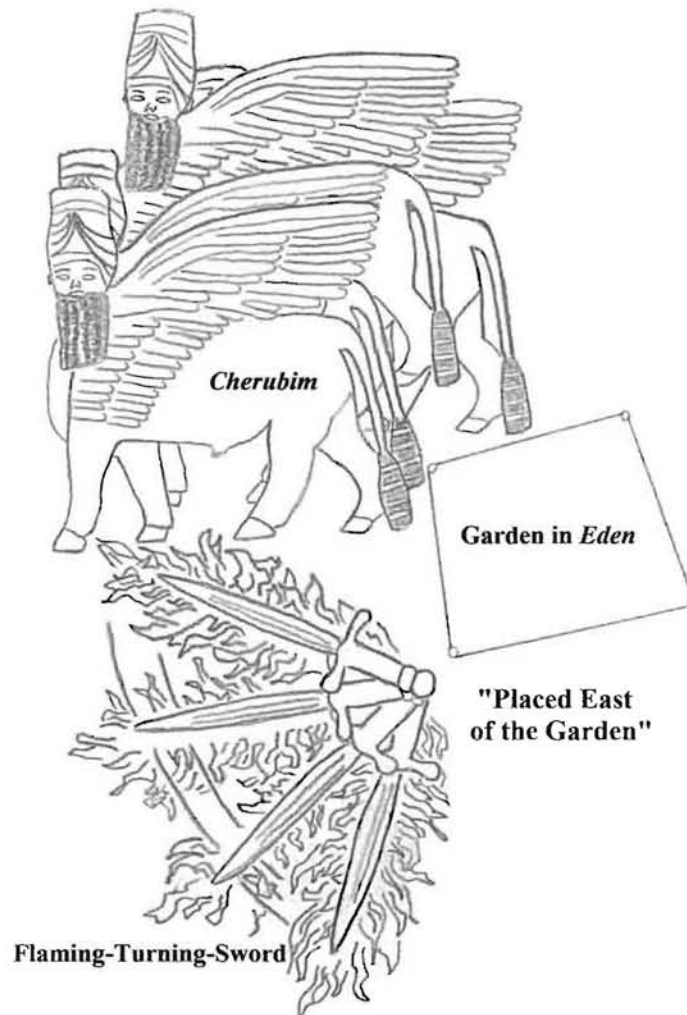


Figure 37: Constellation-writing puns in the Pegasus Square and Aries imparted that *Cherubim* and a “Flaming-Turning-Sword” were placed east of the Garden. Note that, in the celestial sky, east is left.

Conclusion

Recent textual evidence indicates that Genesis was written during the Babylonian enslavement. During this time Judaic scholars such as Daniel and Ezekiel were taken hostage and indoctrinated with the occult wisdom of the Babylonian *ummānu*, or “scholar-magician,” whose skillset included astrology. During such inculcations Jewish neophytes learned secret,

sacred Babylonian astrological arcana, which included the belief that the starry sky was a numinous, cuneiform “text” that imparted revelation through the medium of wordplay; a cryptic script Assyrian king Esarhaddon labeled *lumāši*/“constellation”-writing. Wordplay in the New Year’s tableau—consisting of Aries, Triangulum, Pegasus Square, and Aquarius—impart the cuneiform correlates to the “Garden of *Eden*” myth’s characters, props, and key supernatural events. Constellation-writing wordplay also exposes a direct correlation with the irreconcilable geography described in the “*Eden*” story. I argue that this vast array of *lumāši*-writing puns presented here served as the basis for this Biblical myth; which Judaic astrologer-authors arranged into coherent, linguistic units that were then translated into Hebrew as Genesis 2:4-3:24.

The aforementioned data indicates a direct correlation between the characters, props, and key details of the “Garden of *Eden*” myth and *lumāši*/“constellation”-writing wordplay in the Aries-Aquarius-Pegasus Square-Triangulum tableau. I should note that the evidence proffered here is only a portion of the correlates between *lumāši*-writing puns and “*Eden*” story. My entire body of evidence indicates a one-to-one correlation between practically every word from the “Garden of *Eden*” myth and constellation-writing wordplay encoded in the cuneiform tableau of Aquarius-Aries-Pegasus Square-Triangulum. However, such an endeavor necessitates a book-length discussion and is therefore beyond the scope of this venue.

- 1 CAD 7, 144, *inbu* 1. lexical section.
- 2 Ibid. 14, 68, *raggu*, lexical section.
- 3 For MUL₄ read DU₇ see: *ePSD*: mul₄; For DU₁₀/DUG₃ = *tābu*/"good" see: *ePSD*: DUG₃; For *ikū*/"field," read U₅ see: CAD 7, 69, *ikū*, lexical section (note ȚU.SI = U₅); For U, U₂ = *uznu*, "knowledge, wisdom, understanding" see: CAD 20, 362, *uznu* 3., lexical section; For U₃ = *ša*/"of" see: CAD 17/pt.1, 1, *ša*, lexical section.
- 4 I contend that the pun U₃ = *ša*/"of" inspired the corresponding Hebrew construct chain.
- 5 CAD 7, 66, *iku*, and especially 68.
- 6 IGU was read ŠI (Borger *Zeichenlexikon*, p. 187, no. 724); CAD 17/pt.1, 1 *ša* lexical section; *ibid.* 11/pt. 1, 296-7 *napištu* lexical section.
- 7 GAN₂ is equated with A-ŠA₃ = *eqlu*, "field" (CAD 4, 249, *eqlu*, lexical section).
- 8 Ibid. 7, 141-142, *ina*, lexical section; *ibid.* 9, 164-165, *libbu*.
- 9 Huehnergard *Akkadian Grammar* 503.
- 10 CAD 1/pt.2, 326-327, *asakku* B.
- 11 *ePSD*: sag₃.
- 12 Borger *Zeichenlexikon*, p. 470.
- 13 *BDB* 713.
- 14 APIN was read URU₄ (Borger *Zeichenlexikon*, pp. 263-264, no. 90); CAD 4, p. 285, *erēšu* B, lexical section.
- 15 IGI was read IGU (Borger *Zeichenlexikon*, p. 491); CAD 1/pt.2 pp.5-6 *amāru* A 2., lexical section.
- 16 CAD 19 p. 50-1 *tarādu* A 2., 3., lexical section (note: KIRI₆/SAR).
- 17 Ibid. 9, 227, *lū* A.
- 18 The logogram for Taurus, GU₄, and UDUG are both listed as logograms for *eṭemmu*, "ghost of the dead" (*ibid.* 4, 397, *eṭemmu*). Yet UDUG was also the logogram for *šēdu*, which indirectly imbued GU₄ with the same meaning (*ibid.* 17/pt.2, 256, *šēdu* A, lexical section).
- 19 For GU₄/"Bull" = *rabû* see: CAD 14, 27, *rabû*, lexical section; For *rabû* = *rubû*, which thereby equates *rabû* with GI₇ *rubû*, see: *ibid.* p. 28, lexical section; *ibid.* 396, *rubû* A, lexical section.
- 20 Huehnergard *Akkadian Grammar* 517.
- 21 PIRIG₂ is an alternate reading for UD (*ePSD*: ud); For PIRIG₂/UD = *šītu*/"east" see: CAD 16, 215, *šītu*, lexical section.
- 22 CAD 6, 62, *ḥamāṭu* A, lexical section.
- 23 CAD 7, 141, *ina*, lexical section.
- 24 Also possible is that the Genesis author(s) noticed that GAN₂ was also read GA₃, forming a homophone with GA₂ = *šakānu*/"to put, place."