

CHAPTER I

AN EPIC OF THE CREATION, WHICH CIRCULATED IN BABYLON AND ASSYRIA IN THE SEVENTH CENTURY BEFORE CHRIST

TEXT OF THE EPIC. COMPARISON OF THE EPIC WITH THE FIRST CHAPTER OF
GENESIS. THE EPIC AND OTHER PARTS OF THE BIBLE

1. Text of the Epic.

Tablet I

1. Time was when above, heaven was not named.
2. Below to the earth, no name was given.
3. Then the primeval Abyss, their begetter,
4. The roaring Sea, who bore them,---
5. Their waters, together were mingled;
6. No field had been formed, no marsh-land seen.
7. When no gods, had ever been honored,
8. No name was formed, no destiny fixed,
9. Gods were created, in their midst
10. Lakhmu and Lakhamu, their associates were called.
11. Together they became great, grew tall.
12. Anshar and Kishar were born; they were greater than they.
13. The days were prolonged, years passed;
14. Anu their son, was a rival of his fathers.
15. Anshar made Anu, his firstborn, like himself,
16. And Anu begat in his likeness Nudimmud.
17. Nudimmud of his fathers became ruler, even he;
18. Clever, wise, joyful, who grasped deep things,
19. Stronger far than Anshar, the father who begat him,
20. Not a rival has he, among the gods his fathers.
- 21 They stood; the gods assembled.
- 22 They troubled Tiamat, to protect themselves they attacked (her),

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23. They troubled the body, of Tiamat.
 24. In agitation, he was enrolled among the great.
 25. Ansu could not quiet, their outcry;
 26. Tiamut roared at their
 27. She smote and their deeds.
 28. Their way was not good; they themselves prospered.
 29. Then Apsu, the begetter of the great gods,
 30. Cried to Mummu, his minister, and said,
 31. O Mummu, my minister, and said,
 32. Come, unto Tiamat [let us go].
 33. They went, before Tiamat they lay down,

34. A plan they formed against the gods [their offspring].
35. [Apsu] opened his mouth, [he sent]
36. Unto Tiamat, the brilliant, a word he spoke:
37. “[Intolerable to me] is their advancement,
38. By day I have no rest, at night, no peace.
39. But I will destroy their way, an end will I make.
40. Let there be a cry, then we may be at peace!”
41. When Tiamet heard these words,
42. She was angry and spoke against them [a curse];
43. [She was] grievously [pained] she raged
44. A curse she let fall, unto [Apsu she spoke]:
45. “What are we that we [should perish] !
46. Let their way become difficult.”
47. Mummu answered, Apsu [he counseled]
48. ...not favorable was the counsel of the Roarer:
49. “Their way is strong, but do thou confound [it].
50. By day thou shalt be calm, by night thou shalt lie down.”
51. Apsu heard and his face brightened,
52. [Since] he planned evil against the gods his sons.
53. Mummu clasped his [neck]
54. He sat him on his knees, he kissed
55. The whole they planned, in the whole.....
56. Against the gods, their firstborn, the unloosed their power.
57. They cursed the gods, their firstborn, they unloosed their power.
58. Silence (?) seized them, they sat quietly.
59. The wise, the instructed, the exalted one,
60. Ea, who understands everything, saw their plan
61. He grasped it and, comprehending all, sat.
62. He prepared his power, his holy witchcraft,
63. He numbered it, and put it in water.
64. Sleep came upon him [Apsu], resting, he sank down.
65. He put Apsu to rest, pouring out sleep.
66. Mummu wandered about, with dress disordered (?),
67. He burst his bond, from his mouth
68. His luster was gone, he himself was prostrated.
69. He (Ea) had bewitched him; Apsu he had killed.
70. Mummu he bound, over him stationed a guard,
71. He placed himself on Apsu, in a sitting posture,
72. Mummu he bound, over him stationed a guard,
73. Both of them he bound, he had destroyed,
74. He established his triumph over his enemies.
75. Amid the destruction, he rested peacefully.
76. He bound (?) him, and cast Apsu down to the depths.

77. On his body (?), he founded his luxurious palace;
78. Lakhmu and Lakhamu his wife, he placed as rulers over it,
79. As guards, of the domed abodes.

80. In the abode of the fates, the dwelling of destiny.
81. The mighty one, the leader of the gods, Marduk (?) [said:]
82. In the midst of the deep, Anshar was born,
83. In the holy deep, Anshar was born,
84. There begat him, Lakhmu, his father,
85. Lakhmu, his mother, conceived him,
86. There nourished him milk, flowing from goddesses.
87. A marauder (?) approached him, terror filled him;
88. Tall was his stature, brilliant the look of his eye,
89. Troubled was his voice, his course was hither and thither.
90. Lakhmu, who begat him, his father, saw him,
91. Intelligently he looked, his heart was filled with joy,
92. He saved him and, an equal of the gods made him,
93. He was greatly exalted over them who help Tiamat.
94. Indescribable was his brilliance, unnumbered his
95. Unthinkable his....., difficult to look upon,
96. Four eyes, four ears he had,
97. His lips he opened, fire came forth
98. There grew four ears.
99. Four eyes like them were bright,
100. That one among the gods [his command was that] of Anu;
101. His leadership.....[is of] the preservation of life;
102. His crown shall shine brightly; he shall confound Tiamat.
103. he shall cause fear.
104.forever,
105.evil.
106.in opposition he spoke:
107.he conquered.
108.weeps and sits in tribulation.
109.fear,
110.we shall not lie down [in peace].
111.Apsu and Mummu who were bound.
112.quickly thou shalt oppose (?).
113.that we ourselves may rest.
114.the fury of the lords (?)..
115.avenge them!
116.to the storm.....
117.the word of the bright god,
118.what thou givest, we will indeed do!
119.the gods in.....
120.the gods [she] created.
121. They separated themselves, to the side of Tiamut they came;
122. They raged, they planned, they rested not night or day.
123. They prepared for battle, fuming, raging;
124. Their assemblage was formed and they began war.
125. Mother Khubur, who formed all things,
126. Made unrivaled weapons, spawned great serpents,
127. Sharp of tooth, unsparing of fang;
128. With poison instead of blood there bodies she filled.
129. Fierce dragons with terror (?) overcame him;
130. Luster she made abundant, to loftiness made them equal.

131. Whoever beheld them, terror (?) overcame him;
132. Their bodies they reared up without turning their breast.

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133. She established vipers, serpents, and Lakhami,
134. Hurricanes, raging hounds, scorpion-men,
135. Mighty storms, fish-men, and rams (?);
136. They bore merciless weapons, fearless of battle.
137. Her behests were mighty; without rival were they.
138. Moreover eleven such as these she created.
139. Among the gods, her firstborn, who at her side gathered,
140. She exalted Kingu, made him great in their midst,
141. To march before the forces to lead the host,
142. To raise the conquering weapon, to lead the attack,
143. To direct the battle, as commander-in-chief;
144. To him she entrusted it, made him sit in purple (?):
145. "Thy spell I have uttered; in the assembly of gods I have made thee great.
146. The sovereignty of all the gods, I have placed in they hand
147. Surely thou art exalted, my only spouse!
148. May they magnify they name over all the Annunaki."
149. She gave him the tablets of destiny; on his breast she laid them:
150. Thy command shall be unalterable, established, thy word."
151. Now Kingu was exalted, he received the highest rank,
152. Among the gods, his sons, he fixed fate:
153. "The opening of your mouth, shall quench the fire-god;
154. Who so is exalted in excellence, let him increase in might."

Tablet II

1. Tiamat made mighty her work
2. [Evil] she cherished against the gods, her offspring.
3. [To avenge] Apsu, Tiamet planned evil.
4. Her [forces] how she joined, to Ea was divulged.
5. Ea [hearkened] to this thing,
6. He was thrown into [great] straits, he sat in silence.
7. [The days] went by; his anger was appeased,
8. [To the place] of Anshar, his father, he proceeded.
9. [He went] before the father who begat him, Anshar,
10. [All that] Tiamat had planned he repeated unto him.
11. "Tiamat, our mother, has come to hate us;
12. Her assembly is set; with rage she is hot;
13. Turned unto her are the gods, all of them,
14. With those ye created, they walk at her side.
15. They have separated themselves; at the side of Tiamat they go;
16. They rage, they plan; they rest not day or night."

(Lines 17-48 continue the literal repetition of lines 109-142 of the first tablet, which was begun in lines 15, 16. After this the narrative continues:)

49. [When Ansahr heard how Tiamat] was greatly in disorder,
50. [He smote his breast], he bit his lip,
51. [His mind was disturbed], his heart was not at rest,
52. ".....his cry was wrung from him.
53. [Away Ea, my son, go forth to] battle!
54. Thou art he who has smitten [them].
55. [Mummu and] Apsu thou hast already struck down.
56. [Kill also kin]gu who comes up before her

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57.deliberation.
58.gods Nudimmud.

(A break of ten or twelve lines occurs at this point in the tablet.)

72. [Anshar] spoke to his son [a word]:
73. "Thou, this [son of mine], my warrior,
74. [Whose strength is mighty], whose attack irresistible,
75. [Go], stand before Tiamat,
76. [That] her wrath [may be appeased], her heart softened,
77. [But if] she will not hearken to thy word,
78. Our [word] shalt thou speak to her, that he may be appeased."
79. [He heard] the utterance of his father Anshar,
80. He took the straight path to her, he entered the way.
81. Anu [drew near], he beheld the terror (?) of Tiamat,
82. [He did not ascend to her presence], but turned back,
83. [Then turned he to Ea and called] him, he, Anshar,
84. ["Hateful are the ways of Tiamat] to me."

(Some twenty lines here are too fragmentary for translation.)

108. [Ea opened his mouth (?) and spoke to him:
109. [Marduk, my son, hear the word of] they father.
110. Thou art he, my son, who canst enlarge his heart.
111.to the battle drew nigh,
112.[to] Emarukka give peace."
113. Then the lord rejoiced at the words of his father;
114. He drew near and stood before Anshar.
115. Anshar beheld him and his heart was filled with joy,
116. He kissed his lips and his fear departed from him.
117.is not concealed; open thy lips.
118. Verily I will go, I will attain the wish of thy heart.
119.is not concealed; open thy lips.
120. Verily I will go, I will attain the wish of they heart.
121. Who is the man, who would bring thee out to his battle?
122. [And now] shall Tiamat, a woman, come against thee with weapons?
123.rejoice and exult;
124. On the neck of Tiamat thou shalt shortly tread.
125.rejoice and exult;

126. On the neck of Tiamat thou shalt shortly tread.
127. "My son, who knows all wisdom,
128. Tiamat pacify with thy pure incantation.
129. Thy way speedily take;
130.Thou shalt nor fear, thou shalt return afterward."
131. Then the lord rejoiced at the work of his father,
132. His heart exulted and to his father he spoke:
133. "O Lord of the gods, fate of the great gods,
134. If I accomplish your preservation,
135. Take Tiamat captive and save your lives,
136. Appoint an assembly, make my fate strong, let it come in.
137. In Upshukkannaku seat yourselves joyfully together,
138. The word of my mouth shall determine fate instead of you.
139. Let there not be changed whatever I create.
140. May the command of my lips not be altered or opposed."

Tablet III

1. Anshar opened his mouth and said,
2. [To Gaga] his [messenger] a word he spoke:
3. "[O Gaga, thou messenger thou rejoicest my heart.
4. [To Lakhmu and Lakh]amu will I send thee;
5. [The desire of my heart] mayest thou attain.
6.bring (?) before me.
7. [May there come] the gods, all of them.
8. [Let them prepare for converse], at banquets let them sit,
9. [Bread may they eat], wine may they prepare.
10. [For Marduk], their [avenger], let them decree the fate.
11. [Go, Ga]ga, before them stand,
12. [And all that] I tell thee repeat unto them
13. [Anshar], your son, hath sent me,
14. [The purpose of his heart he] has disclosed to me,
15. [Saying]: Tiamat, who bore us, hates us,
16. An assemblage is appointed, angrily she rages,
17. Turned to her are the gods, all of them.
18. With those whom ye created, they march at her side,
19. They are rebellious, at Tiamat's side they come,
20. They rage, they plot, they rest not day nor night,
21. They prepare for battle, fuming and raging,
22. An assembly is made, they start a revolt.
23. Mother Khubur, who formed all things,
24. Has made weapons without rival, has spawned monster-serpents,
25. Sharp of tooth, unsparing of fang.
26. With poison like blood their bodies she has filled.
27. Fierce dragons with terror she has clothed,
28. Luster has made abundant, to loftiness made equal.
29. Whoever beholds them, terror (?) overcomes him.
30. Their bodies they raise up without turning their breasts.

31. She has established vipers, serpents, Lakhami,
32. Hurrricanes, raging hounds, scorpion men,
33. Mighty storms, fish-men, and rams:
34. They bear merciless weapons, fearless of battle.
35. Her behests are mighty, without rival are they.
36. Moreover eleven such as these she created.
37. Among the gods, her firstborn, who are gathered at her side.
38. She has exalted Kingu, made him great in their midst,
39. To march before the forces, to lead the host,
40. To raise the conquering weapon, to lead the attack,
41. To direct the battle as commander-in-chief;
42. To him she has entrusted it, made him sit in purple, [saying,]
43. 'Thy spell I have uttered, in the assembly of gods I have made thee great,
44. The sovereignty of all the gods I have placed in thy hand,
45. Surely thou art exalted, O my spouse!
46. May they magnify thy name over all the Annunaki.'
47. She has given him the tablets of destiny, on his breast has laid them, [saying,]
48. 'Thy command shall be unalterable, established by thy word.'
49. Now Kingu has been exalted, has received highest rank,
50. Among the gods, her sons, he fixes fate, [saying]:
51. 'The opening of your mouth shall quench the fire-god,

52. Whoso is exalted in excellence, let him increase in might.'
53. I sent Anu: he had no power before her,
54. Nudimmud feared and turned back,
55. Marduk has set forth, the leader of the gods your son,
56. As a foe of Tiamat his heart prompts him to go.
57. He opened his mouth and spake to me, [saying]:
58. 'If I accomplish your preservation,
59. Take Tiamat captive, and save your lives,
60. Appoint an assembly, make my fate strong, let it come in.
61. In Upshukunaku seat yourselves joyfully together,
62. The word of my mouth shall determine fate instead of you.
63. Let there not be changed whatever I create,
64. May there not be altered or opposed the command of my lips.'
65. Hasten, therefore, and quickly decree your fate,
66. That he may go and fight your strong enemy."
67. Then Gaga went, his way he pursued,
68. To the place of Lukhmu and Lakhamu, the gods his fathers;
69. He kissed the ground at their feet,
70. He bowed himself; he stood up, he addressed them [saying]:
71. "Anshar, your son, hath sent me,
72. The purpose of his heart he has disclosed to me.
73. Saying: Tiamat, who bore us, hates us;
74. An assemblage is appointed, angrily she rages,
75. Turned to her are the gods all of them,
76. With those whom you created, they march at her side,
77. They are rebellious, at Tiamat's side they come.

78. They rage, they plot, they rest not day nor night,
79. They prepare for battle, fuming and raging,
80. An assembly is made, they start a revolt.
81. Mother Khabur, who formed all things,
82. Has made weapons without rival, has spawned monster-serpents,
83. Sharp of tooth, unsparing of fang,
84. With poison like blood their bodies she has filled;
85. Fierce dragons with terror she has clothed;
86. Luster has been made abundant, to loftiness made equal.
87. Whoever beholds them, terror (?) overcomes him.
88. Their bodies they raise up without turning their breasts.
89. She has established vipers serpents, Lakhami,
90. Hurricanes, raging hounds, scorpion-men,
91. Mighty storms, fish-men, rams;
92. They bear merciless weapons, fearless of battle.
93. Her behests are mighty, without rival are they.
94. Moreover eleven such as these she has created.
95. Among the gods, her firstborn, who are gathered at her side,
96. She has exalted Kingu, made him great in their midst,
97. To march before the forces, to lead the host,
98. To raise the conquering weapon, to lead the attack,
99. To direct the battle as commander-in-chief;
100. To him she has entrusted it, made him sit in purple, [saying]:
101. 'They spell I have uttered, in the assembly of the gods I have made thee great;
102. The sovereignty of all the gods I have placed in thy hand
103. Surely thou art exalted, O my spouse!
104. May they magnify they name over all Anunnaki.'
105. She has given him the tablets of destiny, on his breast has laid them, [saying]:

106. 'Thy command shall be unalterable, established be thy word.'
107. Now Kingu has been exalted, has received highest rank,
108. Among the gods, her sons, he fixes fate, [saying:]
109. 'The opening of your mouth shall quench the fire-god,
110. Whoso is exalted in excellence, let him increase in might.'
111. I sent Anu, he had no power before her,
112. Nudimmud feared and turned back.
113. Marduk has set forth, the leader of the gods, your son,
114. As a foe of Tiamat his heart prompts him to go.
115. He opened his mouth and spake to me, [saying:]
116. If I accomplish your preservation,
117. Take Tiamet captive and save your lives.
118. Appoint an assembly, make my fate strong, let it come in.
119. In Upshukunaku seat yourselves joyfully together,
120. The word of my mouth shall determine fate instead of you.
121. Let there not be changed whatever I create.
122. May there not be altered or opposed the command of my lips.'
123. Hasten, therefore, and quickly decree your fate,

124. That he may go and fight your strong enemy.”
125. Lakhmu and Lakhamu heard, they cried aloud:
126. The Igigi, all of them, wailed bitterly, [saying:]
127. “What has changed that they should desire to take us (?)
128. We do not understand what Tiamat has done.”
129. Then they massed themselves together, they went,
130. The great gods, all of them, who decree fate,
131. They entered in before Anshar, they filled, [Upshukunaku].
132. Brother kissed brother in the assembly.....
133. They prepared for converse, sat down to the banquet,
134. Bread they ate; wine they prepared.
135. The sweet drink confused their minds (?),
136. Drunk were they with drink, their bodies were filled (?)
137. They became very unsteady, their hearts were exalted.
138. For Marduk, their deliverer, they decreed the fate.

Tablet IV

1. They prepared for him a princely chamber:
2. In the presence of his fathers for sovereignty he became mighty. [They said:]
3. “Thou art most honored among the great gods,
4. Thy destiny is without rival, they command is Anu’s!
5. O Marduk, thou are most honored among the great gods,
6. Thy destiny is without rival, they command is Anu’s!
7. From today without opposition shall be they command;
8. To exalt and to abase is verily in they power;
9. Established is thy utterance, irresistible thy command.
10. None among the gods shall invade thy province.
11. Sustenance, the desire of shrines of the gods,
12. While they are in need, shall be certain in thy sanctuary!
13. O Marduk, thou art the preserver of our lives!
14. We give thee sovereignty over the totality of all the world.
15. Sit thou in the assembly, thy word shall be exalted!
16. Thy weapon shall never be o’ercome, may it destroy (?) thy foe!
17. O lord, he who trusts thee---his life save!
18. But the god that is wed to evil, tis life pour out!”

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19. Then they placed in the midst a garment,
 20. And unto Marduk, their firstborn, they spoke,
 21. “Thy fate, O Lord, let it be first among the gods!
 22. To destroy and to create---speak, let it be established!
 23. At they command let a garment perish!
 24. Again at thy command let the garment e-appear!”
 25. Then he spake with his mouth, the garment perished;
 26. Again he commanded and the garment was recreated.
 27. As the utterance of his mouth the gods, his fathers, saw,
 28. They rejoiced, they uttered blessing: “Marduk is king!”
 29. They bestowed upon him the scepter, the throne, and the battle-axe;

30. They gave him an unrivaled weapon, which turns back (?) the foe.
31. "Go Tiamat's life cut off;
32. May the winds bear her blood onto sweet places!"
33. When the gods, his fathers had fixed Bel's fate.
34. The way of prosperity and success they caused him to take.
35. His bow he prepared, his weapon he chose,
36. A spear he bound on him at his waist,
37. He raised the heavenly weapon, with his right hand grasped it,
38. His bow and quiver at his side he hung,
39. He placed the lightening before his body filled.
40. With quivering flame his body he filled.
41. He made a net to enclose Tiamat's body,
42. He caused the four winds to seize so that nothing of her could escape;
43. The south wind, the north wind, the east wind, the west wind,
44. He brought to the side of the net, the gift of his father Anu,
45. He made the evil wind, the bad wind, the tempest and the hurricane,
46. The four winds, the seven winds, the whirlwind (?), the unhealthy wind;
47. He brought forth the winds, which he had made, the seven of them,
48. To trouble the inward parts of Tiamat, they came after him.
49. The lord raised up the tornado, his might weapon,
50. As a chariot, a storm unrivaled for terror he mounted,
51. He harnessed for himself and attached to it four steeds,
52. "Destroyer," "Unmerciful," "Fleet-footed."
53. [Foam-covered (?) were their teeth, filled with poison,
54. Skilled were they [to run down], taught to destroy.
55.might in battle,
56. Left and right they opened (?).....
57. His garment was [rage], with terror was he clad,
58. With his overpowering brightness his head was crowned.
59. He made straight the way, he took his path,
60. To the place of Tiamat. the raging (?), his face he set.
61. With his lip.....he cursed (?)
62. A plant of magical power (?)---he seized with his hand.
63. On that day they exalted (?) him, the gods exalted (?) him.
64. The gods, his fathers, exalted (?) him, the gods exalted (?) him.
65. The lord approached, the waist of Tiamat he scanned,
66. Of Kingu, her spouse---he beheld his terrifying-glance (?).
67. As Marduk gazed, Kingu's progress was impeded,
68. Destroyed was his purpose, frustrated his deed,
69. And the gods his helpers, who marched at his side,
70. Saw the warrior and leader; their look (?) was troubled.
71. Tiamat perceived it (?); she did not turn her neck.
72. With proud (?) lips she uttered words of defiance
73. "Who decreed (?) that thou shouldst come as lord of the gods?"

74. Have they assembled from their places, are they to serve thee?"
75. The lord raised the tornado, his mighty weapon,
76. [Against] Tiamat who was raging, thus he spoke:
77. "[Why hast thou] made thyself great? Exalted thyself on high?"
- 78: [Who does thy heart] prompt thee to battle (?)
- 79: [How can thy helpers] defy (?) the gods, their fathers?
80. [Why] dost thou hate their [command], their ru[le despise]?
81. [Why] dost thou exalted Kingu] ot be thy spouse?
82. [Hast given] him the functions of deity?
83. [How] canst thou seek after evil?
84. [And against] thy gods, my fathers, thy evil plan devise?
85. [Let] thy forces be joined, girded on thy weapons!
86. Stand! I and thou---come let us fight!"
87. Tiamat, when she heard this,
88. Was like one possessed; she lost her reason.
89. Tiamat cried out vehemently with high voice,
90. Like roots divided in twin her legs trembled.
91. She uttered an incantation, she cast a charm,
92. And the gods of battle demanded their weapons.
93. Then took their stand Tiamat and the leader of the gods, Marduk;
94. For the fight they approached, for the battle they drew near.
95. The lord spread out his net and enclosed her.
96. The evil wind from behind he thrust into her face.
97. As Tiamat opened her mouth to its full extent,
98. The evil wind he drove in, so that her lips could not close.
99. With the mighty winds he filled her belly;
100. Her courage was taken away, and she opened her mouth.
101. He let fall the spear, he burst open her belly;
102. He cut through her inward parts, he pierced her heart,
103. He bound her and her life destroyed.
104. Her body he cast down, upon it he stood.
105. After Tiamat, the leader, he had slain,
106. Her army he broke, her host was scattered,
107. And the gods, her helpers, who marched by her side,
108. Trembled, feared, they turned their backs;
109. They sought an exit, to save their lives;
110. With a cordon they were encompassed; escape was not possible.
111. He caught them, their weapons he broke.
112. Into the net they fell, in the snare they remained.
113. All quarters of the world they filled with lamentation,
114. His wrath they endured; they were held in bondage.
115. And the eleven creatures, whom she had filled with terribleness,
116. The troop of demons who marked as her helpers (?),
117. He threw into fetters, their power he [broke];
118. Along with their opposition he trampled them under his feet.
119. And Kingu who had been exalted over them,

120. He took captive, as the god Dugga he counted him.
121. He took from him the tablets of destiny, not rightly his,
122. He sealed them with a seal; in his own breast he laid them.
123. After his enemies he had seized and destroyed,
124. His arrogant foe had completely humiliated (?)
125. The triumph of Anshar over the foe had fully established,
126. The wish of Numimmud had accomplished, Marduk, the warrior
127. Over the bound gods strengthened his hold,
128. Unto Tiamat, whom he had bound, he turned back.
129. The lord trod upon Tiamat's feet

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130. And with his unsparing weapon crushed her head.
131. He cut through the veins of her blood,
132. He caused the north wind to bear it to secret places.
133. His fathers saw it; they rejoiced, they exulted,
134. Gifts and presents they brought unto him.
135. Then the lord rested; he gazed upon her body,
136. The flesh of the monster he divided; he formed a cunning plan.
137. He split her open like a flat fish into two halves,
138. One half of her he established and made a covering of the heavens,
139. He drew a bolt, he established a guard,
140. And not to let her waters come out, he commanded.
141. He passed through the heavens, he surveyed the regions,
142. Over against the deep he set the dwelling of Nudimmud.
143. The structures of the deep the lord measured,
144. As a palace like unto it he founded Esharra.
145. In the palace Esharra which he built in the heavens.
146. He caused Anu, Enlil, and Ea at their stations to dwell.

Tablet V

1. He [Marduk] ordained the station of the great gods:
2. As stars their likeness as constellations of the zodiac he placed.
3. He ordained the year, into parts he divided it,
4. For the twelve months he established three stars.
5. After the days of the year he had fashioned as images.
6. He founded the station of Jupiter, to determine their bounds:
7. That none might go wrong or err.
8. The station of Bel he established, and Ea by his side.
9. He opened gates on both sides.
10. A lock he made strong on the left and the right,
11. In the midst thereof he placed the zenith;
12. The moon-god he caused to shine, the night, to determine the days;
13. He appointed him a being of the night, to determine the days;
14. Monthly, without ceasing, into a crown he made him, [saying:]

15. "At the beginning of the month shine upon the lands,
16. Horns exhibit, to determine six days;
17. On the seventh day let the tiara disappear;
18. On the fourteenth day thou shalt stand over against the [two] halves.
19. When the sun-god on the horizon.....thee,
20. Thou.....to be resplendent, and thou shalt turn (?) backward (?)
21. [Fourteen days] unto the path of the sun-god thou shalt approach,
22. [On the 28th day] thou shalt approach the sun-god.....
23.signs (?), seek (?) her way!
24.approach ye judge justice!
25.to destroy,
26.me."

(Some lines are lost at this point. It is estimated that forty of them are lacking.)

67. After.....
68. In Esagila.....
69. To establish.....
70. The station of

71. The great gods.....
72. The gods.....
73. He received.....
74. The net which he had made the [great] gods saw,
75. Saw the bow, how skillful [its workmanship];
76. The work, which he had done, they [loudly] praised.
77. Then arose Anu in the assembly of the [great] gods,
78. The bow he kissed it.....
79. "Long-wood shall be one name, and a second.....
80. Its thirds name shall be Bow-star in the heavens."
81. He fixed its position [unto distant days].
82.in the heavens

(Practically all the remainder of Tablet V is as yet undiscovered. From a very broken fragment, preserved in the British Museum, it appears that when the gods saw the work of Marduk in adorning the heavens with constellations, they broke into rapturous praise of him. It is these words to which reference is made at the beginning of Tablet VI.)

Tablet VI

1. Marduk, the word of the gods, when he heard it,
2. His heart was stirred, he formed a brilliant plan.
3. He opened his mouth, to Ea he spoke,
4. What in his heart he had conceived he offered as a plan:
5. "Blood will I bind, bone will I fashion,
6. I will produce a man; 'man' is his name;
7. I will create the man 'man';

8. Verily by the service of the gods he shall give them rest;
9. Verily I will alter the ways of the gods.
10. One by one let them all be divided into two parts.”
11. Then Ea answered to him a plan for satisfying the gods:
12. He unfolded to him a plan for satisfying the gods:
13. “One among your brethren must be given up,
14. Him I will appoint, the people prepare.
15. The great gods must assemble together;
16. This one must be given up; he must be given them.”
17. Marduk assembled the great gods, he entered and delivered the decision,
18. He opened his mouth, to the gods he spoke:
19. As a king he addressed a word to the Anunnaki.
20. “Truly the former things we told you are verified;
21. True things with myself as an oath I have sworn.
22. Who is it that has created the strife,
23. Brought about the uproar, united the battle?
24. He who has caused the strife shall be given up.
25. I will make him, verily, I will cause him to bear the curse; but dwell ye in peace.”
26. Then answered him the Igigi, the great gods;
27. “O king, god of heaven and earth, counselor of the gods, their lord,
28. Kingu it was how caused the strife,

29. He led the rebellion and brought on the battle.”
30. They bound him and brought him before Ea.
31. Then a curse he laid on him; his blood burst forth from him.
32. From his blood he made mankind for the service of the gods,
33. But (the other) gods he let go free.
34. After the man had been created, Ea laid on him the service of the gods.
35. That the work was past understanding.
36. Through the skill of Marduk, the wisdom of Nudimmud,
37. Marduk, king of the gods, stationed twenty Anunnaki above and below,
38. He delivered unto Anu the charge to guard.....the post
39. He changed the prince who guards the earth.....
40. After the commands of the gods Marduk the king had issued
41. The Anunnaki who.....
43. To Marduk their lord, who hast wrought our release,
44. “O divine guardian of the earth, lord, who hast wrought our release,
45. How do we cling to thy presence!
46. Oh, we will make a sanctuary the naming of whose name is
47. “Sanctuary-wherein-we-may-take-rest!”
48. Oh, we will found our sanctuary as our dwelling!
49. On the day when we take possession, we will rest in it.”
50. Marduk, when he heard this,
51. His face like the day appeared exceeding bright:
52. “Like the founding of Babylon with walls, be the joy of its founding.
53. Let an enclosed city be built, a district of land surround it.”
54. The Anunnaki protected the kiln; for a year they burned bricks.

55. The second year came around, the enclosure of Esagila was founded on the breast of Apsu.
56. They built the temple-tower till it touched the celestial ocean;
57. For Marduk, Enlil, and Ea they raised it as a dwelling;
58. With the glory of their presence they entered in.
59. From its foundation Esagila exhibited its two horns.
60. After they finished the work of Esagila,
61. The Anunnaki their sanctuaries set up;
62. In Esagila, founded on the deep, they all assembled.
63. In a large garden which they created was their dwelling.
64. The gods, his fathers, to his prayer (?) hearkened:
65. Divine fate at this great gate of the beloved dwelling was established.
66. In the district each (?) in his place and shrine the great gods dwelt.
67. They placed strong drink at the feasts;
68. Satisfying food they set in their midst
69. In Esagila.....
70. Laws were laid down, authority established.
71. The place of heaven and earth was established by the gods, all of them.
72. The great gods dwelt there (?) joyfully (?)
73. The gods of fate, seven of them over.....were established
74. Enlil lifted up his weapon (?) joyfully (?)
75. The net which he made for himself the gods his fathers
76. They saw the bow, how skillful (?) its workmanship.
77. The deed he did his fathers.
78. Anu rose uphe spoke
79. The bow has been kissed.....
80. "Long-wood" is its first name.....
81. The third (?) of its names is "Bow-star".....

-
82. He fixed its station.....
 83. After he had fixed the fates.....
 84. He set up a throne.....
 85. Mighty in heaven.....
 86. He assembled.....
 87.Marduk.....
 88.
 89.
 90.
 91.
 92.
 93. He caused to abound.....
 94. Unto his name.....
 95. He opened his mouth.....
 96. Verily he poured out (?)
 97. Verily he, the son, was exalted.....
 98.
 99. Truly his lordship was glorified.....
 100. Verily he exercised rulership.....
 101. In future days let.....be not forgotten...

102. May he be established for his fathers.....
103. Their maintenance verily.....
104. Verily he caused incense to be smelled.....
105. A replica in heaven, he made
106. Verily he like (?) Esagila
107. Not.....
108. He opened his mouth.....let them kiss
109. Let free will offerings he brought to their god and goddess
110. Let them not forget their god, let them feed him.
111. Their land may they adorn, their shrines may they build.
112. Verily the gods enlarge
113. As for us, by as many names as we call him he is our god
114. We will name his fifty names.
115. Hisis glorious; his work is similar.
116. Marduk, whom from his birth, Anu his father had named,
117. Who establishes brotherhood (?), encircles cities,
118. Who by his weapon, the deluge, took captive the rebellious,
119. The gods his fathers he preserved from tribulation.
120. Surely it was his sonship for which the gods called him.
121. In his brilliant light hey walk continually.
122. The people whom he had made became living creatures.
123. They established the service of the gods: they pacified them.
124.
125. Verily favor was restored; they looked on them with compassion—even them.
126. The divine son they were trusting.....
127. He gave joy to the hearts of the Anunnaki.....
128. Marduk truly was the trust of his land and his (people).
129. The god Barashaggu is mighty
130. Large is heart, warm are his reigns.....
131. Divine king, god of heaven and earth, whose name our assembly named,
132. By word of mouth we exalted him above the gods his fathers-----
133. Verily above the gods of heaven and earth, all of them-----
134. As king.....
135. The brilliant god, the king of heaven he called his second name; the place of the gods

136. Of heaven and earth he founded as our dwelling in distress!
137. Between the Igigi and the Anunnaki the place is divided.
138. At his name may the gods be stirred and the dwelling shake!
139. Asharu the good, Anu his father named him.
140. He truly is the light of the gods, the mighty battle-axe,
141. Who is like the protecting sun-god of the land.
142. By a mighty battle he delivered our dwelling from distress.
143. The god Asharu, the good, god of life, a second time they named “the exalted-divine-companion”;
144. Who, as though his offspring, gave life to us, the gods who were perishing.
145. The lord who by his holy incantation made the dead gods live.
146. Destroyer of plotters, hater.....
147. Verily the one who his fathers named “the brilliant god,”

148. The holy god who illumines our way.
149. (There came?) Anshar, Lakhmu and Lakhamu,
150. Unto (the gods their sons) they spoke:
151. "We....., we have proclaimed his names."
152.speech.
153. They rejoiced (when they heard) their speech
154. In Upshukinnaka he granted their desires.
155. "Of the heroic son our avenger
156. They sat in the assembly, they proclaimed his worth,
157. They sat in the assembly, they proclaimed his worth,
158. All of them on the mesu-instrument celebrated his name.

Tablet VII

1. "O Asharu, bestower of harvests, founder of agriculture,
2. Creator of grain and plants, who made green herbs to grow.
3. O honored Asharu, revered in the house of counsel, rich in counsel,
4. Whom the gods honor, fearing in the house of counsel, rich in counsel,
5. O honored Asharu, powerful prince, the light [of the fathers who begat him],
6. Who directs the decrees of Anu, Bel, [and Ea].
7. He was their preserver, who ordained.....
8. He whose provision is abundance, he goeth forth.....
9. Tutu, the creator of their renewal is he.....
10. If their want be pure, then are [they satisfied];
11. If he make an incantation, then are the gods [appeased];
12. Should they attack him in anger, he will repulse their array;
13. Let him therefore be exalted in the assembly of the gods.
14. None among the gods is like unto him!
15. Tutu-Ziukinna is the life of the host of the gods.
16. Who established for the gods the bright heavens.
17. Their way he received, [their path] ordained.
18. Never forgotten among men shall be his [mighty] deeds.
19. Tutu as Zi-azig thirdly they named, bringer of purification.
20. God of the favoring breeze, the lord who hears and is merciful.
21. Who creates fullness and plenty, who establishes abundance.
22. Who turns whatever is small into something great.
23. "In sore distress we caught his favoring breeze."

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24. Let them honor him, praise him, bow humbly before him.
 25. Tutu as Aga-azag may the mighty ones praise,
 26. The lord of the pure incantation, who makes the dead to live,
 27. Who to the captive gods showed abundant compassion,
 28. The oppressive yoke he laid upon the gods, his enemies,
 29. For their release he created mankind,
 30. The merciful one, with whom is life!
 31. Established and never forgotten is his word
 32. In the mouth of the black-headed race whom his hand created.

33. Tutu as Mu-azag, filthy, his pure incantation may their mouth proclaim,
34. Who through his pure incantation destroys all evil ones,
35. Shagzu, who knows the hearts of the gods, who sees through the innermost parts.
36. The evil doer he permits not to go out with him (?).
37. Founder of the assembly of the gods [who gladdens] their heart.
38. Who subdues the disobedient.....
39. Director of righteousness.....

(The tablet is too broken for connected translation, until nearly the end, where it continues:)

107. Truly he holds their beginning and ending.....
108. Saying, "He who passed through the midst of Tiamat [without resting]"
109. Let his name be Neberu, who seizes the midst,
110. Who the stars of heaven---their ways he upholds;
111. As a flock verily the gods pasture, all of them."
112. He bound Tiamat, her life he apportioned, he ended.
113. In the future, people, old in years,
114. Shall renew unceasingly, "let him be lord forever!"
115. Because he created the places and fashioned the fastness
116. "Lord of countries" Bel, his father named him.
117. The names of the Igigi named, all of them,
118. Ea heard, and his heart rejoiced:
119. "He whose name his fathers have magnified
120. He, even like me, shall be named Ea.
121. The binding of all my commands shall he control,
122. All my decrees shall he proclaim!"
123. By the name "Fifty" did the great gods.
124. His fifty names make known, they made his path pre-eminent.
125. May they be held fast and first men reveal them,
126. The wise, the understanding shall consider them together;
127. May the father repeat them and the son lay hold upon them,
128. So that shepherd and herdsman may open their ears,
129. And may rejoice in Marduk, the lord of gods,
130. That his land may be fertile, that he may have prosperity.
131. His word is established, his command unailing,
132. The word of his mouth, no god had annulled.
133. He casts his glance without turning his neck,
134. When he roars, no god can face his anger.
135. Wide is his heart, great his goodness;
136. The sinner and transgressor in his presence
137. They received instruction, they spake before him.

(The concluding lines are too broken for connected translation)

2. The First Chapter of Genesis and the Foregoing Creation Epic.---The Babylonian Creation Epic, in the form in which we know it, took shape in the city of Babylon. Naturally, therefore, the god Marduk is made the central figure. It is he only who was sufficiently powerful

to overcome the primeval dragon, it was he who created the heavens and the earth, it was he whom at the end gods and men adored.

A Babylonian priest, Berossos, in a work composed after the time of Alexander the Great, gives an account of Babylonian ideas of the creation of the world, which is but the tradition of the epic in a slightly different world, which is but the tradition of the epic in a slightly different form. A neoplatonic philosopher, Damascius, who lived around 560 A.D., has also preserved a part of the tradition in a form almost identical with that of the epic.

Scholars of all shades of opinion agree that there is some connection between this Babylonian tradition and the first chapter of Genesis, though they differ as to whether the Biblical writer was acquainted with the Babylonian tradition as we have it in the epic, or whether he knew an earlier form of the story.

The points of similarity, which have been urged between Genesis and the Babylonian epic are the following: 1. They begin somewhat similarly, Genesis with the words "In the beginning," the epic with the words:

"Time was when above heaven was not named;
Below to the earth no name was given."

2. Both accounts assume that primeval chaos consisted of a mass of waters, and to this mass of waters they give the same name. The Hebrews called it *thom*, "deep"; the Babylonians, *Tiamat*. These are really the same word in two closely related languages, just as day and Tag are the same word in an English and a German form. In Genesis we are told that "The Spirit of God moved (R.V. margin, was brooding) upon the face of the waters"; in the Babylonian epic, the waters, which were thought to be of two genders, were embosomed. In both the results is the beginning of the creative process.

The two accounts agree that the heavens and the earth were created; by the division of the primeval ocean by a firmament (the Babylonian calls it a covering), which held up a part of the waters, so that the earth could be formed beneath. They accordingly agree in the conception that there is a super-celestial ocean, i.e., "the waters which are above the firmament" (Gen. 1:7).

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Another striking similarity is found in the arrangement by sevens: the Babylonian epic is arranged in seven tablets, or cantos, the Hebrew account, in seven days. The Babylonian series culminates in the praise of Marduk by all the gods; the Hebrew, in the institution of the Sabbath. The two series agree in connection the heavens with the fourth epoch of creation, and the creation of man with the sixth.

In other respects the order differs. In the Babylonian account the moon and stars are created on the fifth day, instead of on the fourth. As Marduk is identified with the sun, that orb is assumed; its creation is not described. The creation of animals is not described in any text, which we can attach to a definite tablet of the Babylonian series. It is, however, given in a fragment, which reads as follows:

1. When the gods in their assembly had made [the heavens],
2. The firmament had established and bound [fast],
3. Living things of all kinds had created,
4. Cattle of the field, beasts of the field, and moving things of the city.
5. After.....unto all kinds of living things.....

6. [Between beasts] of the field and moving things of the city had divided....
7.all creatures, the whole creation.....
8.that which in the whole of my family.....
9. [Then arose] Nin-igi-azag, two small creatures [he created],
10. In the assembly of the beasts he made [their form] brilliant,
11.the goddess, Gula.....
12.one white one black.....
13.one white and one black.....

The Babylonian account, then contained somewhere the story of the creation of the animals, though, like other parts of the Babylonian account, its order and atmosphere differ widely from the Biblical narrative.

Some of these resemblances are of no great significance. The fact that the two accounts are arranged by sevens may be due simply to the fact that that number was sacred among both peoples. It is thought by some scholars that its use in Genesis was consciously adopted in order to lead up to the Sabbath and glorify it. This might be true, even if the writer of the chapter knew of the Babylonian arrangement by sevens.

The features of the two narratives, which have convinced some scholars of all shades of opinion that there is a real kinship between the two accounts, are their agreement as to the nature of primeval chaos, and the division of the primeval ocean by a firmament for

the creation of the heavens and the earth. Both writers had, so to speak, the same raw material of objective conceptions.

The differences between the accounts are, however, most marked. To speak first of that which is least important, the Hebrew order is in many respects different from the Babylonian. In the Babylonian the gods are generated in the first tablet, the world is not created till the fourth, and the creation of all other things is told in tablets four, five, and six. In other words, creation is divided into two parts, each of which is told in three tablets. The first three tablets deal with gods, the second three with the world and living things.

This twofold division is found in the first chapter of Genesis. Here the creative process is divided into two stages, each embracing four works, and occupying three days. The distribution of these works is strikingly different from the Babylonian. On the first day, light and darkness were created; on the second the firmament; on the third, the earth and vegetation; on the fourth, the heavenly bodies; on the fifth, fishes and birds; on the sixth, animals and men. The first series of three days prepared the heavens and the earth; the second series studded the sky with orbs and the earth with living beings. There is a striking parallelism between the two series. The first begins with the creation of light; the second, with light-giving bodies. To the third and sixth days two creative acts each are assigned. On the second day the seas are isolated; on the fifth they are stocked with fishes. On the third day dry land emerges, on the sixth terrestrial animals are made. On the third also herbs began to grow; on the sixth they are assigned to animals and men for food. The classification of the acts of creation in Genesis is clear and consistent, and thoroughly independent of that in the Babylonian account.

A more important difference lies in the religious conceptions of the two. The Babylonian poem is mythological and polytheistic. Its conception of deity is by no means exalted. Its gods love and hate, they scheme and plot, fight and destroy. Marduk, the champion, conquers only after a fierce struggle, which taxes his powers to the utmost. Genesis, on the other hand, reflects the most exalted monotheism. God is so thoroughly the master of all the elements of the

universe, that they obey his slightest word. He controls all without effort. He speaks and it is done. Granting, as most scholars do, that there is a connection between the two narratives, there is no better measure of the inspiration of the Biblical account.

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than to put it side by side with the Babylonian. As we read the chapter in Genesis today, it still reveals to us the majesty and power of the one God, and creates in the modern man, as it did in the ancient Hebrew, a worshipful attitude toward the Creator.

The sixth tablet is very interesting. Lines 1-33 contain the account of the creation of man. This creation is said to have been accomplished by sacrificing the life of Kingu, the god who, by leading a rebellion, had created strife among the gods. Man was made from Kingu's blood. This seems to have been the Babylonian way of expressing the thought that man is akin to deity---a thought which in Genesis 1:26, 27 is expressed by saying that God made man in his own image. the purpose of the creation of man was to serve the gods---to "satisfy" them or "give them rest." This, in the minds of Babylonians and Assyrians, was accomplished by building temples in which they gods could dwell and by offering sacrifices on which the gods could feed.

After man was thus created, it is related in lines 34-69 how Eden was established. Man was put upon the earth, twenty of the great spirits of the earth were stationed above and below, and a guard was placed so that he should not get away (lines 33-35). This corresponds to the Cherubim of Genesis they are stationed to keep him from getting back into Eden.

As a result of the creation of man, the gods are said to have been made very happy. A temple was built for them, under the direction of the Anunnaki, or the spirits of the earth, similar to that which afterward was called Esagila in Babylon. Around this temple was a garden of gods. Here they dwelt; man served them; and they feasted joyfully. All this is the Babylonian equivalent of the statement in Genesis 2:9, that God "planted a garden eastward in Eden" (Edinnu, the Mesopotamian plain) "and there he put the man whom he had formed."

The temple-tower, the top of which is said in line 56 to have "touched the celestial ocean," is the Tower of Babel" of the eleventh chapter of Genesis (cf. Gen. 11:4).

3. The Babylonian Creation Epic and Other Parts of the Bible.---The Babylonian poem, crude though it seems to us, has a powerful fascination for the imagination. With more or less distinctness parts of it seem to have been known to various Hebrew writers, who, attributing to their own God, Jehova, the role

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ascribed in the epic to Marduk, used these stories as poetic illustrations. At least this is the view of a considerable group of scholars. Some object that, if this were true, it would degrade Jehova to the level of Marduk, but the objection does not seem well founded. The Hebrews might well have been such ardent monotheists as to believe that each and every mighty manifestation of power had been the work of a heathen god. The most important parallels which have been cited are here given, so that the reader may judge for himself as to which view is the more probable.

In Job 9:13, 14 we read:

God will not withdraw his anger;
The helpers of Rahab do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him?

Rahab is believed by many to be here an epithet of Tiamat. It means “the one who acts boisterously” or “proudly.” Those who thus think believe the lines in Job to refer to the overcoming of Tiamat’s helpers in Tablet IV, lines 105-118, of the Babylonian creation epic, which read as follows:

After Tiamat, the leader, he had slain,
Her army he broke, her host was scattered,
And the gods, her helpers, who marched at her side,
Trembled, feared, they turned their backs;
They sought an exit, to save their lives;
With a cordon they were encompassed, escape was not possible.
He caught them, their weapons he broke,
Into the net they fell, in the snare they remained.
All the quarters of the world they filled with their lamentation.
His wrath they endured; they were held in bondage.
And the eleven creatures, whom she had filled with terribleness,
The troops of demons who marched as her helpers,
He threw into fetters, their power he broke;
Along with their opposition he trampled them under his feet.

This would seem to suit the reference in Job, and to give point to Job’s words. As our Saviour used stories in his parables, so this poet may have used this well-known story to illustrate his point. Again in Job 26:12, 13 reads:

He stireth the sea with his power,
And by his understanding he smiteth through Rahab.
By his Spirit the heavens are garnished;
His hand hath pierced the swift serpent.

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Four of the ancient versions of the Old Testament, with a very slight change in the Hebrew letters, read Job 26:13:

The bars of heaven fear him:
His hand hath pierced the swift serpent.

Into comparison with v. 12 and the last line of 13, scholars have brought Tablet IV, line 93, ff. which runs:

Then took their stand Tiamat and the leader of the gods, Marduk;
For The fight they approached, for the battle they drew near.
The lord spread out his net and enclosed her,
The evil wind from behind he thrust into her face.
As Tiamat opened her mouth to its full extent.
The evil wind he drove in, so that her lips could not close.
With the mighty winds he filled her belly.
Her courage was taken away, and she opened her mouth.
He let fall the spear, he burst open her belly,

He cut through her inward parts, he pierced her heart,
He bound her and her life destroyed;
Her body he cast down and stood upon it.

Into comparison with the first line of v. 13, as the versions give it, scholars have brought line 135, and ff. of the same tablet:

Then the lord rested, he gazed upon her body,
The flesh of the monster he divided; he formed a cunning plan,
He split her open like a flat fish into two halves;
One half of her he established and made a covering of the heavens.
He drew a bolt, he established a guard,
And not to let her waters come out, he commanded.

With the passages quoted above Psalm 74:13, 14 has also been compared:

Thou didst divide the sea by thy strength
Thou brakest the heads of the sea-monsters in the waters.
Thou brakest the heads of leviathan in pieces;
Thou gavest him to be food to the people inhabiting the wilderness.

Verses 16, 17 of the same Psalm continue the theme with words:

The day is thine, the night also is thine:
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth:
Thou hast made summer and winter.

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The theme is the same as that of the epic, viz.: the creation of the world. It would appear from verse 14 that as the Hebrews called Tiamat Rahab, so they called Kingu leviathan. Those who so think find another reference to the Babylonian creation epic in Job 3:8.

Let them curse it that curse the day,
Who are ready to rouse the leviathan.

Apparently there were magicians who professed to be able to arouse such a monster. Other references to leviathan are thought to employ the same illustrative material. Thus in Isaiah 27:1 we read:

In that day Jehova with his hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea.

In Job 41 there is a long description of the crocodile under the name leviathan. In verses 19-21 some things are said of him that do not suit a real crocodile, and some scholars have thought that the language was influenced by the Babylonian material. These verses are:

Out of his mouth go burning torches,

And sparks of fire leap forth.
Out of his nostrils a smoke goeth
As of a boiling pot and burning rushes.
And a flame goeth forth from his mouth.

Other references to Rahab, which have been thought to use the same illustration, are Psalm 89:10:

Thou hast broken Rahab in pieces as one that is slain;
Thou hast scattered thine enemies with the arm of thy strength.

Also, Isaiah 51:9:

Is it not thou that didst cut Rahab in pieces,
That didst pierce the monster?

As to whether these sacred writers really employed the material of the Babylonian epic to give force to their illustrations, the judgments

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of men will differ in accordance with their views of what is possible for an inspired writer.

In the following passages Rahab is used to denote Egypt as a proud and imperious country. These uses are clearly figurative and metaphorical.

Isaiah 30:7:

For Egypt helpeth in vain and to no purpose:
Therefore have I called her Rahab that sitteth still.

Psalm 87:4:

Rahab and Babylon I proclaim my votaries.

A fragmentary account of an Assyrian version of the creation epic has been found. It agrees with the Babylonian account in beginning with Tiamat, though the course of creation appears to have been different. The tablets known to us present it, however, in a form too fragmentary for us to follow the course of the narrative.

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