

***ANCIENT LITERATURE,
ANCIENT CHRONICLES***

***VOLUME 1 : THE MIDDLE EAST, AFRICA AND
ASIA***

STUDENT TEXTBOOK

Compiled and edited by J. Parnell McCarter

***ANCIENT LITERATURE, ANCIENT CHRONICLES
VOLUME 1 : THE MIDDLE EAST, AFRICA AND ASIA***

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***The Puritans' Home School Curriculum
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ANCIENT LITERATURE, ANCIENT CHRONICLES
VOLUME 1 : THE MIDDLE EAST, AFRICA AND ASIA
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INTRODUCTION

The purpose of the *Ancient Literature, Ancient Chronicles* series is to provide high school students with a broad exposure to the literature (and especially the chronicles) of ancient peoples from many parts of the world. The series is designed as a follow-up textbook to the textbook *Introduction to Ancient Literature*, published by *The Puritans' Home School Curriculum* (www.puritans.net). Like *Introduction to Ancient Literature*, the textbook *Ancient Literature, Ancient Chronicles* is especially prepared for courses taught by Westminster Covenant Academy. It is our conviction that the Bible of the Old and New Testaments is the foundation of all true knowledge. We believe that the literature and chronicles of the peoples of the world, when rightly interpreted, corroborate the veracity and historicity of scripture.

Virtually all of the contents of *Ancient Literature, Ancient Chronicles* are available on the internet. *Ancient Literature, Ancient Chronicles* gives the website addresses of the literature so students wanting to study certain works more in depth may do so. There is now a plethora of such resources available on the internet. And we hope a course using *Ancient Literature, Ancient Chronicles* as the textbook will encourage further study by students, using these resources.

Since mankind began in the Middle East, it is only appropriate that this series of literature and chronicles should begin there in Volume 1. The Middle East is the place where historically the three main people and language groups of the world – the Semitic, the Indo-European, and the Hamitic – have met. Of course, not by accident, these three groups correspond to the three sons of Noah- Shem, Japheth, and Ham. Even humanist scholars must acknowledge that the language groups follow along the basic lines suggested by Genesis. Consider this statement from <http://ragz-international.com/sumeria.htm> (see also <http://individual.utoronto.ca/ullyot/verticals/geoffrey1.html>) :

“Their language is not related to those major language families that later appear in the Near East - Semites and Indo-Europeans. (The original home of the Semitic-speaking peoples is thought to have been the Arabian peninsula, while the Indo-Europeans seem to be migrated from the region north of the Black and Caspian seas. A third, much smaller language family is the Hamitic, which included the Egyptians and other peoples of northeastern Africa.)”

Much as humanist scholarship would like to try, it cannot escape Biblical categories.

Besides considering the literature of the Middle East, Volume 1 also includes some ancient literature and chronicles of Africa, especially Egypt, as well as Asia. And Volume 2 of *Ancient Literature, Ancient Chronicles* consists of literature and chronicles of Europe.

CHAPTER 1 : OF THE JEWS

The most important of all historical chronicles, because of its infallible divine inspiration, is the Bible. It is the foundation upon which all study of history and literature must rest. And it is, of course, primarily of Hebrew authorship (humanly speaking). Due to this unique place of the Bible, Westminster Covenant Academy and the *Puritans' Home School Curriculum* devote separate books and courses just to it.

But it is not the only historical chronicle of the Jews. Some of the most notable other literature and chronicles (though certainly not of divine inspiration) of Jewish authorship are those of Josephus. The historian known to posterity by the Latinized name Josephus was a member of Jerusalem's priestly aristocracy who, at age 30, was taken hostage in the great Jewish revolt against Rome [66-70 AD] and spent the rest of his life in Roman circles as a protégé of three emperors [Vespasian, Titus & Domitian]. His constant need to explain his role in the unsuccessful Jewish uprising that climaxed with the destruction of the Jerusalem temple led him to publish four works [in Greek] that are our prime source for information about events that shaped the history of Jews of the second temple period. Taken to Rome after the war, Josephus was declared a freed man, granted Roman citizenship, provided a pension & lodging on Vespasian's estates. He adopted the family name of his imperial patrons & was thus known to Romans as Flavius Josephus. He was near the top of Vespasian's "civil list" of Roman citizens. He witnessed first-hand the rebuilding of Rome after Nero's fire [65 CE] & the erection of the Flavian monuments [Colosseum, the temple of Peace, the forum of Vespasian & the arch of Titus, depicting the conquest of the temple in Jerusalem]. He used his position both to support the cause of the Flavian emperors & to defend his own place as a fixture in their court. Though he gave his children gentile names, he remained dedicated to his Jewish heritage, spending years writing voluminous works to explain & glorify those who championed the laws of Moses to Romans who, in the wake of the Jewish revolt, regarded all Jews as lawless riff-raff & bandits. After his death a statue was erected to him and his works placed in the Roman public library, where they came to be a major source of information for all later historians: Christian, Jewish & secular [Eusebius, *History of the Church* 3.9].

In this chapter we shall read extended excerpts from Josephus' *Antiquities of the Jews* (available at http://www.bible-history.com/links.php?cat=16&sub=104&cat_name=Ancient+Documents&subcat_name=Projects) :

“Book 1 – Chapter 1

INTRODUCTION

THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

1. In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, God commanded that there should be light: and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was

Night, and the other he called Day: and he named the beginning of light, and the time of rest, The Evening and The Morning, and this was indeed the first day...

Book 1 – Chapter 3

INTRODUCTION

CONCERNING THE FLOOD; AND AFTER WHAT MANNER NOAH WAS SAVED IN AN ARK, WITH HIS KINDRED, AND AFTERWARDS DWELT IN THE PLAIN OF SHINAR,

1. NOW this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy... Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years...

5. When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there was no greater number preserved, since they had no place to fly to. When the rain ceased, the water did but just begin to abate after one hundred and fifty days, (that is, on the seventeenth day of the seventh month,) it then ceasing to subside for a little while. After this, the ark rested on the top of a certain mountain in Armenia; which, when Noah understood, he opened it; and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance. But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after seven days he sent out a dove, to know the state of the ground; which came back to him covered with mud, and bringing an olive branch: hereby Noah learned that the earth was become clear of the flood. So after he had staid seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place, (GREEK) (16) The Place of Descent; for the ark being saved in that place, its remains are shown there by the inhabitants to this day. **6.** Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he is describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation

about them; where he speaks thus: “There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote.”

...

9. Now when Noah had lived three hundred and fifty years after the Flood, and that all that time happily, he died, having lived the number of nine hundred and fifty years. But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, for those ancients were beloved of God, and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years: and besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the great year is completed in that interval. Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestieus, and, besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: Hesiod also, and Hecatseus, Hellanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But as to these matters, let every one look upon them as he thinks fit.

**Antiquities of the Jews:
Book 1 – Chapter 4**

**INTRODUCTION
CONCERNING THE TOWER OF BABYLON, AND THE CONFUSION OF
TONGUES.**

1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor

of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers !

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: “When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon.” But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: “Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.”

Book 1 – Chapter 5

INTRODUCTION

AFTER WHAT MANNER THE POSTERITY OF NOAH SENT OUT COLONIES, AND INHABITED THE WHOLE EARTH.

1. AFTER this they were dispersed abroad, on account of their languages, and went out by colonies every where; and each colony took possession of that land which they light upon, and unto which God led them; so that the whole continent was filled with them,

both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also, and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants. And they were the Greeks who became the authors of such mutations. For when in after-ages they grew potent, they claimed to themselves the glory of antiquity; giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.

Book 1 – Chapter 6

INTRODUCTION

HOW EVERY NATION WAS DENOMINATED FROM THEIR FIRST INHABITANTS.

1. Now they were the grandchildren of Noah, in honor of whom names were imposed on the nations by those that first seized upon them. Japhet, the son of Noah, had seven sons: they inhabited so, that, beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the river Tansis, and along Europe to Cadiz; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names. For Gomer founded those whom the Greeks now call Galatians, [Galls,] but were then called Gomerites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians. Now as to Javan and Madai, the sons of Japhet; from Madai came the Madeans, who are called Medes, by the Greeks; but from Javan, Ionia, and all the Grecians, are derived. Thobel founded the Thobelites, who are now called Iberes; and the Mosocheni were founded by Mosoch; now they are Cappadocians. There is also a mark of their ancient denomination still to be shown; for there is even now among them a city called Mazaca, which may inform those that are able to understand, that so was the entire nation once called. Thiras also called those whom he ruled over Thirasians; but the Greeks changed the name into Thracians. And so many were the countries that had the children of Japhet for their inhabitants. Of the three sons of Gomer, Aschanax founded the Aschanaxians, who are now called by the Greeks Rheginians. So did Riphath found the Ripheans, now called Paphlagonians; and Throgramma the Throgrammeans, who, as the Greeks resolved, were named Phrygians. Of the three sons of Javan also, the son of Japhet, Elisa gave name to the Eliseans, who were his subjects; they are now the Aeolians. Tharsus to the Tharsians, for so was Cilicia of old called; the sign of which is this, that the noblest city they have, and a metropolis also, is Tarsus, the tau being by change put for the theta. Cethimus possessed the island Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea-coasts, are named Cethim by the Hebrews: and one city there is in Cyprus that has been able to preserve its denomination; it has been called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim. And so many nations have the children and grandchildren of Japhet possessed. Now when I have premised somewhat, which perhaps the Greeks do not know, I will return and explain what I have omitted; for such names are pronounced here after the

manner of the Greeks, to please my readers; for our own country language does not so pronounce them: but the names in all cases are of one and the same ending; for the name we here pronounce Noeas, is there Noah, and in every case retains the same termination.

2. The children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus; seizing upon all that was on its sea-coasts, and as far as the ocean, and keeping it as their own. Some indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire. For of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites. The memory also of the Mesraites is preserved in their name; for all we who inhabit this country [of Judea] called Egypt Mestre, and the Egyptians Mestrians. Phut also was the founder of Libya, and called the inhabitants Phutites, from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut: but the name it has now has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also. Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own name Canaan. The children of these [four] were these: Sabas, who founded the Sabeans; Evilas, who founded the Evileans, who are called Getuli; Sabathes founded the Sabathens, they are now called by the Greeks Astaborans; Sabactas settled the Sabactens; and Ragmus the Ragmeans; and he had two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans: but Nimrod, the son of Chus, staid and tyrannized at Babylon, as we have already informed you. Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine. As for the rest, Ludieim, and Enemim, and Labim, who alone inhabited in Libya, and called the country from himself, Nedim, and Phethrosim, and Chesloim, and Cephthorim, we know nothing of them besides their names; for the Ethiopic war⁽¹⁷⁾ which we shall describe hereafter, was the cause that those cities were overthrown. The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks Sidon Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce, which is in Libanus. But for the seven others, [Eueus,] Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.

3. Noah, when, after the deluge, the earth was resettled in its former condition, set about its cultivation; and when he had planted it with vines, and when the fruit was ripe, and he had gathered the grapes in their season, and the wine was ready for use, he offered sacrifice, and feasted, and, being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his

brethren; but they covered their father's nakedness. And when Noah was made sensible of what had been done, he prayed for prosperity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his prosperity: and when the rest of them escaped that curse, God inflicted it on the children of Canaan. But as to these matters, we shall speak more hereafter.

4. Shem, the third son of Noah, had five sons, who inhabited the land that began at Euphrates, and reached to the Indian Ocean. For Elam left behind him the Elamites, the ancestors of the Persians. Ashur lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others. Arphaxad named the Arphaxadites, who are now called Chaldeans. Aram had the Aramites, which the Greeks called Syrians; as Laud founded the Laudites, which are now called Lydians. Of the four sons of Aram, Uz founded Trachonitis and Damascus: this country lies between Palestine and Celesyria. Ul founded Armenia; and Gather the Bactrians; and Mesa the Mesaneans; it is now called Charax Spasini. Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews Hebrews. (18) Heber begat Joetan and Phaleg: he was called Phaleg, because he was born at the dispersion of the nations to their several countries; for Phaleg among the Hebrews signifies division. Now Joetan, one of the sons of Heber, had these sons, Elmodad, Saleph, Asermoth, Jera, Adoram, Aizel, Decla, Ebal, Abimael, Sabeus, Ophir, Euilat, and Jobab. These inhabited from Cophen, an Indian river, and in part of Asia adjoining to it. And this shall suffice concerning the sons of Shem.

5. I will now treat of the Hebrews. The son of Phaleg, whose father Was Heber, was Ragau; whose son was Serug, to whom was born Nahor; his son was Terah, who was the father of Abraham, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the deluge; for Terah begat Abram in his seventieth year. Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug in his hundred and thirty-second year; Ragau had Serug at one hundred and thirty; at the same age also Phaleg had Ragau; Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala when he was a hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge. Now Abram had two brethren, Nahor and Haran: of these Haran left a son, Lot; as also Sarai and Milcha his daughters; and died among the Chaldeans, in a city of the Chaldeans, called Ur; and his monument is shown to this day. These married their nieces. Nabor married Milcha, and Abram married Sarai. Now Terah hating Chaldea, on account of his mourning for Iltan, they all removed to Haran of Mesopotamia, where Terah died, and was buried, when he had lived to be two hundred and five years old; for the life of man was already, by degrees, diminished, and became shorter than before, till the birth of Moses; after whom the term of human life was one hundred and twenty years, God determining it to the length that Moses happened to live. Now Nahor had eight sons by Milcha; Uz and Buz, Kemuel, Chesed, Azau, Pheldas, Jadelph, and Bethuel. These were all the genuine sons of Nahor; for Teba, and Gaam, and Tachas, and Maaca, were born of Reuma his concubine: but Bethuel had a daughter, Rebecca, and a son, Laban...”

There are other Jewish books, besides those of Josephus, that chronicle the history of the Jews. The books of the Maccabees (or Macabees) are an example. The books of the Maccabees consist of four or five Jewish books named after Judas Maccabeus, the hero of the first two. The books do not appear in the Jewish or Protestant Bible, but 1 and 2 Maccabees are included in the Greek and Latin canon. They are rightly regarded by Protestants as Apocrypha. This does not mean they are of no value to read (they are of significant literary and historical value), it simply means they are not divinely inspired, so should not be included in the canon of scripture. It should be noted that Jerome did not include any of the books of the Maccabees when translating the canonical Bible into Latin (his Latin Vulgate) circa 450 AD. But the Roman Catholic Council of Trent declared in 1546 that the so called "Deuterocanonical" (like the books of the Maccabees) were divine.

Here briefly is the subject matter of the books of the Maccabees. Books 1 and 2 provide a vivid account of Jewish resistance to the religious suppression and Hellenistic cultural penetration of the Seleucid period (175 - 135 BC). They also contain partial records of the Hasmonean (or Maccabean) dynasty, which achieved Jewish political independence during the resistance to the Seleucids and maintained it until 63 BC. Written about 110 BC, 1 Maccabees has more historical scope and detail than the others and displays Hasmonean sympathies. Dated prior to 63 BC, 2 Maccabees epitomizes an earlier work by Jason of Cyrene and has modest historical value. A historically dubious but edifying account of the persecution of Egyptian Jews by Ptolemy IV (r. 221 - 204 BC) constitutes 3 Maccabees, which was written about 50 BC. 4 Maccabees, originally written in Greek probably about AD 25, is primarily a philosophical discussion of the primacy of reason, governed by religious laws, over passion. 5 Maccabees contains a history of the Jews from 184 B.C. to 86 B.C.

1 and 2 Maccabees are historical narratives and tell about the war that erupted in Israel in 167 B.C. when a Syrian king, Antiochus IV Epiphanes, decided to force the Jews to give up their religion and start worshipping Greek gods and adopting Greek culture. He killed 40,000 Jews, enslaved 40,000 others, turned the Jerusalem Temple into a temple for the Greek god Zeus, and ordered Jews to offer sacrifices to the Greek deities. But one Jewish man, Mattathias, his five sons, and grandchildren, who were nicknamed the Maccabee (meaning "the hammerers"), overthrew the Syrians, restored the Temple, and ruled Israel themselves until the Romans and Herod took over in 37 B.C. Antiochus IV Epiphanes is a central figure in the Book of Daniel as the type of the Antichrist... and he was one of the successors of Alexander the Great after his death in 323 B.C. Antiochus died in 163 B.C., so his ruling over Israel lasted 3.5 years (or 1260 days), foreshadowing the 1260 "days" (i.e., years) of Romish suppression after 70 AD, and a yet future period of time the Antichrist will dominate the world.

The First Book of Macabees is found at <http://www.sacred-texts.com/bib/apo/ma1.htm>. Here are excerpts from that book:

*“First Book of Macabees
Chapter 1*

1:1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

1:2 And made many wars, and won many strong holds, and slew the kings of the earth,

1:3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

1:4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

1:5 And after these things he fell sick, and perceived that he should die.

1:6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

1:7 So Alexander reigned twelves years, and then died.

1:8 And his servants bare rule every one in his place.

1:9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

1:10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

1:11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

1:12 So this device pleased them well.

1:13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

1:14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

1:15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

1:16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

1:17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

1:18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

1:19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

1:20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

1:21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

1:22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

1:23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

1:24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

1:25 Therefore there was a great mourning in Israel, in every place where they were;

1:26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

1:27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

1:28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

1:29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

1:30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

1:31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

1:32 But the women and children took they captive, and possessed the cattle.

1:33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

1:34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

1:35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

1:36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

1:37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

1:38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

1:39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

1:40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

1:41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

1:42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

1:43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

1:44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

1:45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

1:46 And pollute the sanctuary and holy people:

1:47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

1:48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

1:49 To the end they might forget the law, and change all the ordinances.

1:50 And whosoever would not do according to the commandment of the king, he said, he should die.

1:51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

1:52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

1:53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

1:54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

1:55 And burnt incense at the doors of their houses, and in the streets.

1:56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

1:57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

1:58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

1:59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

1:60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

1:61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

1:62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

1:63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

1:64 And there was very great wrath upon Israel.

Chapter 2

2:1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2:2 And he had five sons, Joannan, called Caddis:

2:3 Simon; called Thassi:

2:4 Judas, who was called Maccabeus:

2:5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

2:6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

2:7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

2:8 Her temple is become as a man without glory.

2:9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

2:10 What nation hath not had a part in her kingdom and gotten of her spoils?

2:11 All her ornaments are taken away; of a free woman she is become a bondslave.

2:12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

2:13 To what end therefore shall we live any longer?

2:14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

2:15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

2:16 And when many of Israel came unto them, Mattathias also and his sons came together.

2:17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

2:18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

2:19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

2:20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

2:21 God forbid that we should forsake the law and the ordinances.

2:22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

2:23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

2:24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

2:25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

2:26 Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

2:27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

2:28 So he and his sons fled into the mountains, and left all that ever they had in the city..."

The Second Book of Macabees is found at <http://www.sacred-texts.com/bib/apo/ma2.htm>. Here are excerpts from that book:

“Chapter 1

1:1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

1:2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

1:3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

1:4 And open your hearts in his law and commandments, and send you peace,

1:5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

1:6 And now we be here praying for you.

1:7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

1:8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

1:9 And now see that ye keep the feast of tabernacles in the month Casleu.

1:10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

1:11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

1:12 For he cast them out that fought within the holy city.

1:13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

1:14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

1:15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

1:16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

1:17 Blessed be our God in all things, who hath delivered up the ungodly...”

Between scriptural and extra-scriptural chronicles, the history of the Hebrews is well chronicled in literature.

CHAPTER 2 : OF THE CANAANITES

The closest neighbors and greatest enemies of the Jews throughout much of their history were the Canaanites. God chose the land of Canaan as the Promised Land for the Jews, putting the two people in direct competition. Canaan was in fact under the curse of God for his father Ham's sin. So we should approach this topic of the literature of the Canaanites with great interest, given its historical implications for the Old Testament people of God.

Extensive records of the early Canaanites have been discovered just in the last two centuries. These provide us with a wonderful window into Canaanite thought and life. The records found include cuneiform tablets at Ebla and Ugarit in modern Syria. The Ugaritic tablets date from around 1400 BC. But a cache of tablets much older and from another Syrian city came to light in 1974: the Ebla tablets from the site known today as Tel Mardikh. The map below shows Ebla's location, as well as that of Ugarit on the Mediterranean Sea:



The people of Ebla spoke a Semitic language that resembled ancient Hebrew. The 15,000 clay tablets of Ebla are one of the most important archaeological discoveries in our times. There is a dispute over the precise date of the tablets, but they seem to be from 2000 BC or before. Though one of the most important archaeological discoveries in our times, the Eblaite tablets have not even been deciphered, translated or published complete due to political/religious boundary issues in Syria.

Nevertheless, we do know some findings from the Ebla tablets:

- It has been reported that one Eblaite document implied the teaching that the universe was created out of nothing. (What theological liberals had held was the "mythical" teaching of a first millennium b.c. *oral* tradition is now found in a third-millennium b.c. *written* text!)
- It has been reported that a creation tablet indicated that one great Being had brought creation into being—especially the heavens, the earth, the moon, and the stars.
- Another source has written that "one cosmological tablet recorded that the heavens, earth, sun, and moon were created in that order, which corresponds exactly to the sequence in Genesis."
- The creation tablet discovered at Ebla declares, "Lord of heaven and earth: the earth was not, you created it, the light of day was not, you created it, the morning light you had not [yet] made exist."
- Cities as ancient as Sodom and Gomorrah, routinely ridiculed by critics as myths, are mentioned in a commercial text, and thus were given firm historical status for the first time in an extrabiblical source. The five cities of the plain (Genesis 14:2), including Sodom and Gomorrah, are referred to.
- Further, the tables refer to various other sites, including *unisalima* (Jerusalem), Hazor, Lachish, Megiddo, Gaza, Sinai, Joppa, and Haran.

Here are excerpts from an article entitled "EBLA: ITS IMPACT ON BIBLE RECORDS" by Clifford Wilson, M.A., B.D., Ph.D. at <http://www.icr.org/pubs/imp/imp-046.htm> :

"...When the first tablets were found, it was soon realized that this city used a very ancient language in the North West Semitic group which was previously unknown. Professor Pettinato labeled this "Paleo-Canaanite." In layman's terms, this means "ancient Canaanite." At the close of this article in *Biblical Archaeologist* Professor Pettinato tells us,

"The pronominal and verbal systems, in particular, are so clearly defined that one can properly speak of a Paleo-Canaanite language closely akin to Hebrew and Phoenician."

These Ebla tablets are written in a Sumerian script, with Sumerian logograms adapted to represent Akkadian words and syllables. About 1,000 words were recovered initially (hundreds more later) in vocabulary lists. The words are

written out in both Sumerian logograms and Eblaic syllable-type writing. These offered an invaluable key to the interpretation of many of the Ebla texts.

The vocabularies at Ebla were distinctively Semitic: the word "to write" is k-t-b (as in Hebrew), while that for "king" is "malikum," and that for "man" is "adamu." The closeness to Hebrew is surprising.

It is relevant to note that some of the tablets deal with judicial proceedings. There are elaborations as to the penalties incurred when a person is injured, and there are details about various trials. Some of these points make foolish the former criticisms against the possibility of the existence of a Mosaic law-code. Here is a civilization about 1,000 years earlier than that of Moses, and in writing it gives all sorts of details about the administration of justice. It is clearly a highly developed civilization, with concepts of justice and individual rights to the fore. To suggest that Moses could not have dealt with such cases is ludicrous.

Some tablets deal with case law, and the law code of Ebla must now be recognized as the oldest ever yet found. In dealing with the penalties for injuries, distinction is made according to the nature of the act. An injury caused by the blow of a hand merited a different penalty from one caused by a weapon such as a dagger. Differing penalties are prescribed for various offenses.

There is elaborate discussion of case law, with varying conditions recognized for what at first sight might seem to be the same crime. In the case of a complaint involving sexual relations, if the girl was able to prove that she was a virgin and that the act was forced on her, the penalty against the man was death. Otherwise he would pay a fine that varied according to circumstances. It is remarkably like Deuteronomy 22:22-30, supposedly very late according to liberal scholarship...

A number of personal names in the Ebla documents are very similar to names used at later times in the Old Testament. One such name is Michael (mi-ka-ilu) which means, "Who is like El?" A related form, also in the Ebla texts, is *mi-ka-ya* which is well-known in the Bible, with the ya ending replacing the el. Other names are e-sa-um (Esau), da-'u-dum (David), sha-'u'-lum (Saul), and Ish-ma-Il (Ishmael), this last meaning "II (El $\frac{3}{4}$ God) has heard me."

Other examples given by Professor Pettinato are En-na-ni-Il which gave over to En-na-ni-Ya (II/Ya has mercy on me); A-dam-Malik (man of Milik); 'il-ha-il, II is strength; Eb-du-Ra-sa-ap, Servant of Rasaph; Ish-a-bu, A man is the father; Ish-i-lum, A man is the god; I-sa-Ya, Ya has gone forth; I-ad-Damu, The hand of Damu; and Ib-na-Malik, Milik has created. Hebrew scholars recognize remarkable similarities to later Hebrew in the Old Testament, and Professor Pettinato himself states, in the *Biblical Archaeologist* referred to above, "Many of these names occur in the same form in the Old Testament, so that a certain interdependence between the culture of Ebla and that of the Old Testament must be granted."

...At Ebla, the king has the Sumerian title 'en,' and according to the vocabulary lists already referred to, the Paleo-Canaanite equivalent is "Malek." This is virtually the same as the Hebrew word for "king" in the Old Testament "melek." The elders of the kingdom

were the "abbu," remarkably close to "abba" (father) of the Old Testament. At many points the similarity to Old Testament Hebrew is very close."

The religion of Ebla at the time included the worship of some well-known deities (Dagan, Ishtar, Resheph, Kanish, Hadad) and some unknown ones (Kura, Nidakul), plus a few Sumerian gods (Enki and Ninki) and Hurrian gods (Ashtapi, Hapat, Ishara). The destruction of Ebla by Sargon of Akkad and his grandson Naram-Sin, the conquerors of much of Mesopotamia, each claim to have destroyed Ebla; the exact date of destruction is the subject of continuing debate. Some time after its destruction by the Akkadians, Ebla managed to recover some of its importance, and had a second apogee lasting from about 1850 to 1600 BC. Its people were then known as Amorites; Ibbit-Lim was the first king. Ebla is mentioned in texts from Alalakh around 1750 BC. The city was destroyed again in the turbulent period of 1650–1600 BC, by a Hittite king (Mursilis I or Hattusilis I). Ebla never recovered from its second destruction. The city thrived as a small village until the 7th century AD, and remained deserted and forgotten until its archaeological rediscovery..."

Now let's consider the Ugaritic tablets. Ugarit (modern site Ras Shamra) was an ancient cosmopolitan port city, sited in modern Syria, which was at its height in 1400 BC to 1200 BC. The first written evidence naming the city of Ugarit comes from the nearby city of Ebla, *ca* 1800 BC. Ugarit passed into the sphere of influence of Egypt, which deeply influenced its art. After this (18th-17th centuries BC) came the Hurrians or Mitanni, who defaced the Egyptian-style monuments. During its high culture, from the 16th to the 13th century BC, Ugarit was in constant touch with Egypt and Cyprus; then, about 1200 BC it collapsed and withered away. In 1928 a female peasant of the Alaouite tribe, plowing a field, accidentally opened an old tomb. The discovered area was the Necropolis of Ugarit.

Scribes in Ugarit had an alphabet of 30 letters, corresponding to sounds, which had been adapted from cuneiform characters and inscribed on clay tablets. They are written in a cuneiform script, in a hitherto unknown language, Ugaritic, a Semitic language, related to classical Hebrew. Eventually the Phoenician heirs of Ugaritic culture spread the alphabet through the Aegean. Compared to the difficulty of writing Akkadian in cuneiform, the flexibility of an alphabet opened a literate horizon to many more kinds of people.

The site of Ugarit at Ras Shamra includes a royal palace of 90 rooms laid out around eight enclosed courtyards, many ambitious private dwellings, including two private libraries (one belonging to a diplomat named Rapanu) that contained diplomatic, legal, economic, administrative, scholastic, literary and religious texts. Crowning the hill on which the city was built were two main temples: one to Baal and one to Dagon.

On excavation on the site, several deposits of cuneiform clay tablets were found, constituting a palace library, a temple library and, apparently unique in the world at the time, two private libraries, all dating from the last phase of Ugarit, about 1200 BC. The tablets found at the site are written in four languages in this cosmopolitan center: Sumerian, Akkadian (the language of diplomacy in the ancient Near East), Hurrian and Ugaritic of which no prior knowledge existed when the discoveries were made. During excavations in 1958 another library was uncovered. These were however sold on the black market and not recovered until the 1970s, the so-called 'Claremont Ras Shamra Tablets.' In all, the Ugaritic tablets constitute a valuable source of information. Here is how a modern humanist scholar has described the Ugaritic tablets:

“The inscribed clay tablets from ancient Ugarit are also the single most important source of information about ancient Canaanite culture that we possess...The tablets, written in a unique Canaanite script, include the library of the high priest of Baal, the famous storm deity who was a constant rival of Israel's God and who was the patron deity of the city of Ugarit. Among the texts are the only preserved copies of the great myths of Baal and El, the king of the gods, as well as important ritual liturgies related to the worship of the gods. Also found were two great epic poems about ancient kings that have remarkable thematic parallels to the biblical stories of the patriarchs in the book of Genesis. The impact of these texts on our understanding of the development of Israelite religion and its relationship to Canaanite religion and culture can hardly be overestimated.” (see <http://www.ats.edu/faculty/grants/lilly/proposals/wiggins.htm>)

As we shall see, however, the Ugaritic tablets are important historical chronicles, and not merely an assortment of mythical stories.

There is reason to believe, from the Ugaritic tablets, that even the Canaanites had a notion of the Triune God, but in a corrupted form. To begin to understand this, let's consider these insightful comments of Dr. Francis Nigel Lee:

“In Genesis 1:1, "God" translates '*Elohiym* (PLURAL) — meaning: **three** or more Gods. It is used with the singular verb *bara'* — meaning: '**He** did create" (and **NOT** with the plural verb *baru'* meaning '**They** did create")... Thus God Triune made also a triune mankind (husband/wife/child) as His own triune image. Gen. 1:26-28. Epiphanius and Witsius recognized that Adam knew God is Triune.”

In point of fact, there is good reason to believe, from various ancient chronicles (including the Ugaritic tablets), that Noah's early posterity, like Adam's posterity, had a knowledge of the Trinity. The Trinitarianism of the Godhead is clear even in Genesis chapters 1 to 3, and it is even more clear when the Genesis account is considered in the context of Near East Creation accounts, such as found in the Ugaritic tablets.

The Biblical Creation account of Genesis chapters 1 to 3, which was likely passed down from Adam to Noah to Moses, presents us with six main characters: 3 good persons and 3 rebellious persons. The 3 good persons are the persons of the Elohim (the Triune God):

1. El of the Elohim (or simply Elohim, considered as the representative head of the Elohim) – see Genesis 1:1-2:3, as well as corroborating passages like Genesis 8:1, Genesis 18:1, Genesis 18:13, Matthew 3:17, Matthew 28:19, John 1:1, John 1:18, etc. This is God the Father.
2. Jehovah God (Hebrew Y@hovah {yeh-ho-vaw'}) Jehovah = "the existing One") – see Genesis 2:4-3:24, as well as corroborating passages like Genesis 7:1, Isaiah 6:1, Matthew 3:17, John 12:40-41 (which explicitly says that the Jehovah of Isaiah 6:1 is Jesus [the Son of God]), Matthew 28:19, John 1:1, John 1:18, etc.

3. The Spirit of God (Hebrew ruwach {roo'-akh} - see Genesis 1:2, as well as corroborating passages like Job 33:4, Psalm 104:30, Matthew 3:16, Matthew 28:19, etc. This is God the Spirit, also known as the Holy Spirit.

In the Biblical Creation account the Elohim is spirit, not having a body like man. Yet, the person Jehovah God, unlike the Father and the Spirit, takes on human characteristics, even in the Old Testament, while yet maintaining his divine identity. Consider these Creation account passages from the AV, for instance, where the word 'Jehovah' appears as 'LORD':

- "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat..."
- "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."
- "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever..."

Genesis 18 actually says Jehovah appeared as a man to Abraham. And in the First Advent, thoroughly chronicled in the New Testament, Jehovah God actually became the incarnate God-man. In contrast, no man has ever seen God the Father (see John 1:18); nor can man see the Spirit, anymore than man can see the wind (a word used to describe the Spirit).

It should be added that each Person of the Triune God (Elohim) is fully God (or El) according to scripture; and likewise each Person of the Triune God (Elohim) is fully Jehovah. So terms like 'Elohim' or 'Jehovah' in the Bible can sometimes especially refer to a particular Person of the Trinity, while at other times to the Triune God in all 3 Persons. Thus Charles Hodge writes in his book *Evangelical Theology* that "Christ is...the eternal Word....A close inspection shows that the Jehovah of the Old Testament Who is also called the Angel of or the One sent by Jehovah - is the second Person of the Trinity.... Exodus 3:10-14 and Acts 7:20-25." And John Calvin points out in his *Institutes* how "the Apostles uniformly substitute the word *Kurios* [or 'Lord'] for **Jehovah**"; that "the Spirit is called God absolutely, by Christ Himself"; that "He is the entire spiritual Essence of God in which are comprehended Father, Son and Spirit"; and that "the name of **Jehovah** is everywhere applied to Christ." Consequently, "it follows that...He is **Jehovah**"; that as regards Christ, "the Holy Spirit...calls Him **Jehovah**"; that "Christ should be worshipped" because "He is the God Who in the Law forbade worship to be offered to any but Himself"; and that also "Paul...declares that He was equal with God, before He humbled Himself." Calvin states in these same *Institutes* that each Person of the Triune *Elohim*, is Himself **Jehovah**. Thus he there tells us: that "power and energy are comprehended under the name Jehovah"; that "Jehovah is said to have appeared in the form of an Angel (Judges 6 & 7 & 13)"; that 'the Angel of the Lord' indeed "was truly Jehovah"; that "the name of Christ is invoked for salvation"; "that He is

Jehovah"; and that "the eternity of the Father is also the eternity of the Son and Spirit, since God [the Father] never could be without His Own Wisdom [*viz.* His Son] and Energy [*viz.* His Holy Spirit]." (For a fuller treatment of this topic see Dr. Francis Nigel Lee's book *JeHoVaH, YaHWeH, and the Lord-Jesus*, available at www.dr-fnlee.org.)

But the Genesis Creation account also presents 3 rebellious persons (an "un-holy trinity", as it were). They are:

1. The Serpent (also called Satan or the Dragon in scripture, as we read in Revelation 12: "... the dragon, that old serpent, which is the Devil, and Satan...")
2. The Man (in Hebrew called "Ish")
3. The Woman (in Hebrew called "Ishah")

That is the true Creation account, but wicked men such as the Canaanites suppressed true knowledge of God, and perverted the Creation account. Consequently, in the Ugaritic religion revealed in the Ugaritic tablets, we find the Trinitarian persons characterized thus (see websites such as http://www.bible.org/page.asp?page_id=2053 , <http://www.geocities.com/SoHo/Lofts/2938/mindei.html> , and http://www.usc.edu/dept/LAS/wsrp/educational_site/ancient_texts/ for information concerning these):

1. El - El was viewed as the creator. He is called *bâniyu binwâti* "creator of the created things" in *CTA* 4.II.11; 4.III.32; 6.III.5, 11; 17.I.25. (In a Canaanite account from Boghazköy there is the mention of El as the creator of "the heaven and the earth"—a title given to none other in the pantheon.) Further, the gods are referred to as his "family" or "sons" and he often bears the epithet "bull" as a symbol of his virility. El is also regarded for the most part as the king over the gods and people and indeed earthly kings were often seen to have some connection with the god, ruling as a visible representation of his rule. In order for the gods to see him they had to travel to the place referred to as the "source of the two rivers, the fountain of the two deeps." He usually appeared to the gods in visits and men in visions. Unfortunately, his character is generally spoken of as deplorable; in fact, it has been argued that El's seduction of two unnamed women is one of the most sensuous in all of Ancient Near Eastern literature.

2. Yam (pronounced Yahm), Yamm, Yamu, Yw, Yawu, Yah, Iahu, Ieuo or Yahweh (Jehovah) – "In Ugaritic literature, Yahweh is a son of El." (see <http://www.shunya.net/Text/Ugarit/Ugarit.htm>) The meaning of the epithet "Yamm" is sea. He is regarded in the Baal myth as one of Baal's major adversaries. Yet unlike the Hebrew scriptures, it is Yahweh who is represented in a rather bad light, while Baal is presented in a good light. For instance, Yam is called in the Canaanite literature the Tyrant of Seven Heads. He is eventually defeated and subjugated by Ba`al. In Ras Shamra, Yam is recognized as a full-fledged god in the sacrificial tariff RS 1.13. Third century coins attest to Poseidon as the sea-god of Beirut, who may be Yam in Greek dress. Yw or Yawu is given as the original name of Yam in the Myth of Ba`al from Ugarit, and is probably the same as Ieuo in Philo of Byblos' *Phoenician History*. The

name of this deity was used in theophoric personal names in a number of Canaanite cities and continues in use in Israel today - as in "Natanyahu".

3. Athirat/Ilat/Ashera/Lady Athiratu - Athirat, or as she is referred to sometimes, Ilat (i.e., goddess of the god El), is the most prominent goddess in the Ugaritic pantheon, though her origin appears to go back well before Ugarit (1200-1400 B.C.), for we find her mentioned in the Ebla tablets. In the Ugaritic pantheon she is the consort of El. She is referred to as the "mother of the gods" or "procreatress of the gods." She thus shares in El's creative work. She is also referred to as "Lady Athirat of the sea" and by the Semitic word *qdš* (i.e., holy). She figures prominently in the Ugaritic texts in which Baal and Anat are requesting from El a palace for Baal to live in (CTA 4), texts concerning Shahar and Shalim (CTA 23) and in another wherein she is said to receive a sheep offered in sacrifice. The name Asherah is the designation often given this goddess in the Old Testament. The Asherim of the OT refer to the female cult objects which were used in conjunction with male cult objects in the worship of Baal.

Certain forms of Judaistic Kabbalah (an especially egregious form of Judaism which arose in the centuries following Christ's First Advent) also apparently pervert the Holy Spirit into an Ashera-like figure. Here is how Ilil Arbel, Ph.D. describes it in an article entitled "Shekhina" at <http://www.pantheon.org/articles/s/shekhina.html> :

"While the Bible does not mention the name Shekhina, she is nevertheless bound to extremely old traditions, and closely relates to the ancient goddesses. Particularly significant is the Canaanite goddess Ashera who, at the beginning of the Israelites' settlement in the land of Canaan, was often referred to as Yahweh's Consort. The literature also calls her the "Holy Spirit" which, in Hebrew, is also a feminine form... The Kabbalah greatly elaborated on the theme of the feminine aspect of God. She would appear as the powerful Matronit, the controversial Lilith, and finally, as the glorious figure of *Shabbat Hamalka* - Queen, Bride of God, celebrated every Saturday by Jews all over the world as they light the Sabbath candles. And by tradition, the candles must always be lit by a woman. Naturally -- Ashera, too, was served chiefly by priestesses. The cycle is very neatly completed."

And the "unholy trinity" of the Bible was also perverted in the Ugarit tablets as follows:

1. Dagon, Dagan - The Mari texts speak of the god Dagan whose name probably means "grain," though this is not certain. Apparently there was a temple at Ugarit dedicated to Dagan as two stone tablets found just outside the temple appear to indicate. Dagan does not play a primary role in the Ugaritic texts though he is thought to be related to fertility and worshipped in the Euphrates valley from earliest times.

The website <http://thevesselofgod.com/thatwhichhasfallen.html> has the following insights into the god Dagon:

"...Indeed, the symbolism refers to something very specific, as we were soon to discover. While looking up the Merovingian kings Dagobert I and II in an encyclopedia one day, we had noticed that their entries were placed right next to that of "Dagon", a sea god

worshipped in the ancient world, and mentioned in the Bible as the patron deity of the Philistines. “Dagon” comes from the root word “Dag”, which means, among other things, “fish.” Given the similarity between “Dagon” and “Dagobert”, as well as the tale of the Merovingians’ descent from a sea creature, we began to feel that we were really onto something. Dagon’s name is suggestive of *dragon*, and this association becomes even further compounded by the fact that King Dagobert was recorded by some chroniclers as being called King *Dragobert*.

In reference to Dagon, Dragons and the sea, Albert Pike writes in *Morals an Dogma* that:

“The Dragon was a well-known symbol of the waters, and of great rivers; and it was natural that... the powerful nations of the alluvial plains... who adored the dragon or the fish, should themselves be symbolized under the form of dragons.”

And Later:

“Ophioneous, in the old Greek mythology, warred against Kronos... and was cast into his proper element, the sea. There he is installed as the Sea God ... Dagon, the Leviathan of the watery half of creation.”

In ancient reliefs, Dagon is depicted as a man dressed as a fish. He looks stern, somber, and has the authoritative bearing of a priest or king. He wears a massive fish head as a hat, and the fish’s scaly hide hangs down his back. ... According to legend, Dagon was a god who came from out of the sea to teach mankind the secrets of civilization, such as science, agriculture, and the arts. Yet again, like in the tale of the Watchers, we encounter a legendary being who comes from another realm to teach humanity evolutionary wisdom.

In another version of the same tale, Dagon is called “Annedotus.” He too emerges from the sea to disperse great secrets to mankind. But there is an important variation to the story: Annedotus begets a race, the members of which become the teachers of mankind, the “Annedoti.” Note the similarity to the names that appear in a Semitic Sumerian myth very much of the same ilk. In this telling, the god Anu comes to Earth, bringing knowledge, and sires a race called the “Annunaki.” This seems to be yet another recapitulation of the same myth, varying only in detail. Our hypothesis, in this regard, seems to be borne out by the assertions of some Sumeriologists who say that “Annunaki” is simply a term meaning “Lords of the Deep Waters.” And “Annunaki” is also obviously a variation of the previously-discussed “Anakim.” Therefore, if the Annunaki are descendants of Anu, and Anakim are the descendants of Enoch, Anu is undoubtedly a Mesopotamian variation on the same historical figure.”

2. **Baal**, plural **Baalim** [bâ’ulim] [Semitic=master, lord], name used throughout the Bible for the chief deity or for deities of Canaan, but also for man (as we shall discuss later). Technically, Baal was subordinate to El. Baal is attested in the Ebla texts (first half of 2d millennium BC). By the time of the Ugarit tablets (14th century BC), Baal had become the ruler of the universe. The Ugarit tablets make him chief of the Canaanite pantheon. He is

the source of life and fertility, the mightiest hero, the lord of war, and the defeater of the god Yam. There were many temples of Baal in Canaan, and the name Baal was often added to that of a locality, e.g., Baal-peor, Baal-hazor, Baal-hermon. The Baal cult penetrated Israel and at times led to syncretism. The practice of sacred prostitution seems to have been associated with the worship of Baal in Palestine and the cult was vehemently denounced by the prophets, especially Hosea and Jeremiah. The abhorrence in which the cult was held probably explains the substitution of Ish-bosheth for Esh-baal, of Jerubbesheth for Jerubbaal (a name of Gideon), and of Mephibosheth for Merib-baal. The substituted term probably means “shame.” The same abhorrence is evident in the use of the pejorative name Baal-zebul (which was used for Satan, since man in rebellion against God is a tool of Satan). As cognates of Baal in other Semitic languages there are Bel (in Babylonian religion) and the last elements in the Tyrian names Jezebel, Hasdrubal, and Hannibal.

Various names and titles were associated with Baal. One title was “Son of Dagan”. Several times in the Ras Shamra texts, El is referred to as the father of the gods, yet in at least a dozen places, Dagan is said to be the father of Baal. As Conrad L'Heureux says: “The most problematic datum is that while El is presumed to be the father of the gods, Baal regularly bears the epithet *bn dgn*, “son of Dagan”. As we shall soon see, the Bible provides the clue to solve this riddle. In scripture, man is called a son of God, since all men were created by God. Yet, man (especially man in rebellion against God) is also there called a son of Satan (i.e., the devil or d(r)agon), because man has followed Satan in rebellion against God. For example, that is why Jesus Christ proclaimed the rebellious Jews to be sons of the devil (John 8:44). Baal is also called Hadad in the Ugaritic texts.

Baal is portrayed as dying and being born again, even as the seasons “die” and are “born again”. This should not surprise us, because mortal men (represented in Baal) die, but are “re-born” in the lives of their children. Sexual procreation, viewed in this way, is thus the means for rebellious mortal men (aka Baal) to maintain their “victory” over Yam. This is all very foolish, but it seems to be the way the Canaanites viewed things, for they rejected the means to attain true eternal life through the Yam of the Bible.

3. Anat, Anath - Anat is the sister and consort of the god Baal. She was known as the goddess of love (i.e., sensuality) and war. It was through her prowess that Mot was defeated and Baal raised to life again. She is regarded in the texts as beautiful—a fact corroborated by her epithet, “maiden”—but her disposition is quarrelsome and driven. Her fierce temper is directed against the gods and mortals alike, and with her thirst for violence and her macabre trappings—a necklace of human heads, a belt of human hands—Anat has been compared to the Hindu goddess Kali. She is also identified as a source of fertility. Given that sexual procreation was the humanistic avenue to “immortality”, this was an important trait indeed.

With that background of some of the most important figures described in the Ugaritic texts, let's now read what modernist scholars often call “The Myth of Ba'al”. It is written on 6 tablets preserved well enough to understand the general flow of the material. The first two tablets describe the battle of Baal with Yamm. The next two tablets explain how, after much effort, Baal and Anat get underway with the building plans for Baal's palace.

The final two tablets outline Baal's struggle with Mot (i.e., death, or the god of death) and possibly Ashtar. The following are excerpts from "The Myth of Ba'al", primarily taken from <http://www.geocities.com/SoHo/Lofts/2938/mythobaal.htm> :

I. The Battle of Baal with Yamm(u)

`El Speaks to Yahm (?)

1.

2-3. . . . and a day, two days will pass . . .

3. . . . he (Ba'al?) will arrive with a [life/ appetite/ hunger/ desire/ throat or lung as a type of offering] . . .

4. . . . Hadad, you will meet him . . .

5. . . . at Tsapan . . .

6. . . . a cut (of meat) . . . when he sees . . .

Yahm (?) Speaks to `El

7. . . . he speaks: " . . .

8. . . . truly I know

9. . . . [Bull `El] will bind him, Bull El . . .

10. . . . you will bind . . .

11. . . . stones (i.e., testicles) . . . I am/was -or- you are/were - constrained

12. . . . and he will surely attack (me) in my loins

13. . . . red stuff, back . . .

`El Responds to Yahm (?)

14. . . . you shall surely drive (him) in his loins . . .

15. . . . a day, two days will pass

16. . . . he will arrive with a life (see above, li. 3)

17. . . . Hadad, you will meet him

18. . . . your . . . [f]ood on Tsapan . . .

19. . . . a doe

Yahm (?) Responds to `El

20. . . . then he speaks: " . . .

21. . . . truly I know . . .

22. . . . you will bind him, Bull `El . . .

23. . . . you will bind . . . stones (i.e., testicles). . .

24. . . . [I am/was//you are/were] constrained . . . enter . . .

25. . . . attack me in my loins . . . I will be provisioned . . .

26. . . . you will enter when he lifts [his head/eyes?]

27. . . . with provisions you will indeed be fed . . .

28. . . . to the earth

...Aloud they [summon the assembly of the gods/ do cry to those near]. They invite the distant ones/ those far away, to the assembly of `El they summon/do cry: "`El remains seated [in his marzeah/banqueting hall//among his cult-guests (dM)] . . . He [drinks/gives them to drink] [curdled milk=yogurt/silt (dM)] overflowing . . ., He takes a cup in his hand/gives a cup into both their hands, A beaker in/into the two hands. . . . like pulp/mush/porridge/crums. Like *hts*/gravel is gathered . . . `El should appoint/appoints as deputy his son. The Bull should proclaim/proclaims as Master Yawu.

`El Speaks

And Kindly `El the Beneficent speaks . . . Not called my son by the name of Yawu, O goddess `Elat and ..., but Yahm shall be his name! And [he pronounces/proclaims/so do you pronounce/proclaim] the name Yahm . . .

[Lady Athiratu] responds

[Lady Athiratu] answered:

"For our maintenance [you are the one who has been proclaimed], you are the one who has been proclaimed 'master'!"

`El Speaks

[And the Bull Ilu answered:]

"I myself, the Benevolent, Ilu the good-natured,
[have taken you] in my hands,
I have proclaimed [your name].
[Yammu is your name],
your name is beloved of I[lu Yammu]
[And I shall give you] a house of my own silver,
[a palace] of [gold]
[You may take it] from the hand of Ba Jlu the Almighty,
[from the hand of the son of Daganu],
because he has reviled us [],[].
Chase him away from the chair of his kingship,
from the seat of the throne of his dominion.

[From the preceding citation it is obvious that neither Ilu (i.e., El) nor Yammu (i.e., Yamm) are pleased with Baal, because El believes Baal has reviled El, Lady Athiratu, and Yammu. This account clearly parallels the Fall as described in Genesis. In this Ugaritic account, Ilu has put Yammu, his beloved son, up to the deed of taking the kingship from Baal and to inherit all of Ilu's gold. Yammu sends messengers to convey the news to Baal, who does not give in to Yammu's edict of subjection. Instead, with the help of Kothar, and a club (and some magical incantations) made by him, Baal finally—after a failed first attempt—vanquishes Yamm (KTU 1.3: III.)]

...

Col. i = B - Gordon: 137

1.
2. And they return.
3. "You, you have risen against/up [overweening],
4. Mightiest Ba'al [responded: " From your throne of kingship you will be driven]
5. [from the seat of] your dominion expelled!
6. On your head be Ayamari, Driver, O Yahm, Between your shoulders Yagarish, Chaser,
7. Judge Nahar. May Horon split open, O Yahm, may Horon split open/ smash
8. your head, 'Athtart-Name-of-Ba'al thy skull!

[Comment: Apparently a common curse, it also occurs in Tablet 1.16 col. VI, lines 54-57]

9. . . . [broken thy] staff; and down you will fall at the peak of your years,
. . . in the limit of your years, may you be humbled
10. [Like the Father of] Years, two women/wives . . ./May thy twain wives also!"
11. Two Messengers sends Yahm , Judge Nahar . . . envoys, [and raises his voice and cries/saying] :
12. They rejoice exceedingly (S)/As the jubilant rejoice (D/G)/ At the very height of their triumph (GA), let be shattered/ us shatter (their) . . .
13. Their heart rejoices,/ . . . Their nose breaks (?)/let their nose be broken!. Depart/Go ye, pages, do not stay/delay/tarry. Straightaway turn ye your faces
14. indeed, towards the Assembly of the Convocation in the midst of the Mount of Lel/ Lelu/ Lalu/ Lila/ night. At the feet of `El,
- 15a. do you/ye indeed fall down, indeed prostrate yourselves/make obeisance
ALT: do not fall (down)/Do not bow; Prostrate yourselves not before
to the Assembly of the Convocation.
- 15b. Standing (up), say what you have to
16. say, repeat what you know; and say unto the Bull, my father, `El, repeat unto the Convocation
17. Assembled: "The message of Yahm your master, of your lord Judge Nahar:
- 18a. Give up, O Gods, him whom you are hiding/obey//to whom they would be paying respect - or - the god with a following;
- 18b. Him whom you protect/obey, O Multitude//the one the multitudes are hiding/worship//Him on whom the multitudes wait/ to whom the multitudes would be paying respect.
- 18c. Hand over Ba'al and his henchmen that I may humble him,
19. the Son of Dagan, - whose gold I am to inherit/I will/Let me seize his gold//assume his inheritance."
- Depart do/So away speed the pages/ messengers, they do not delay. Then straightaway their faces
20. indeed they set towards the midst of the mount of Lel/ Lelu/ Lalu/ Lila/ night, towards the Assembly of the Convocation. There/Meanwhile the Gods to eat
21. are sitting down, the sons of the Holy one/sacred beings to dine/a meal/cut up meat,

Ba'al is standing beside `El. Behold! as soon as
 22. the Gods catch sight of them; they catch sight of the messengers of Yahm, the envoys
 of Judge Nahar;
 23. the gods do lower/bow their heads on to their knees and onto their thrones
 24. of princship. Them Ba'al rebukes: "Why do you lower/ bow, O Gods, your heads
 25. on to your knees and onto your thrones of princship?
 [In unison/Alone], gods, I will answer the tablets of the messengers of Yahm. (dM)
 26. The gods, will they answer the tablets // (Do) I see (the) gods/I see, gods, that you are
 cowed/ stricken with fear of the messengers of Yahm, the envoys of Judge Nahar?
 27. Lift up, O Gods, your heads from the top of your knees, from your thrones
 28. of princship, For I will answer the messengers of Yahm, the envoys of Judge
 Nahar."
 29. The gods lift up their heads from upon their knees, from their thrones of princship.
 30. Thereupon arrive the messengers of Yahm, the envoys of Judge Nahar; at the feet of
 `El
 31. indeed they (ALT: do not) fall, indeed they prostrate themselves/make obeisance
 (ALT: not) before/to the the Assembly of the Convocation. Standing, they say what they
 have to say,
 32. Repeat what they know. A fire, two fires they appear to flash; A sharpened sword
 33. their tongue. They do say unto the Bull his father `El: "The message of Yahm your
 Master,
 34. of your Lord, Judge Nahar: "Give up, O Gods, him whom you are hiding - ALT - the
 god with a following;
 O Gods, him to whom they would be paying respect - ALT - the one whom you are
 hiding/obey,
 35. O Multitude/the masses// to whom the multitudes would be paying respect/worship;
 Hand over Ba'al and his henchman that I may humble him,
 the Son of Dagan, that I may/Let me [seize his gold/assume his inheritance]."
 36. And answers the Bull his father `El: "Thy slave Ba'al is, O Yahm, thy slave Ba'al is
 forever,
 37. O Nahar, the Son of Dagan thy prisoner! He must bring tribute to you, like the Gods,
 38. Even he must bring like the sons of the Holy one tribute/gifts to thee,
 He will be brought as thy tribute - He will surely pay tribute to thee;
 For/When/for, see, the Holy ones [bring thy gift/payment//pay thee tribute],
 The Holy Ones - are thy tributaries/gifts/bear presents unto thee!
 a gift to you he will bring, Like the Holy Ones, offerings to you."
 38b. Then indeed a companion to anger (i.e., angry) is Prince Ba'al
 39. He takes/seizes in/with his hand a ÔslayerÕ, In (his) right hand a ÔsmiterÕ/striker.
 The pages/servitors . . . He reaches to strike.
 40. His right hand `Anat seizes, his left hand takes does `Athtart: "However can you
 assail the
 41. messengers of Yahm, the envoys of Judge Nahar? A messenger holds the staff of . . . ,
 42. . . . and you would slay a messenger? Between/upon his shoulders is the word of his
 lord,* and (he) . . . [Note: *official messages were carried in a bag tied round the neck]
 43. . . . " ; Then indeed a companion to anger is Prince Ba'al;
 the terraces with vines they will leave untilld.

44. . . . the messengers of Yahm will leave the fields unfurrowed, the envoys of Judge Nahar the earth,

45. . . . "I myself say to Yahm your master, your lord Judge

46. Nahar: [Hear] the word of the Avenger/Annihilator/Accomplisher Hadad: . . .

47. . . . you do homage/bow down . . . /I will go after Yahm . . .

...

1. ". . . houses./ !. . .

2. . . . I will not bring out. If moreover

3. . . . And in Yahm will be the sieve of destruction, And in Yahm will be the lungs/
breast of [death];

4. (in) Judge Nahar will be "gnawers", There "attackers"/worms/maggots move
about. . . There the sword I will destroy (S).

5. . . . /the house I will burn (S). To the earth will fall [the strength of us two/ the
noble (S)]; and to/ into the dust [the might of us two/ the mighty (S)]."

6. Scarce have come/ left// go thus forth/ depart- these words from his/her mouth;
his/her speech and - the utterance of his/her//he/she uttered his/her - voice from his/her
lips/ And she raises her voice: when/but he groaned/sank/keeps lying in wait (?)/ "May he
sink

7. beside/beneath/under/at the foot of - the throne of Prince Yahm. Thereupon
answers Kothar wa Khasis: "Truly, indeed, I have been telling

8. unto you, O Prince Ba'al; Let me repeat to you, O Rider of the Clouds. Now your
foes,

9. O Ba'al, now your foes you must slay; Now your enemies you must silence/
annihilate/ destroy/ vanquish.

10. Then shall you take your kingship for all time; your dominion for all generations."

11. Therewith Kothar brings down two weapons and proclaims/pronounces their
name: "Thy name, thine, is

12. Yagarish, Chaser. Yagarish, chase Yahm, Chase Yahm from his throne,

13. Nahar from the seat of his dominion. Do thou [swoop/leap/spring/dance] from the
hand of Ba'al, like a raptor

14. from between his fingers. Strike the back of Prince Yahm, between the shoulders

15. of Judge Nahar." The weapon [swoops/leaps/dances/springs] from the hand of
Ba'al, like an raptor

16. from between his fingers. It strikes the back of Prince Yahm, between the
shoulders of Judge

17. Nahar. But strong is Yahm, he does not sink down, not quiver do his joints, not
collapse does

18. his form. Kothar brings down two weapons And he proclaims/pronounces their
name:

19. "Thy name, thine, is Ayamari, Driver. Ayamari, drive Yahm! Drive Yahm

20. from his throne, Nahar from the seat of his dominion. Do thou
swoop/leap/spring/dance

21. from the hand of Ba'al, Like a raptor from/in his fingers. Strike on the skull
22. of Prince Yahm, between the eyes of Judge Nahar. May/Let collapse Yahm
23. and fall to the earth!" And the weapon swoops/leaps/springs/dances from the hand of Ba'al,
24. Like a raptor from between his fingers. It strikes the skull of Prince
25. Yahm, between the eyes of Judge Nahar. Yahm collapses, he falls
26. to the earth; His joints quiver, and his spine shakes.
27. Thereupon Ba'al drags out and would rend/dismember/hack into pieces Yahm; he would destroy/annihilate/finish off/make an end of Judge Nahar.
28. By name/the Name 'Athtart rebukes: "For shame, O Mightiest Ba'al!
29. For shame, O Rider on the Clouds! For our captive is Prince Yahm, for
30. our captive is Judge Nahar." And as the word goes out of/ does come forth from/ leaves her mouth . . .
31. Mightiest Ba'al indeed is ashamed . . . and . . . / s/he answers :
32. "Yahm is indeed surely dead! Ba'al reigns/shall be king! . . .
33. Then up speaks Yahm: "Lo, I am as good as dead! Surely, Ba'al now will reign/ is king!" . . .
34. heat is indeed assured/for the shoots! And then Ba'al indeed rules/reigns/shall be king!] [- - - heat],
35. while answers Yahm: "Lo, I am as good as dead! Surely Ba'al now is king!/will reign!
36. He indeed rules!"/[heat] is indeed assured! And she answers:
37. "O, Ba'al, these/them/ may Ba'al rule them, (S)
38. /heat is indeed assured!" he indeed rules!/he did place
39. on his head
40. his foes/hand[s]
41. between his eyes

...

[So instead of viewing the Fall as a tragedy, the Ugaritic text views it as a victory over Prince Yahm. Now Baal, and not Prince Yahm, can rule the earth.]

II. Baal Celebrates His Victory over Yahm

1. "Do not lower [your heads]."
2. Then Radamin does [serve/service to] Mightiest
3. Ba'al; he does [wait upon/honor] the Prince, Lord of
4. the Earth. He does rise, he sets (the table)/prepares food
5. and gives it to him to eat;
6. he divides a breast before him,
7. with a sharp blade
8. he does cut up a fatling. He does get up,
9. he makes ready a feast and gives him drink;
10. he places a cup into his hand(s),

11. a flagon into both his two hands,
12. a large beaker, great to see, a jar
13. of [men of heaven (D/G)/ sky folk (Ga)], a holy cup
14. such as/which should never woman/women see/regard/behold, a goblet
15. such as/which should never `Athirat set her eye on; a thousand
16. pitchers he takes of (new autumn) wine,
17. ten thousand he mixes in - his mixture (D/G)/the mixing bowl (C). ALT: 16.
barrels it holds, wine enough (Ga) 17. to be mixed in ten thousand portions. While
he is mixing it, (Ga)
18. One does rise, one chants and sings,
19. cymbals in the hands of the minstrel;
20. sings the youngster with a sweet voice
21. over/of Ba'al in the Heights
22. of Tsaphon, the North. Catches sight does Ba'al of
23. his daughters, he sets his eye on Pidraya
24. daughter of `Ar/mist/light; also on Talaya
25. daughter of Rabb/showers/rain; Pidar knows
26. [- - -]t. `im[-]lt
27. [- - -?]
28. []rt

.....

B Col. ii

1. There comes she, bathed in the scent
2. of henna enough for seven maidens, in a scent
3. of coriander/saffron and ambergris/murex. Closes the gates
4. of the house does `Anat and meets she the messengers
5. at the base of the mountain. And lo, `Anat
6. gives battle in the valley; Mightily she cuts in pieces the people of
7. the two cities; She slaughters the people of the Western Shore;
8. She destroys the men of the Eastern Sunrise.
9. Beneath her like balls roll heads,
10. above her like locusts fly palms of hands; like avenging grasshoppers
11. are the hands of the quick warriors. She hangs
12. heads on her back; she binds
13. hands to her belt. Up to her knees she wades
14. in blood of the swift soldiers, to her thighs in the gore
15. of quick warriors. With her shafts she drives out
16. the enemies; with her bow-string the foes.
17. And lo, `Anat to her house proceeds;
18. Betakes herself does the goddess to her palace.
19. But not sated is she with the fighting in the valley,

20. by her cutting down the sons of the (two) cities. She sets up
21. chairs for swift soldiers; she sets up tables
22. for troops; footstools for heroes.
23. Greatly she battles and beholds;
24. ʿAnat hews & cleaves and observes;
25. Swelled are her innards with laughter, filled
26. is her heart with joy, the liver of ʿAnat with
27. triumph. Up to her knees she wades in blood
28. of swift soldiers, to her thighs in the gore of quick warriors.
29. until she is sated she fights in the house.
30. she hews and cleaves amid the tables. Wiped
31. from the house is the blood of swift soldiers; Poured (out) is oil
32. of peace[-offering] (for peace & well-being) from a bowl. She washes her hands,
33. Batalat ʿAnat, the Maiden; her fingers, Yabamat Li`imim: the Kindred of the
Peoples (of Ugarit)/ Thousand (Deities);
34. She washes her hands of the blood of swift soldiers,
35. her fingers of the gore of quick warriors.
36. Puts back chairs with chairs, tables
37. with tables, footstools she puts back with footstools.
38. She scoops up water and washes,
39. in dew of the Heavens, oil of the Earth (i.e., fat of the land), rain
40. from Rider of the Clouds/which pour the clouds; dew that the heavens pour out,
41. rain the stars pour, spray the stars shed.
42. She adorns herself with murex/ambergris, one thousand tracts away
43. its source in the sea.

...

III. The Request for and Construction of Baal's Palace

[After the defeat of Yamm, while Baal was living in the palace of El, he sought Asherah and El in order that he might have a palace of his own. With the help of Kothar, Baal makes some furniture for Asherah in order to garner her support and motivate her to intercede on his behalf before El. Baal even enlists the support of Anat and, although he was somewhat hesitant at first, El nonetheless ends up consenting to Baal's wishes. With a new temple in place the suggestion in the texts is that the rains will come when expected (see KTU 1.4; IV.v).]

(ca. 15 ll.)

E

reverse of a small fragment which has the last few lines of N T I

X. But there is not

1*: a house for Ba'al like the gods, no court

1. like the sons of `Athirat. The dwelling of `El the shelter
2. of his son; the dwelling of Lady `Athirat of the sea

3. the dwelling of Pidraya bat `Ar, Flashing Brightningette daughter Light/Mist, the shelter
4. of Talaya bat Rabb, Dewie daughter of Rain, the dwelling of `Artsaya, Earthie,
5. daughter of ya`abdar, the Broad/Wide Flow/Flood/Expanse/Field, the dwelling of the brides
6. noble/perfect/beautiful/bewitching. And Maiden `Anat answers:
7. "Attend to me, will Bull `El my father;
8. he will attend to me and I will tell him what I shall do.

Col. v

9. I shall surely drag him like a lamb to the ground,
10. I shall make his grey hairs run with blood, the grey hairs of his beard
11. with gore, if he gives not Ba`al a house like the gods
12. and a court like the sons of `Athirat." She plants/ stamps her feet
13. and [quake does(D/G)/leaves (C)] the earth; then indeed she sets her face
14. towards `El at the source of the two rivers, in the midst of the springs/pool of
15. the two oceans double deeps; she [penetrates the mountains (D/G)/opens the pavillion (C)] of `El and enters
 ...
16. the massif/shrine of the king, Father of Years/Time *mtsr*
17. she enters the mountains [qn[-] a[-]n[- -]lt]
18. The Bull `El her father hears her voice;
19. from the seven chambers, through the eight entrances
20. of the closed room
21. he does look
22. above
23. at the feet of the pages
24. much
25. Shapash, the luminary/torch of the gods, [does glow hot/is obscured by dust];
26. the heavens are wearied by the hand of divine Mot.
27. And Maiden `Anat speaks: "In the building of your mansion,
28. O `El, in the building of your mansion do not rejoice,
29. do not rejoice in the raising/height of your palace,
30. lest I seize them with my right hand,
31. by the might of my long arm, lest I smash
32. your head, make your grey hairs run with blood,
33. the grey hairs of your beard with gore." Answers
34. `El from the seven chambers, through the eight
35. entrances of the closed room: "I know, daughter, that you are - like men/gentle -
36. and that there exists not among goddesses - contempt (D/G)/ restraint (C) - like yours. What do you desire,
 ...
37. O Maiden `Anat?" And Maiden `Anat answers:
38. "Your decree, `El, is wise; your wisdom
39. is everlasting eternal. A life of good fortune is your decree.

40. our king is Mightiest Ba'al, our judge,
41. there is none over him/higher. [We two/All of us] his chalice
42. would/must bear, [we two/all of us] would/must bear his cup."
43. Groaning he indeed cries out to (D/G)/Cries loudly does (C) Bull `El his/her father, to `El,
44. the king who installed/created him/her, he cries out to (D/G)/Cries does (C) `Athirat
45. and her sons, `Elat the goddess and the company of her kinsfolk:
46. "But there is not a house for Ba'al like the gods
47. no court like the sons of `Athirat. The dwelling of `El,
48. the shelter of his son; the dwelling of Lady `Athirat
49. of the sea, the dwelling of Pidraya bat `Ar, Flashing Brightnignette, daughter of Mist/Light,
50. the shelter of Talaya bat Rabb, Dewie daughter of showers, the dwelling
51. of `Artsaya bat ya'abdar, Earthie daughter of the broad/wide floods/expanse/field, the dwelling
52. of the brides noble/perfect/beautiful/bewitching" . . .

...

(ca. 20 ll.)

(2) III AB A

d. Fragment b

placed immediately before **II AB**

2. " Homage to Lady `Athirat of the Sea,
3. Obeisance to the Progenitress of the Gods,
4. (So) she will give a house to Ba'al like the gods',
5. And a court like `Athirat's sons'." To his lads/pages
6. surely Ba'al loudly cries: "Look,

...

[Baal Asks for and Gets His Palace (see below)]

4. Yet/But groaning/alas! he indeed cries out to the Bull
ALT: Convey this word: "Hearken, O Bull (Ga)
ALT: cries loudly does The Bull (C)
5. `El his/her father, to `El the king
6. who installed/appointed/created him,
7. he cries out to/Cries does (C) `Ath-
8. irat and her sons, to/does (C) `Elat, the Goddess,
9. and the company of her kinsfolk:
10. ' "But, see there is not a house for Ba'al
11. like the gods, no court

12. like the sons/children of `Athirat.
13. The dwelling/abode of `El, shelter for
14. his son; the dwelling/abode of Lady
15. `Athirat of the sea, the dwelling/abode
16. of the brides noble/perfect/beautiful/bewitching" '
17. the dwelling/abode of Pidraya bat `Ar, Flashing Brightningette daughter of
Light/Mist,
18. the shelter of Talaya bat Rabb, Dewie daughter of Rain,
19. the dwelling/abode of `Artsaya bat Ya'abdar, Earthie daughter of the wide/broad
[Flood/ Flow/ Expanse/ Field]
20. And one more thing//something more
21. I would tell ye: Make ready, I beseech ye//Just try doing
22. a present/gifts for//homage to Lady `Athirat of the Sea
23. a gift/presents for//obeisance to the Creatress/Progenitress of the Gods
24. Hayani the Clever One does go up to the bellows
25. in the hands of Khasis are the tongs
26. he smelts/melts/casts silver, he plates//pours/beats/ hammers out
27. gold, he smelts/melts/casts silver
28. a thousand bars/into thousands of pieces/by the thousand fold, gold he
smelts/casts/hammers out
29. into ten thousands of pieces/bars/by the myriads
30. he smelts/melts/casts a .*chym.*/canopy (C) and a couch,
31. a divine dias fit for a god [from/weighing/worth] twice ten thousand pieces
32. a divine dias [cast in/coated with/decorated with] silver
33. overlaid/coated with a layer/film of gold
34. a divine seat/a throne fit for a god with a rest/cushion
35. at its back/resting on top/above, a divine footstool fit for a god
36. whose ... was .../*dprsh`a . bZR*/spread over with a mat,
37. divine sandals, possessors of thongs/straps
ALT: a couch fit for a god with a . . . , (Gi/Ga)
38. which he furnished on top with gold
39. a divine table fit for a god whose surface he does fill
40. with (rhytons in the shapes of) creeping species/all manner of game from
41. the depths/foundations of the earth
42. a divine bowl/dish fit for a god whose handle is [(shaped) as (in)//like small
cattle/sheep of] Amurru
43. and whose appearance is as the land of ym`an
ALT: Stelae/with a base shaped -like the wild beasts of/as in- Yam'am,
44. where are wild-oxen by the ten thousands/myriads."

...

2. on a stone [-----]
3. she does grasp her spindle in her hand,
4. the spindle she held high in her right hand;
5. she carries/tears off [her garments/robe/Its skin (Gi)], the covering of the flesh,

6. she carries/throws/flings [her robe/its vestment (Gi)] into the sea, her/its two/both
7. [garments/skins (Gi)] into the rivers;
8. She does place a *khupatar*-pot on the fire,
9. a *khubrush*-vessel upon/over the coals,
10. she propitiates/implores Bull `El, Compassionate/Kindly/Benign,
11. Does obeisance to/entreats the Creator of Creatures.
12. When/Then she lifts/raises her eyes and she beholds
13. the coming/advance/approach of Ba'al, `Athirat
14. surely sights the coming/advance/approach of Maiden
15. 'Anat, the speedy approach/advent of *Yabamat*, the sister-in-law/Mistress,
16. *Li'imim*, of the Peoples. Then at that her feet
17. stamp/stumble/shake/start to tap, behind/roundabout her loins/back/hips
18. is as though/seems as if (about to) burst/crack/shatter/ break, above her face sweats,
19. she bends/convulses/trembles/starts to shake - the joints of her loins/hips/backside,
20. the muscles of/become weak/quivers - her back/spine.
- ...
21. She lifts up her voice and cries: How/Why has arrived/is come// What brings hither
22. Mightiest Ba'al?
23. And what brings hither/how is it that/why arrived has Maiden
24. 'Anat? Are my smiters the smiters of/Have my enemies killed/come to smite // Slain
each other have (Gi)
Them that would smite me I surely smite! Perchance, raised a rebellion have (Ga)
25. my sons/children; or make an end of/have they finished off /destroyed one another
have (Gi)/a revolt have (Ga) - the company
26. of my kinsfolk?" But when as soon as the coverings/work/gleam of silver `Athirat
27. catches sight of, the coverings/work/ handiwork/gleam of silver and the
coatings/shine
28. of gold, rejoice does Lady `Athirat
29. of the Sea. Surely to her servitor she cries aloud:
30. Look on/at the marvelous gifts/craftsmanship, even []
"Now attend, thou, Deft One, yea, give heed, (Gi/Ga)
31. o thou Fisherman of Lady `Athirat of the Sea.
32. Take a net in thy hand, Qadash,
33. a large one/seine/mesh in/on thy two hands, Amrur;
34. into/against the darling/Beloved of/will `El, Yahm
35. the Deep, - of `El/the god of [-----]
36. into/against Nahar/the Ruler of the Streams, - the god of/ will `El [-----]

...

[see Ezekiel 32: 2-6]:
say unto Yam, to [Tannin, Dragon in the seas,
thou belchest with thy snortings
And muddiest the waters with thy thrashing
and foulest the sweet streams.
But I have spread my net over thee;
and hauled thee up in my mesh.

I will cast thee upon the land;
out on the fields will I fling thee.
And I will make all the fowl of the air to settle on thee,
and sate all the beasts of the earth on thee.
And I will place thy flesh upon the hills,
and fill the dales with thy sinews;
and I will water the earth with what exudes from thee,
and the waddies shall be replenished with thy blood.]

Col. iii

(ca. 12 ll.)

2. [- - - - -]dn
3. [- - - - -]dd
4. [- - - - -]n . kb
5. [- - - - -] let him not escape
6. [- - - - -] thy foundation
7. [- - - - -] for evermore/all generations
8. [- - - - -] . . . thee/thy and . . .
9. [- - - - -] o god, possessor of kingship/ who hath (now) become
king of the gods (?) (Ga).
10. Replies/Answers Mightiest Ba'al,
11. responds/up starts the Rider on the Clouds,
12. [- - - - -] they stood up/Lo, he takes his stand/"Here they go (Ga)
and abased/insulting me//cries defiance (Gi),
13. One/He arose/stands erect//There they go (Ga) and spat/ spits upon/at//reviling
(Ga) me in the midst of
14. the assembly of the sons of the gods//divine beings/gods.
Set/placed is/has been
15. [- - - - -]/abomination/filth/muck on/upon my table, disgrace/filth/bilge
16. in/from the cup I drink/from which I drank/am I made to drink/of drinking.
17. Trul two (kinds of) feasts Ba'al hates/ abhors, three
18. Rider on the clouds a feast
19. of shame/shamefulness and a feast of
20. meanness/baseness/degradation/lechery and a feast - where debauched are/of
lewdness of/with wanton
21. handmaids/women; for/ Yet/ But therein/herein/here there is shameful conduct
indeed seen/flagrant shameful/shameful behavior/handmaids' lewdness!"
22. and therein/herein/here there is debauchery/lewdness of handmaids/wanton
women."
23. After this does/has arrive(d)//goes Mightiest Ba'al;
24. does arrive/also goes Maiden «Anat;
25. (as) they/she importune/do homage to/give gifts to/start to entreat Lady `Athirat
of the sea,

26. Entreat/Obeisance to/give presents to/to sue for the grace of the Creatress
/Progenitress of the gods.
27. /But says/Thereupon answers Lady `Athirat of the sea:
28. "How (come)/Why would/do ye importune/entreat/homage/ give gifts to Lady
29. `Athirat of the sea, sue for the grace of/entreat/obeisance to/presents to
30. the Creatress/Progenitress of the gods? Have ye importuned/ entreated/done
homage to/given gifts to
31. the Bull `El Compassionate/Kindly/Benign, or/and sued for the grace of/
entreated//obeisance/ presents to
32. the Creator of Creatures?" And/But answers/replies
33. Maiden 'Anat: "We will importune/do homage to thee/give gifts to/would first
entreat
34. our/the Mother Lady `Athirat of the sea,
35. will entreat/sue for the grace of/obeisance to/presents to the
Creatress/Progenitress of the gods;
36. thereafter we will entreat/sue for the grace of him."
37. [- - - - -]/[the Father of] (Ga) Mightiest Ba'al
38. [- - - - -]/[Then answers] (Ga) Lady `Athirat of the sea
39. [- - - - -]/"Hearken (Ga) Maiden 'Anat
40. while eat and drink,
41. do the gods, and they are supplied with a suckling
42. of the teat; with a sharp knife/blade they do carve/cut up
43. a fatling; they drink flagons/goblets of wine
44. and from cups of gold the blood of trees.

...

1. the Bull `El our father. Then up speaks/Loudly doth cry Lady
2. `Athirat of the sea: "Listen/Hear, thou, *Qadash*, Holy-
3. *wa-Amrur*, and Most Blessed One, Fisherman of Lady
4. `Athirat of the Sea! Saddle a he-ass/donkey,
5. Harness a donkey/jackass/foal, put on it trappings/reins/halters of
6. silver, a housing/bridle/reins of gold,
7. Make ready/Put/Fasten the [trappings/reins/halters] of/to/on my/thy she-asse(s)."
8. *Qadash-wa-Amrur*/Holy-and-Blessed hears/obeys.
9. He saddles a he-ass/donkey, harnesses a donkey/jackass/foal.
10. does put on (it)//attaches a [harness/trappings/reins/halters] of silver,
11. [trappings/a housing/bridle/reins] golden/of gold,
12. does make ready/puts/fastens the trappings/reins/halters of/to/on her/his/the she-
asse(s).
13. *Qodesh-wa-Amrur* puts his arms around her
14. and then sets `Athirat on the back of the ass/donkey,
15. On the easiest part of the/beautiful/splendid/gaily trapped - back of the
donkey/foal/jackass.
16. *Qadash*, the Holy One takes a torch (G/D)/proceeds to lead/ begins to lead/blazes
the trail,

17. *Amrur*, the Most Blessed One (goes ahead) like a star in the front/ guiding star/
(lode)star;
18. behind comes/follows her/goes on foot, the Maiden 'Anat,
19. And/While/But/As Ba'al does departs/leaves for Heights of Tsaphon, the North.
20. Then, indeed, straightaway she turns her face
21. Towards `El at the Source of the Two Rivers/Floods/Streams,
22. in the midst of the springs/headwaters of the Two Oceans Double Deeps.
23. She penetrates the mountain/field//opens the tent of `El and enters
24. the massif/pleasance/pavilion/shrine of the King, Father *Shunem*/of years/time.
25. at the feet of `El she bows down and does homage,
26. Prostrates herself and does honor/reverence to him.
27. Behold! surely/As soon as/When `El espies/sees/catches sight of - her,
28. He opens (wide)/parts the/his mouth/jaws/passage of his throat and laughs.
29. His feet upon the footstool he puts, and doth dance/twiddle/snap with excitement
30. his fingers. He lifts up his voice and cries:
31. "How/Why has arrived/is come hither Lady `Athirat of the Sea?
32. [How/Why has//What moves to] come the Creatress/ Progenitress of the Gods?
33. Art thou (become) very hungry or faint/forespent//having journeyed afar (G/D);
34. Or art thou/surely very thirsty/parched and ... //having traveled all night (G/D)?
35. Eat, pray, (yea,)/come then, drink. Eat
36. from the tables bread/food; Drink
37. from the goblets wine, from cups of gold
38. blood of vines. Or does/See, affection/love for/of `El the King
39. move/stir/excite thee? Love/affection of the Bull arouse thee?"
40. And/But/Then answers/replies/up speaks Lady `Athirat of the Sea:
41. "Thy decree, (O) `El, is wise: thy wisdom/portion
42. is everlasting/eternal. A life of good fortune/luck
43. is thy decree. Our king is Mightiest Ba'al,
44. our judge/sovereign/ruler and none over/above him/higher.
45. We two/all of us would/must bear his chalice/gift (Gi);
Our . . . to whom we bring . . . in tribute; Ga
46. we two/all of us would/must bear his cup/purse (Gi),
our . . . to whom we bring . . . in tribute; Ga
47. [(Yet) groaning] /But alas! he indeed cries out to//shouts loudly (C)/Hearken thou
(Ga) the Bull `El his father,
48. (To) `El the King who [installed//begot//brought/didst call into being] him/her;
he/they cries out shout/ Hearken
49. to/unto `Athirat and her children/sons, to `Elat/the Goddess and her company
50. of her kinsfolk: "But/Look/See, there is not a house for/has Ba'al
51. like the gods, no court like the sons/children of `Athirat.
52. The dwelling/abode/home of `El, the shelter of his son.
53. The dwelling/abode/home of Lady `Athirat of the Sea,
54. the dwelling/abode/home of the brides noble/perfect/ beautiful/ bewitching:
55. The dwelling/abode/home of Pidraya bat `Ar, Flishing Brightningette daughter of
Light/Mist,
56. The shelter of Talaya bat Rabb, Dewie daughter of Rain,

57. the dwelling/abode/home of `Artsaya bat Ya'abdar, Earthie daughter of the Broad/Wide [Flow/Flood/Expanse/Field]"
58. Then answers/replies Kindly `El the Compassionate/Benign:
59. "So am I a slave/servant, a lackey/attendant/henchman of `Athirat ?
60. So am I a slave/servant to handle/hold a trowel/[blocks] (Gi),
61. Or is a slave-girl/handmaid `Athirat to mould/ make/ lay (Ga)
62. the bricks? Let a house be built for Ba'al-

Col. v

63. like/as have the gods, And a court/precinct like the sons/ children of `Athirat"
64. And answers/replies Lady `Athirat of the Sea:
65. "Thou art great, O `El, thou art indeed truly wise,
66. the gray hairs of thy beard indeed instruct thee,
67. [-----] to/in thy breast.
68. And moreover a time/season for/of his rain
69. will Ba'al appoint/observe/be able to furnish; in the time/season for [his barque to appear in/with the tempest//wadis in flood (C)];
70. And [will give forth/sound/for the sounding of] his voice (i.e., peal his thunder) in/from the clouds,
71. For him to release/flash//flashing/his gleam darting to the earth his/as lightnings!
72. A house of cedar? He may/Let him complete/burn/ perfect it;
73. Or a house of bricks? He may/Let him construct/ remove/carry hither it/them
74. Let it indeed be told/the word be conveyed/be commanded to Mightiest Puissant Ba'al:
75. "Call/Summon a caravan/crew/weeds (Gi) to/into thy mansion/ house,
76. building wares/wagon train/gang/herbs (Gi) in the midst of thy palace;
77. the rocks/mountains shall yield/bring thee much/ abundance silver,
78. the hills the choicest/treasure/abundance of gold;
79. they shall yield/bring thee the noblest of gems/god's grandeur aplenty (Gi)/the camels will bring thee jewels (C)/ let the tall trees (??) yield thee logs (??) (Ga);
80. So build (thou) a mansion/house of silver and gold,
81. a mansion/house of purest/most pure/brilliant (stones/gems and) lapis lazuli."
82. Rejoice does Maiden 'Anat; She plants/stamps/taps vehemently
83. her foot and [so quake does/leaves (C)] the earth/ on the ground (Ga).
84. Then straightaway she turns her face
85. toward Ba'al in the Heights of Tsaphon, the North,
86. a thousand fields, ten thousand tracts.
87. Laugh does Maiden 'Anat, She lifts up
88. her voice and cries: "Be gladdened/of good cheer// Receive, Ba'al!
89. glad tidings/good news/tidings of cheer I bring/have brought thee. (There) will be built for thee
90. a house like thy brothers/brethren, and a court/precinct
91. like thy kindred. Call/ Summon a caravan/weeds (Gi)/a crew (Ga)
92. into thy mansion/house, building wares/herbs (Gi)/a wagon train (C)/a gang (Ga) into the midst of

93. thy palace. The rocks/mountains shall/will yield/bring thee
 94. much/abundance of silver, the hills the choicest/a treasure/ abundance of
 95. gold; So/And build (thou) a mansion/house of silver
 96. and gold, a mansion/house of purest/most pure/brilliant (stones/gems
 97. (and)) lapis lazuli." Rejoice does Mightiest
 98. Ba'al. He calls/summons a caravan/weeds (Gi)/a caravan (C)/a crew (Ga) into his
 mansion/ house,
 99. building wares (G/D)/Herbs (Gi)/a wagon train (C)/a gang (Ga) in the midst of his
 palace.
 100. The rocks/mountains yield/do bring him much silver,
 101. the hills the choicest/fine//treasure/abundance of gold;
 102. they/the camels (C) yield/bring him - jewels (C)/the noblest of gems
 (G/D)/god's grandeur aplenty (Gi)/the tall trees (??) yield logs (??). (Ga).
 103. (Then) He [summons/sends for/sends messengers to] Kothar-wa-Khasis.
Coogan: A note to the reader of the tablet to repeat a formulaic
 passage (now lost) describing the journey of Ba'al's messengers
 to Kothar-wa-Khasis, their delivery of the message, and Kothar's
 journey to Ba'al.
Gaster: The scribe has accidentally omitted a passage describing
 how the divine architect was summoned to the banquet. Realizing
 the omission, he inserts a note reading:
 104. And again recite: "When the two pages/servitors
 105. were sent/bring the message. . ."
 Unfortunately, however, he does not furnish the text of that
 passage.
 106. Then after this does arrive Kothar-wa-Khasis,
 107. They do set an ox before him, a fatling
 108. too in front of him at his disposal; Is placed/brought (in position)//They
 made ready a chair/seat
 109. and he is seated. On/at the right hand of Mightiest
 110. Ba'al. So the gods do eat and drink.
 111. And/Then speaks/exclaims Mightiest Ba'al,
 112. "[-----] depart, Responds/Says the Rider of/on the Clouds: "Kothar-wa-
 Khasis,
 113. Hasten/Quickly/Hurry, a mansion/house surely build,
 114. Hasten/Quickly/Hurry raise (up)/erect/let be upreared a palace.
 115. Hasten/Quickly/Hurry the mansion let be built/uprear,
 116. Hasten/Quickly/Hurry let be raised/builded the palace
 117. in the midst of the Heights of Tsaphon, the North.
 118. a thousand fields let cover/extend the house/mansion,
 119. ten thousand/myriad tracts the palace."
 120. And answers Kothar-wa-Khasis:
 121. "Hear/Hark/Hearken/Listen, O Mightiest Ba'al,
 122. Consider/give heed/pay attention/Mark thou, O Rider on the Clouds:
 123. Shall I not put a lattice/casement in the mansion/ house,
 124. a window in the midst of the palace."
 125. But answers/replies Mightiest Ba'al:
 126. "Do not put/make a lattice/casement in the mansion/house,

127. a window in the midst of the palace."

(ca. 3 ll.)

Col. vi

1. And answers/replies Kothar-wa-Khasis:
2. "Thou wilt recall/come back to/be converted to, Ba'al, my words."
3. And repeat his speech does/Again, speaks/Yea, again and again keeps saying Kothar-wa-Khasis:
4. "Hear/Hark/Hearken, I pray/beseech/implore thee, O Mightiest Ba'al!
5. Shall I not put/make a lattice/casement in the mansion/house,
6. a window in the midst of the palace."
7. But answers/replies Mightiest Ba'al:
8. "Do not put/make a lattice/casement in the mansion/house,
9. a window in the midst of the palace."
10. Let not be seen/Lest escape/depart Pidraya daughter of `Ar,
11. lest/or [-----]/be espied/abducted Talaya daughter of Rabb
12. lest/by/Whereupon [-----] the darling/Beloved of `El, Yam"
13. [-----] did abase me (D/G)/cried defiance (Gi)/[will make sport of me] (Ga), (and) spat/did spit upon me
14. [-----] And/But answers/replies Kothar-wa-
15. Khasis: "Thou wilt come back to/recall/yet be converted to, Ba'al, my words."
16. Quickly his mansion/house is built,
17. Quickly is raised/erected/the uprearing of his palace.
18. Men go to/They [bring] from Lebanon (and) its trees/for (its) wood/timber,
19. To/From Siriyon (and/for) its choicest/precious cedars.
20. They do [-----] Lebanon (and/for) its trees/timbers
21. (To) Siriyon (and/for) its choicest/precious/finest cedars.
22. Fire is set/placed in the mansion/ house,
23. the flames in the palace.
24. Behold/Lo, a day and a second, eat/feed/consume/devour does
25. the fire in/on the mansion/house, the flames
26. consume/in/on the palace. A third, a fourth day,
27. eat/feed/consume/devour does the fire in/on the mansion/ house,
28. the flames consume/in the palace.
29. A fifth, a sixth day, eat/feed/consume/devour does
30. the fire in/on the mansion/house, the flames
31. in the midst of/consume the palace. There, on the seventh day,
32. The fire departs from/dies down in the mansion/ house,
33. the flames from/die down in the palace.
34. The silver has turned into plates/ingots/blocks, the gold
35. has been turned bricks. Rejoice does
36. Mightiest Ba'al: "I have built my house/mansion
37. of silver, my palace, indeed, of
38. gold." Makes/Prepares for//installs in//Puts his house/ mansion does Ba«al

39. in order/preparations/the installations;
Hadad [does put in order/preparations makes] for/within //installs the installations of
40. his palace. He does slay oxen
41. and sheep/ neat and small cattle, He does fell bulls and
42. [fatted rams/fatlings, rams and] calves that were
43. yearlings; skipping/he strangled (C) lambs and kids.
44. He does call/invited/summons his brothers into his mansion, his kindred
45. into the midst of his palace; He does call/invite/summon
46. the seventy children of `Athirat.
47. He does supply/regale/sate the -he-lamb gods/gods with he-lamb- and with wine,
48. He does supply/regale/sate the -ewe-lamb goddesses/ goddesses with ewes and- with wine,
49. He does supply/regale/sate the -bull-gods/gods with oxen/ bulls and- with wine,
50. He does supply/regale/sate the -cow goddesses/goddesses with cows and- with wine.
51. He does supply/regale/sate the -throne gods/gods with seats and- with wine,
52. He does supply/regale/sate the -chair goddesses/goddesses with thrones and- with wine,
53. He does supply/regale/sate the gods with jars/ewers of wine,
54. He does supply/regale/sate the goddesses with pitchers/ beakers of wine
55. While/So/Continuously eat and drink do the gods.
56. And they are supplied/sated with a suckling of the teat/ suckling breast,
57. with/by a sharp/milch knife they do carve a tender/breast of fatling;
58. They drink flagons of wine,
59. the blood of vines from cups of gold.
60. [-----] n
61. [-----] t
62. [-----] th
63. [-----] n
64. [-----] k

IV. Baal Battles Mot (i.e., death and the god of death)

[Baal recognizes that Mot is a formidable enemy. It is unclear in the texts how, but Baal is either summoned or challenged to meet Mot in the nether world. Surprisingly Baal goes and submits to Mot's power. Thus Baal, as the rain and storm god, must give in to the other gods when his time each year is complete. He is not in control of nature, but is indeed subject to its laws. With the death of Baal, the dry season comes.]

42. So Ba'al does sit down and dwell in his palace,
43. Neither king nor commoner
44. on earth shall install himself on his throne!
45. "I will (not) send a courier/message to the Divine Mot,
46. a herald/dispatch to the Beloved of El, the youth, Ghazir, the Hero.

47. Mot -may be/is- proclaiming//calls out in his soul,
 (to ask) that Mot invite (him) into his throat
 (i.e., anyone that would dare to occupy Ba'al's throne),
48. The Beloved one thinks in his heart:
49. For I alone am king over the gods,
50. give fattness to gods and men,
51. satisfy the multitudes of the earth."
52. Then surely calls Ba'al
53. to his two pages:
54. a "Attend to me, Gapen and Ugar,

.....

Col. viii

1. Now truly you set your faces
2. toward Mount Targhizizi/Targhuzizza
3. toward Mount Tharumagi/Sharrumagi,
4. toward the two hills which bound the earth and block the way to the underworld.
5. Lift the rock with your hands,
6. Raise the holt upon your palms,
7. And descend to the depths of the earth,
8. to be counted among those who
9. go down into the earth.
10. Then set your faces
11. toward the Divine Mot
12. in the midst of his city, the Swamp/Mire-y,
13. to the pit where is the seat/low throne that he sits on
 ALT: Muck, his royal house,
14. To the filth of the earth, which is his estate.
 ALT: Filth, the land of his inheritance.
15. Yet beware/be on your guard, divine messengers of the gods/divine powers:
16. Approach not close El's son, Mot, who is Death,
17. Lest he make you
18. like a lamb in his mouth,
19. lest like a kid in his gullet!
20. you both be crushed to pieces/carried away
21. The torch of the gods, Shapash Goddess of the Sun,
22. scorches/ burns/ is glowing hot,
23. the heavens shimmer under/are wearied by - the hand of
24. the Beloved of El, Mot.
25. From a distance of/Traversing/At each step
 a thousand tracts, ten thousand fields;
26. At the feet of Mot
27. bow/do homage - and - fall down/adore him,
28. prostrate yourselves and
29. pay him homage/do him honor.

30. And say unto El's son, Mot, Death,
31. Repeat to the Darling of El,
32. that youngster/hero: 'Message
33. of Ba'al, the Powerful,
34. Word of the Mighty Warrior:
35. My house I have built
36. of silver,
37. My palace, indeed, of gold, . . .

..... ll. 38 - 46

{Of the precious cedars of Lebanon,
Of most pure lapis lazuli.}

47. [Then away speed Gapen of the Vine] and Ugar of the Field

{unto the Pit of Mot from whom they get his message}

ca. 16 ll. lost

g. I* AB
Col. i

1. "When/for all that you smote/killed//If thou goest fighting
Lotan (=Leviathan), the Slippery/Fleeing/Evasive Serpent,
2. made an end of/finished off//if now thou wouldst try to destroy
the Wriggling/Twisting/Tortuous/Slant Serpent,
3. the tyrant/monster with/Shalyat of seven heads,

...

7. b. into the throat of El's son, Divine Mot, Death,
8. into the watery depths, the gorge of the Beloved of El, the Youth, Ghazir, the Hero!"
9. Depart and tarry not do the gods;
10. Then indeed they set their faces towards
11. Ba'al on the Heights of Tsaphon, mount of the North.
12. Then say Gapen and Ugar:
13. "Message of El's son, Divine Mot, Death,
14. Word of the Beloved of El, the youth, Ghazir, the Hero:
15. Then mine is the appetite of lions (in) the waste/like that of a lioness// The
appetites of lions naturally crave sheep;
16. as the desire/longing of a dolphin is - in/for the sea;
17. or a pool attracts/seizes wild oxen,
a spring does the like to hinds/deer;
18. **Driver:** If in truth it is my desire to consume clay,
Coogan: When I have the appetite for an ass,
19. Here then with both my hands I eat it,
20. If my sevenfold portions are served unto me,

21. or if the cup is mixed by Nahar, the River!
22. Ba'al has invited me with my brothers,
ALT: Come, Ba'al, make merry along with my companions,
23. Hadad has called me with my kinsfolk!
ALT: Tarry awhile, O Hadad, with my comrades!
24. But it is to eat bread with my brothers
ALT: Let us have a banquet here, O Ba'al
25. and to drink wine with my kinsfolk
26. Have you then forgotten, Ba'al, that I can surely transfix you.
27. [.] you
28. for all that/When/If now thou smotest/killed/goest fighting
Lotan (=Leviathan), the Slippery/Evasive/Fleeing Serpent,
29. made an end of/finished off/to destroy
the Wriggling/Twisting/Tortuous/Slant Serpent,
30. Shalyat the Tyrant of seven heads/ The seven-headed monster (of might),
31. The heavens will burn up/wither and droop, (like the folds of your robes)
ALT: thou wouldst but wear thyself out;
ALT: the girdle of thy robe, the sky, would become loosed
ALT: Thou wouldst weaken, thy loins ungirded.

Driver: 32. for I myself will crush you in pieces,

33. I will eat (you) (and) forearms.

Gaster: 32. Here I am the one who's been swallowed up;

33. As if a stopper has been placed upon me;

drained of strength as I am, I am the one that is dying,

34. Now surely, indeed, you must descend
into the throat of Divine Mot, El's son, Death,
35. into the watery depths/pit of the Beloved of El, Ghazir, the Hero!"

Col. ii

12 lines missing at the top

2. One lip down to the earth, one lip to the heavens;
3. Mot stretches tongue to the stars.
4. Ba'al must enter his maw/innards; and must descend/ go down into his mouth,
5. like an olive-stuffed bread, Like the produce of earth, the fruit of the trees.
6. Afraid is Ba'al the Powerful;
7. Terrified is the Rider on the Clouds:
8. "Leave/ Depart/ Be gone!; Speak to El's son Mot/Death,
9. repeat to the Beloved of El, the youth, Ghazir the Hero:
10. 'Message of Ba'al the Powerful,
the word of the Mightiest of Warriors:
11. Hail/Be gracious, Divine Mot, El's son Death!
12. I am your slave, I am your bondsman forever.' "
13. The gods leave and tarry not;

14. Then indeed they set their faces toward the Divine Mot
15. in (the midst of) his city, the Swamp/Mire-y/Hamriya,
to the pit where is/Muck - the low throne that he sits on,
Down unto the Pit of Mot he descends, to the throne that he sits on
Gaster: To the depth where is the seat of his abiding.
Driver: Where a pit is the throne on which he sits.
16. (to the) filth of the earth, which is his estate.
His filthy land of inheritance.
ALT: Filth, the land of his heritage.
Phlegm, the land of inheritance.
17. They lift their voices and cry:
The message of mightiest Ba'al,
18. the word of the Mightiest of Warriors:
19. 'Hail/Be gracious, El's son/Divine Mot/Death!
20. I am your servant/slave, I am your bondman forever.'
Rejoice did the Divine Mot, El's son, Death.
21. He lifted up his voice and cried:
22. How Ba'al comes to make merry along with my companions,
23. How Hadad, tarries awhile with my comrades!

...Then Ba'al does depart and tarry not;
He sets his face toward El's Beloved, Mot,
in the midst of his city, Hamriya, the Bog,
Down into the pit where is the low throne that he sits on,
to the filth of the earth, which is Mot's estate.
One lip to the earth, one lip to the heavens, Mot stretches tongue to the stars.
Ba'al enters his maw and descends into his mouth,
like olive stuffed bread, Like the produce of earth, the fruit of the trees.
Mot makes him like a lamb in his mouth,
like a kid in his gullet is Ba'al crushed and swallowed.
Then Ba'al returns not to his palace,
Mighty Rider of Clouds comes not back,

...

[Baal died, and Anat went hunting for his body and found it. She then buried him properly to ensure his peace in the nether world and it was this burial, of course, that was enacted in the cult in order that Baal might resurrect each year and bring fertility to the earth. In the meantime, to ensure some measure of fertility during his absence, Baal copulated with a heifer. Ringgren also argues, probably correctly, that Baal's intercourse with the heifer, which itself produced a son, was to guarantee "a descendant in case Baal's expedition to the underworld should go wrong"; it was not only to guarantee some fertility in his absence. Some time later Anat kills Mot and Baal is free to rise from the nether world and commence his activity in the world. His first goal is to put to death the sons of Asherah who rejoiced when he was taken to the nether world by Mot. In the end

it appears that Mot is never able to completely vanquish Baal, in part, due to the influence of the father of the gods, El.]

...”

In reality, the so called “Myth of Ba’al” is not a myth at all. Rather, it is a perverted historical chronicle (combined with poetic allegory) written by spiritually corrupted men. It would be analogous to a fascist writing a history book on World War II. While it might be written from a perverted perspective, and contain many varied falsehoods, to classify it as a “myth” would be entirely inappropriate. The “Myth of Ba’al” is nothing other than a perverted version of the historical account we find in Genesis. The Canaanites of Ugarit took their account very seriously, as well they should, for it was an historical chronicle (albeit perverted). And it dealt with matters with significant religious and political ramifications. Let’s consider the various equivalences between the two accounts.

In this Canaanite historical chronicle, Baal is the same as Adam in the Genesis account. It should be kept in mind, as briefly alluded to earlier, that the semitic word “ba’al” generically means ‘man’, ‘husband’, or ‘lord’. For example, here are some verses from the AV where the word translated ‘man’ or ‘chief man’ was the Hebrew word “ba’al”:

- “But God came to Abimelech in a dream by night, and said to him, Behold, thou [art but] a dead man, for the woman which thou hast taken; for she [is] a man's [literally, baal's] wife.” (Genesis 20:3)
- “And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur [are] with you: if any man [literally, baal] have any matters to do, let him come unto them.” (Exodus 24:14)
- “[But] he shall not defile himself, [being] a chief man [literally, baal] among his people, to profane himself.” (Leviticus 21:4)

“Anat“ is the wife of Baal, so analogous to Eve. Just as Adam and Eve are representative of all their human posterity in the Biblical account, so Baal and Anat are representative of all of their human posterity in this Canaanite account. The very fact that they are representative means that their lives serve in some sense as an allegory for the plight of mankind ever after them. This seems to be why the “Myth of Baal” takes on allegorical characteristics.

Asherah” in the Canaanite account is equivalent to “the Spirit of God” in the Genesis account. “Dagon” in this account is equivalent to “serpent” (aka the Dragon) in the Genesis account. “El” in this account is equivalent to “Elohim” (considered as the representative head of the Triune Elohim) in the Genesis account, and “Yam” is equivalent to Jehovah (God the Son).

We should not be surprised that of the similarity between the Canaanite account and the Hebrew (Biblical) account of the Creation, any more than we should be surprised at the similarities that would be found between a communist account of World War II and a fascist account of World War II.

So we should not think of the writings of the Canaanites as the product simply of fertile imaginations, nor should we imagine their philosophy and practices to lack rationality. From all that we can tell, the Canaanites were every bit as intelligent as you and I. If we were to accept their (false) presuppositions, we too would arrive at similar conclusions. In fact, they seem to more quickly have grasped the logical conclusions of their humanistic presuppositions than their modern humanistic counterparts, and they had a firmer grasp as well of historical realities, such as God's creation. For instance, they did not propose an absurd theory about man evolving by chance from lower life forms, but accepted that El(ohim) created the universe. Furthermore, they looked at the account of the Fall, accepted that it represented a true history of man's rebellion and war against Jehovah (i.e., God the Son), and applauded it. They were straightforward in their disdain for Jehovah, rather than roundabout in the way most modern humanists are. Having exalted man, they also religiously handled man's means for continuing his humanistic rule on earth: sexual procreation. For those who have abandoned the hope of eternal life in Jehovah Jesus Christ in exchange for a hope in humanistic rule by mortal men, sexual procreation becomes a natural centerpiece of religion. We should not be surprised to find then that Canaanite religious observance included orgiastic sex by priests and worshippers. Nor should we be surprised that their temples were raised in honor of the rebellious D(r)agon and Baal (i.e., man). There truly was a method to the Canaanite madness.

This is not to deny the madness in Canaanite religion, on the other hand. None but fools could seriously believe man could defeat Jehovah God. To confuse divine forbearance for divine defeat is a fatal error with grave consequences. And having abandoned themselves to a foolish course, Canaanites fell into the pit of even greater foolishness. That the Canaanites believed this lie, even regarding Jehovah (Yammu) as the serpent and tyrant of seven heads, can probably be explained by the curse on Canaan (Genesis 9:25). The Canaanites took the side of rebellious man, whereas the godly can repeat with the Psalmist, "Arise, O Jehovah; let not man prevail: let the heathen be judged in thy sight." (Psalm 9:19)

Besides the account of the Creation and the Fall, there are many other historical records in the Ugaritic tablets. For example, here was a portion of their record of the life of Job of Bible fame, but called "Kret" or "Keret" in the Canaanite account (which is excerpted from <http://www.kchanson.com/ANCDPCS/westsem/kret.html>):

KTU/CTA 1.14 + 1.15 +1.16

(1.14, col. 1, lines 1-21)

[Regarding K]ret

[.....]

[...ki]ng [...]

[...] El [...]

[.....] river

The clan [of Kret] died out;
the house of the [k]ing was destroyed,
though there were seven [br]others,
eight sons of a mother.

Kret, his children wiped out,
Kret is devoid of an estate.

He had taken his wife,
his destined bride.

He took a wife, but she departed.

Progeny by a mother had been his:

1/3 died though healthy,

1/4 of disease,

1/5 Reshef carried off,

1/6 by the Lads of Yamm,

1/7 fell by the sword.

(1.14, col. 1, lines 21-35)

Kret sees his progeny,
sees his progeny ruined,
greatly depleted of his power.

And in its totality a family has died off,
and in its entirety the succession.

He enters his room, he weeps.

While uttering [w]ords, he sheds tears.

His tears are poured like sheqels on the ground,
like 1/5-sheqels on the bed.

As he cries, he falls asleep;
while he sheds tears—sleep.

Sleep overcomes him;

he lies in sleep

and is startled.

(1.14, col. 1, lines 35-43)

And in his dream, El descends,
in his vision, the Father of Humanity.

And he draws close, asking Kret,

"Who is Kret that he should cry

the Good One, the Lad of El,

that he should shed tears?
Does he desire the monarchy of the [B]ull, his father,
or sovereign[ty] like the Father of Humanity?"

—approximately 6-7 lines missing—

(1.14, col. 1, lines 52-)

["Why do I need silver,
[and yellow gold] together with its place,
[and] perpetual slaves,
teams of three [horses],
chariots from the courtyard of a handmaid's son?
[Grant] that I may get [sons];
[grant] that I may increase [offspr]ing"

Bull, his Father El, [answers],
["] while weeping, Kret,
while shedding tears, O Good One, Lad of El,
you shall wash
and redden yourself.
Wash your [ha]nds (to) the elbow..."

So we have in this a confirmation of the Biblical account of Job, in this case from the Canaanite perspective. In this account we read of a king whose entire family was wiped out in a series of catastrophes. He fell victim to disease and was confronted with the prospect of death, but was restored to health and resumed his rule. With the aid of the god El, he acquired a new wife and a second series of children.

Besides the Ugaritic texts, there are other sources of historical information from the Canaanites, especially the Phoenicians. The Phoenicians were a Canaanite people (see Genesis 10:15, for example), dwelling along the coasts of the Mediterranean in places like Sidon and Tyre. Josephus wrote about the Phoenician chronicles in his book *Against Apion*. Let's now read an extended excerpt from Book I of Josephus' *Against Apion*, in which he addresses the historical records of the ancient Phoenicians (http://www.biblestudytools.net/History/BC/FlaviusJosephus/?book=Apion_1&chapter=1) :

“17. I will now, therefore, pass from these records, and come to those that belong to the Phoenicians, and concern our nation, and shall produce attestations to what I have said out of them. There are then records among the Tyrians that take in the history of many years, and these are public writings, and are kept with great exactness, and include accounts of the facts done among them, and such as concern their transactions with other nations also, those I mean which were worth remembering. Therein it was recorded that the temple was built by king Solomon at Jerusalem, one hundred forty-three years and

eight months before the Tyrians built Carthage; and in their annals the building of our temple is related; for Hirom, the king of Tyre, was the friend of Solomon our king, and had such friendship transmitted down to him from his forefathers. He thereupon was ambitious to contribute to the splendor of this edifice of Solomon, and made him a present of one hundred and twenty talents of gold. He also cut down the most excellent timber out of that mountain which is called Libanus, and sent it to him for adorning its roof. Solomon also not only made him many other presents, by way of requital, but gave him a country in Galilee also, that was called Chabulon. But there was another passion, a philosophic inclination of theirs, which cemented the friendship that was betwixt them; for they sent mutual problems to one another, with a desire to have them unriddled by each other; wherein Solomon was superior to Hirom, as he was wiser than he in other respects: and many of the epistles that passed between them are still preserved among the Tyrians. Now, that this may not depend on my bare word, I will produce for a witness Dius, one that is believed to have written the Phoenician History after an accurate manner. This Dius, therefore, writes thus, in his Histories of the Phoenicians: "Upon the death of Abibalus, his son Hirom took the kingdom. This king raised banks at the eastern parts of the city, and enlarged it; he also joined the temple of Jupiter Olympius, which stood before in an island by itself, to the city, by raising a causeway between them, and adorned that temple with donations of gold. He moreover went up to Libanus, and had timber cut down for the building of temples. They say further, that Solomon, when he was king of Jerusalem, sent problems to Hirom to be solved, and desired he would send others back for him to solve, and that he who could not solve the problems proposed to him should pay money to him that solved them. And when Hirom had agreed to the proposals, but was not able to solve the problems, he was obliged to pay a great deal of money, as a penalty for the same. As also they relate, that one Abdemon, a man of Tyre, did solve the problems, and propose others which Solomon could not solve, upon which he was obliged to repay a great deal of money to Hirom." These things are attested to by Dius, and confirm what we have said upon the same subjects before.

18. And now I shall add Menander the Ephesian, as an additional witness. This Menander wrote the Acts that were done both by the Greeks and Barbarians, under every one of the Tyrian kings, and had taken much pains to learn their history out of their own records. Now when he was writing about those kings that had reigned at Tyre, he came to Hirom, and says thus: "Upon the death of Abibalus, his son Hirom took the kingdom; he lived fifty-three years, and reigned thirty-four. He raised a bank on that called the Broad Place, and dedicated that golden pillar which is in Jupiter's temple; he also went and cut down timber from the mountain called Libanus, and got timber Of cedar for the roofs of the temples. He also pulled down the old temples, and built new ones; besides this, he consecrated the temples of Hercules and of Astarte. He first built Hercules's temple in the month Peritus, and that of Astarte when he made his expedition against the Tityans, who would not pay him their tribute; and when he had subdued them to himself, he returned home. Under this king there was a younger son of Abdemon, who mastered the problems which Solomon king of Jerusalem had recommended to be solved." Now the time from this king to the building of Carthage is thus calculated: "Upon the death of Hirom, Baleazarus his son took the kingdom; he lived forty-three years, and reigned seven years: after him succeeded his son Abdastartus; he lived twenty-nine years, and reigned nine years. Now four sons of his nurse plotted against him and slew him, the eldest of whom

reigned twelve years: after them came Astartus, the son of Delestartus; he lived fifty-four years, and reigned twelve years: after him came his brother Aserymus; he lived fifty-four years, and reigned nine years: he was slain by his brother Pheles, who took the kingdom and reigned but eight months, though he lived fifty years: he was slain by Ithobalus, the priest of Astarte, who reigned thirty-two years, and lived sixty-eight years: he was succeeded by his son Badezorus, who lived forty-five years, and reigned six years: he was succeeded by Matgenus his son; he lived thirty-two years, and reigned nine years: Pygmalion succeeded him; he lived fifty-six years, and reigned forty-seven years. Now in the seventh year of his reign, his sister fled away from him, and built the city Carthage in Libya." So the whole time from the reign of Hirom, till the building of Carthage, amounts to the sum of one hundred fifty-five years and eight months. Since then the temple was built at Jerusalem in the twelfth year of the reign of Hirom, there were from the building of the temple, until the building of Carthage, one hundred forty-three years and eight months. Wherefore, what occasion is there for alleging any more testimonies out of the Phoenician histories [on the behalf of our nation], since what I have said is so thoroughly confirmed already? and to be sure our ancestors came into this country long before the building of the temple; for it was not till we had gotten possession of the whole land by war that we built our temple. And this is the point that I have clearly proved out of our sacred writings in my Antiquities..."

The records of the Canaanites can surely help us better understand and appreciate the Hebrew scriptures of the Old Testament.

CHAPTER 3 : OF THE HITTITES

We read in scripture how the Hittites (“sons of Heth”) descended from Canaan, son of Ham. A main body of Hittites settled in what is modern day Turkey, while others settled in Canaan and other parts of the Near East. Those in what is modern day Turkey had settled in an area where many Indo-Europeans had also settled, and it would seem the Hittites there were conquered and ruled over by a Indo-European elite. These Hittites adopted a Indo-European language, and they eventually became a powerful empire. Let’s consider information about the Hittites from various sources.

From <http://i-cias.com/e.o/hittites.htm> (providing a more humanist perspective) we read about the Hittites:

“Ancient people living in Anatolia in modern Turkey, and in northern Syria. The Hittites established two Empires through recorded history, the Old Hittite Kingdom which lasted from around about 1680 till about 1500 BCE, and the second, called New Hittite Kingdom which lasted from about 1400 till about 1200 BCE.

The land that the Hittites originally inhabited was known as Hatti, and their main city became Hattusha. We do not know of the origin of the Hittites, but we do know that they spoke an Indo-European language.

OLD HITTITE KINGDOM (1680-1500 BCE)

This kingdom was founded by the leader Labarna, and under later kings it was extended to cover all of central Anatolia, down to the Mediterranean Sea. The kingdom became strong enough to be able to raid Babylon in 1595 BCE.

But the kingdom itself was never stronger than its leader, and there were no clear laws for how a new king should take power. Because of weakness at the top, the Hittite kingdom entered a period of decline that lasted the last 30 years of the 16th century .

MIDDLE KINGDOM (1500-1400 BCE)

This is the period we know the least about. We believe that the control over the Hittite kingdom soon passed to rulers from the Hanguilbat region, who soon forged alliances with Egyptian kings. Inside Hatti, a new aristocracy took over the leading positions in the society.

To the south a new strong kingdom rose to power, Mitanni. Mitanni took control over the city Kizzuwadna, and they also built strong relations with the Egyptians.

NEW HITTITE KINGDOM (1400-1193 BCE)

About 100 years after that the Old Kingdom disappeared, the New Kingdom was

established. It was at a period of weakness, that a new leader could take control over Hatti. While the Old Kingdom was a strong one, the New one became something more, one of the leading states of its time, rivalling Egypt, Babylonia and Assyria.

The Hittite kingdom was more or less constantly at war — whether the neighbours controlled values that the Hittites wanted, or the neighbours wanted to gain control over Hittite territory and resources.

It is believed that through the last years, the New Kingdom became weak from migrations in the region. The final end came from attacks by the Sea people.

CITY-STATES (1193- 710 BCE)

Following the fall of the kingdom, new and small states grew up. These were typical city-states (cities that were independent and that had an agricultural hinterland), and Carchemish was the most important among them. The people living in these states were known as Syro-Hittites, but by the 10th century many cities had been taken over by the Arameans...

SOCIETY and CULTURE

The Hittite governance was totally dominated by the king, who was also the supreme priest, military commander and chief judge.

During the Old Kingdom there was a council of nobles, known as *pankus*, below the king.

Territorial control over the core of the kingdom was administered by provincial governors who answered directly to the king. Territories further away were in the hand of vassal kings who acted according to treaties signed with the Hittite king.

The Hittite society was much inspired by patterns from Babylonia, as well as Babylonian law. The law system was mild, and there were few examples of death penalty. The basic penal principle was restitution or fining.

Art and architecture of Hatti was strongly influenced by neighbouring countries. They used stone and brick as well as wooden columns to erect their houses and temples. The Hittites built large palaces, temples and fortifications, where carved reliefs adorned walls, gates and entrances..."

Another source (<http://www.probe.org/docs/arch-ot.html>) provides this information about the Hittites, especially their interaction with the Israelites :

“The Hittites played a prominent role in Old Testament history. They interacted with biblical figures as early as Abraham and as late as Solomon. They are mentioned in Genesis 15:20 as people who inhabited the land of Canaan. 1 Kings 10:29 records that they purchased chariots and horses from King Solomon. The most prominent Hittite is Uriah the husband of Bathsheba. The Hittites were a powerful force in the Middle East from 1750 B.C. until 1200 B.C. Prior to the late 19th century, nothing was known of the Hittites outside the Bible, and many critics alleged that they were an invention of the biblical authors.

In 1876 a dramatic discovery changed this perception. A British scholar named A. H. Sayce found inscriptions carved on rocks in Turkey. He suspected that they might be evidence of the Hittite nation. Ten years later, more clay tablets were found in Turkey at a place called Boghaz-koy. German cuneiform expert Hugo Winckler investigated the tablets and began his own expedition at the site in 1906.

Winckler's excavations uncovered five temples, a fortified citadel and several massive sculptures. In one storeroom he found over ten thousand clay tablets. One of the documents proved to be a record of a treaty between Ramesses II and the Hittite king. Other tablets showed that Boghaz-koy was the capital of the Hittite kingdom. Its original name was Hattusha and the city covered an area of 300 acres. The Hittite nation had been discovered!

Less than a decade after Winckler's find, Czech scholar Bedrich Hronzny proved the Hittite language is an early relative of the Indo-European languages of Greek, Latin, French, German, and English. The Hittite language now has a central place in the study of the history of the Indo-European languages.

The discovery also confirmed other biblical facts. Five temples were found containing many tablets with details of the rites and ceremonies that priests performed. These ceremonies described rites for purification from sin and purification of a new temple. The instructions proved to be very elaborate and lengthy. Critics once criticized the laws and instructions found in the books of Leviticus and Deuteronomy as too complicated for the time it was written (1400 B.C.). The Boghaz-koy texts along with others from Egyptian sites and a site along the Euphrates called Emar have proven that the ceremonies described in the Jewish Pentateuch are consistent with the ceremonies of the cultures of this time period.

The Hittite Empire made treaties with civilizations they conquered. Two dozen of these have been translated and provide a better understanding of treaties in the Old Testament. The discovery of the Hittite Empire at Boghaz-koy has significantly advanced our understanding of the patriarchal period. Dr. Fred Wright summarizes the importance of this find in regard to biblical historicity:

‘Now the Bible picture of this people fits in perfectly with what we know of the Hittite nation from the monuments. As an empire they never conquered the land of Canaan itself, although the Hittite local tribes did settle there at an early date. Nothing discovered by the excavators has in any way discredited the Biblical account. Scripture accuracy has once more been proved by the archaeologist.’

The discovery of the Hittites has proven to be one of the great archaeological finds of all time. It has helped to confirm the biblical narrative and had a great impact on Middle East archaeological study. Because of it, we have come to a greater understanding of the history of our language, as well as the religious, social, and political practices of the ancient Middle East.”

The article above refers to the Emar collection of tablets. Emar was a Hittite settlement in what is modern day Syria. Emar's rich collection of cuneiform tablets rivals that of Ugarit.

Now let's consider just one Hittite document (available at <http://www.fordham.edu/halsall/ancient/1650nesilim.html>), excerpted below:

“The Code of the Nesilim, c. 1650-1500 BCE

Excerpts. Nesilim is the Hittites' name for themselves.

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.
2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.
3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.
4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.
5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.
6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.
8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.
10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.
17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.
18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.
20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.
21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.
24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.
31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.
32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

...

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgment of the king, his house shall become a ruin. If anyone oppose the judgment of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there

is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shek els of silver for the instruction.”

CHAPTER 4 : OF SUMER IN MESOPOTAMIA

When we arrive in Mesopotamia, we reach the place of man's greatest antiquity. It was here that Eden was probably located, and it was here that Noah settled after the Flood. And so we should not be surprised to find the oldest written records in this region of the world, among the ancient Sumerian people.

Sumer (or *Shumer*, *Sumeria*, Shinar, native *ki-en-gir*) is the name given to the southern part of Mesopotamia until the time of approximately 2000 BC, when modern scholarship begins to call the area Babylonia. Sumerian cuneiform script may pre-date any other form of writing, and modern scholarship dates it to no later than about 3500 BC.

There is some relationship between the term "Sumer" and the term "Shinar" (used in the Biblical accounts). "Shinar" is a broad designation applied to Mesopotamia that occurs eight times in the Hebrew Bible. In the Book of Genesis chapter 10 the beginning of Nimrod's kingdom is said to have been "Babel, and Uruk, and Akkad, and Calneh, in the land of Shinar." In the following chapter, Shinar is said to be the site of the Tower of Babel (Genesis 11:2), which the ruler Nimrod sought to build there. We read in scripture that Nimrod was a descendent of Ham. This perhaps explains why the Sumerians described themselves as "the black-headed people" (*sag-gi-ga*) and called their land *Ki-en-gi*, "place of the civilized lords". Their looks would have differentiated them from the Semitic peoples (descendants of Shem) which dominated so much of the population of the area. Most of the other Hamitic peoples moved west and southwest of Mesopotamia in the centuries following the Great Flood. It is quite possible that Ham's wife was Sumerian (or at least "black-headed"), and that the offspring of Ham and his wife preserved some of the physical features and even culture of their mother. This would have differentiated them from the Semites and Japhethites in the years after the Great Flood.

As we would expect from previous chapters, the ancient writings of the Sumerians describe people and events in common with the Bible. Here is how one website (<http://home.comcast.net/~chris.s/sumer-faq.html>) describes the parallels:

"The bulk of Sumerian parallels can... be found ... in the book of Genesis. As in Genesis, the Sumerians' world is formed out of the watery abyss and the heavens and earth are divinely separated from one another by a solid dome. The second chapter of Genesis introduces the paradise Eden, a place which is similar to the Sumerian Dilmun, described in the myth of "[Enki](#) and [Ninhursag](#)". Dilmun is a pure, bright, and holy land - now often identified with Bahrain in the Persian Gulf. It is blessed by Enki to have overflowing, sweet water. Enki fills it with lagoons and palm trees. He impregnates [Ninhursag](#) and causes eight new plants to grow from the earth. Eden, "in the East" ([Gen. 2:8](#)) has a river which also "rises" or overflows, to form four rivers including the Tigris and Euphrates. It too is lush and has fruit bearing trees. ([Gen. 2:9-10](#)) In the second version of the creation of man "The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being." Enki and

Ninmah (Ninhursag) use a similar method in creating man. [Nammu](#), queen of the abyss and Enki's mother, bids Enki to "Knead the 'heart' of the clay that is over the Abzu " and "give it form" ([Kramer & Maier](#) p. 33) From there the similarities cease as the two create several malformed humans and then the two deities get into an argument.

Returning to [Enki](#) and [Ninhursag](#), we find a possible parallel to the creation of Eve. Enki consumed the plants that were Ninhursag's children and so was cursed by Ninhursag, receiving one wound for each plant consumed. [Enlil](#) and a fox act on Enki's behalf to call back Ninhursag in order to undo the damage. She joins with him again and bears eight new children, each of whom are the cure to one of his wounds. The one who cures his rib is named Ninti, whose name means the Queen of months, ([Kramer & Maier](#) 1989: pp. 28-30) the lady of the rib, or she who makes live. This association carries over to Eve. ([Kramer](#), History Begins at Sumer 1981: pp. 143-144) In Genesis, Eve is fashioned from Adam's rib and her name hawwa is related to the Hebrew word hay or living. ([New American Bible](#) p. 7.) The prologue of "Gilgamesh, Enkidu and the Underworld" may contain the predecessor to the tree of knowledge of good and evil. This tree not only contains a crafty serpent, but also [Lilith](#), the legendary first wife of Adam. The huluppu tree is transplanted by [Inanna](#) from the banks of the Euphrates to her garden in Uruk, where she finds that:

‘...a serpent who could not be charmed
made its nest in the roots of the tree,
The [Anzu](#) bird set his young in the branches of the tree,
And the dark maid Lilith built her home in the trunk.’ ([Wolkstein and Kramer](#) 1983: p. 8)

...Another possible Sumerian carry-over related to the Fall of man is the lack of "pangs of childbearing" for those in Dilmun. In particular, [Ninhursag](#) gives birth in nine days, not nine months, and the pass "like good princely cream" ([Kramer](#) 1981: p. 142,145) or "fine oil" ([Kramer & Maier](#) 1989: p. 25) ...The ten patriarchs in Genesis born prior to the flood lived very long lives, most in excess of 900 years. The seventh patriarch, Enoch, lived *only* 365 years before he "walked with God". (Genesis 5). ...The eight antediluvian kings of in the Sumerian King List also lived for hundreds of years. (Kramer 1963 p. 328) S. H. Hooke notes another version of the Sumerian King list, found in Larsa, details ten antediluvian kings. (Hooke, p. 130) The clearest Biblical parallel comes from the story of the Flood. In the Sumerian version, the pious Ziusudra is informed of the gods decision to destroy mankind by listening to a wall. He too weathers the deluge aboard a huge boat. Noah's flood lasts a long time, but Ziusudra comes to rest within seven days and not the near year of the Bible. He does not receive a covenant, but is given eternal life. (Kramer 1963 pp. 163-164; Kramer 1961 pp. 97-98)"

Interestingly, modernist critics argue that the various parallels between scripture and these Mesopotamian accounts are proof that scripture is simply mythical. However, the parallels between scripture and the Mesopotamian accounts (as well as the accounts of many other peoples) are actually a necessary consequence of the historicity of scripture.

Because the scriptural account is true, we should not be surprised to find its correspondences in the records of other peoples.

Let's now examine some sample records of the Sumerians. First, here is an excerpt of the story of "The Huluppu-Tree" mentioned earlier, taken from the website <http://faculty.gvsu.edu/websterm/SumerianMyth.htm> :

“In the first days when everything needed was brought into being,
In the first days when everything needed was properly nourished,
When bread was baked in the shrines of the land,
And bread was tasted in the homes of the land,
When heaven had moved away from the earth,
And earth had separated from heaven,
And the name of man was fixed;
When the Sky God, An, had carried off the heavens,
And the Air God, Enlil, had carried off the earth . . . “

And here is a Sumerian King List from a surviving clay tablet dated by the scribe who wrote it in the reign of King Utukhegal of Erech (Uruk), taken from the website <http://www.csun.edu/~hcf11004/sumking.html> (see also the Sumerian King List at <http://www-etcs1.orient.ox.ac.uk/section2/tr211.htm>):

"After kingship had descended from heaven, Eridu became the seat of kingship. In Eridu Aululim reigned 28,800 years as king. Alalgar reigned 36,000 years. Two kings, reigned 64,800 years. Eridu was abandoned and its kingship was carried off to Bad-tabira. . . .

Total: Five Cities, eight kings, reigned 241,200 years.

The FLOOD then swept over. After the Flood had swept over, and kingship had descended from heaven, Kish became the seat of Kingship. In Kish Total: twenty-three kings, reigned 24,510 years, 3 months, 3 1/2 days. Kish was defeated; its kingship was carried off to Eanna.

In Eanna, Meskiaggasher, the son of (the sun god) Utu reigned as En (Priest) and Lugal (King) 324 years--Meskiaggasher entered the sea, ascended the mountains. Enmerkar, the son of Meskiaggasher, the king of erech who had built Erech, reigned 420 years as king. Lugalbanda, the shepherd, reigned 1,200 years. Dumuzi the fisherman, whose city was Kua, reigned 100 years. Gilgamesh, whose father was a nomad (?) reigned 126 years. Urnungal, the son of Gilgamesh, reigned 30 years. Labasher reigned 9 years. Ennundaranna reigned 8 years. Meshede reigned 36 years. Melamanna reigned 6 years. Lugalkidul reigned 36 years. Total: twelve kings, reigned 2,130 years. Erech was defeated, its kingship was carried off to Ur...."

And here are excerpts from “Enuma Elish, the Epic of Creation”, taken from <http://www.sacred-texts.com/ane/enuma.htm> :

THE FIRST TABLET

When in the height heaven was not named,
And the earth beneath did not yet bear a name,
And the primeval Apsu, who begat them,
And chaos, Tiamut, the mother of them both
Their waters were mingled together,
And no field was formed, no marsh was to be seen;
When of the gods none had been called into being,
And none bore a name, and no destinies were ordained;
Then were created the gods in the midst of heaven,
Lahmu and Lahamu were called into being...
Ages increased,...
Then Ansar and Kisar were created, and over them....
Long were the days, then there came forth.....
Anu, their son,...
Ansar and Anu...
And the god Anu...
Nudimmud, whom his fathers, his begetters.....
Abounding in all wisdom,...'
He was exceeding strong...
He had no rival -
Thus were established and were... the great gods.
But Tiamat and Apsu were still in confusion...
They were troubled and...
In disorder...
Apru was not diminished in might...
And Tiamat roared...
She smote, and their deeds...
Their way was evil...
Then Apsu, the begetter of the great gods,
Cried unto Mummu, his minister, and said unto him:
"O Mummu, thou minister that rejoicest my spirit,
Come, unto Tiamut let us go!
So they went and before Tiamat they lay down,
They consulted on a plan with regard to the gods, their sons.
Apsu opened his mouth and spake,
And unto Tiamut, the glistening one, he addressed the word:
...their way...
By day I can not rest, by night I can not lie down in peace.
But I will destroy their way, I will...
Let there be lamentation, and let us lie down again in peace."
When Tiamat heard these words,

She raged and cried aloud...
She... grievously...,
She uttered a curse, and unto Apsu she spake:
"What then shall we do?
Let their way be made difficult, and let us lie down again in peace."
Mummu answered, and gave counsel unto Apsu,
...and hostile to the gods was the counsel Mummu gave:
Come, their way is strong, but thou shalt destroy it;
Then by day shalt thou have rest, by night shalt thou lie down in peace."
Apsu harkened unto him and his countenance grew bright,
Since he (Mummu) planned evil against the gods his sons.
... he was afraid...,
His knees became weak; they gave way beneath him,
Because of the evil which their first-born had planned.
... their... they altered.
... they...,
Lamentation they sat in sorrow
.....
Then Ea, who knoweth all that is, went up and he beheld their muttering.

[about 30 illegible lines]

... he spake:
... thy... he hath conquered and
... he weepeth and sitteth in tribulation.
... of fear,
... we shall not lie down in peace.
... Apsu is laid waste,
... and Mummu, who were taken captive, in...
... thou didst...
... let us lie down in peace.
... they will smite....
... let us lie down in peace.
... thou shalt take vengeance for them,
... unto the tempest shalt thou...!"
And Tiamat harkened unto the word of the bright god, and said:
... shalt thou entrust! let us wage war!"
... the gods in the midst of...
... for the gods did she create.
They banded themselves together and at the side of Tiamat they advanced;
They were furious; they devised mischief without resting night and day.
They prepared for battle, fuming and raging;
They joined their forces and made war,
Ummu-Hubur [Tiamat] who formed all things,
Made in addition weapons invincible; she spawned monster-serpents,
Sharp of tooth, and merciless of fang;

With poison, instead of blood, she filled their bodies.
 Fierce monster-vipers she clothed with terror,
 With splendor she decked them, she made them of lofty stature.
 Whoever beheld them, terror overcame him,
 Their bodies reared up and none could withstand their attack.
 She set up vipers and dragons, and the monster Lahamu,
 And hurricanes, and raging hounds, and scorpion-men,
 And mighty tempests, and fish-men, and rams;
 They bore cruel weapons, without fear of the fight.
 Her commands were mighty, none could resist them;
 After this fashion, huge of stature, she made eleven [kinds of] monsters.
 Among the gods who were her sons, inasmuch as he had given her support,
 She exalted Kingu; in their midst she raised him to power.
 To march before the forces, to lead the host,
 To give the battle-signal, to advance to the attack,
 To direct the battle, to control the fight,
 Unto him she entrusted; in costly raiment she made him sit, saying:
 I have uttered thy spell, in the assembly of the gods I have raised thee to power.
 The dominion over all the gods have I entrusted unto him.
 Be thou exalted, thou my chosen spouse,
 May they magnify thy name over all of them the Anunnaki."
 She gave him the Tablets of Destiny, on his breast she laid them, saying:
 Thy command shall not be without avail, and the word of thy mouth shall be established."
 Now Kingu, thus exalted, having received the power of Anu,
 Decreed the fate among the gods his sons, saying:
 "Let the opening of your mouth quench the Fire-god;
 Whoso is exalted in the battle, let him display his might!"
 ...

THE SEVENTH TABLET

O Asari, [Marduk] "Bestower of planting," "Founder of sowing"
 "Creator of grain and plants," "who caused the green herb to spring up!"
 O Asaru-alim, [Marduk] "who is revered in the house of counsel," "who aboundeth in
 counsel,"
 The gods paid homage, fear took hold upon them!

O Asaru-alim-nuna, [Marduk] "the mighty one," "the Light of the father who begat him,"
 "Who directeth the decrees of Anu Bel, and Ea!"
 He was their patron, be ordained their...;
 He, whose provision is abundance, goeth forth...
 Tutu [Marduk] is "He who created them anew";
 Should their wants be pure, then are they satisfied;
 Should he make an incantation, then are the gods appeased;
 Should they attack him in anger, he withstandeth their onslaught!
 Let him therefore be exalted, and in the assembly of the gods let him... ;

None among the gods can rival him!
 15 Tutu [Marduk] is Zi-ukkina, "the Life of the host of the gods,"
 Who established for the gods the bright heavens.
 He set them on their way, and ordained their path;
 Never shall his ... deeds be forgotten among men.
 Tutu as Zi-azag thirdly they named, "the Bringer of Purification,"
 "The God of the Favoring Breeze," "the Lord of Hearing and Mercy,"
 "The Creator of Fulness and Abundance," " the Founder of Plenteousness,"
 "Who increaseth all that is small."
 In sore distress we felt his favoring breeze,"
 Let them say, let them pay reverence, let them bow in humility before him!
 Tutu as Aga-azag may mankind fourthly magnify!
 "The Lord of the Pure Incantation," " the Quickener of the Dead,"
 "Who had mercy upon the captive gods,"
 "Who removed the yoke from upon the gods his enemies,"
 "For their forgiveness did he create mankind,"
 "The Merciful One, with whom it is to bestow life!"
 May his deeds endure, may they never be forgotten ,
 In the mouth of mankind whom his hands have made!
 Tutu as Mu-azag, fifthly, his "Pure incantation" may their mouth proclaim,
 Who through his Pure Incantation hath destroyed all the evil ones!"
 Sag-zu, [Marduk] "who knoweth the heart of the gods," " who seeth through the
 innermost part!"
 "The evil-doer he hath not caused to go forth with him!"
 "Founder of the assembly of the gods," who ... their heart!"
 "Subduer of the disobedient," " ...!"
 "Director of Righteousness," " ...,"
 " Who rebellion and...!"
 Tutu as Zi-si, "the ...,"
 "Who put an end to anger," "who...!"
 Tutu as Suh-kur, thirdly, "the Destroyer of the foe,"
 "Who put their plans to confusion,"
 "Who destroyed all the wicked," " ...,"
 ... let them... !

[There is a gap here of sixty lines. But somewhere among the lost lines belong the following fragments.]

who...
 He named the four quarters of the world, mankind hecreated,
 And upon him understanding...
 "The mighty one...!"
 Agil...
 "The Creator of the earth...!"
 Zulummu... .
 "The Giver of counsel and of whatsoever...!"

Mummu, " the Creator of...!"
 Mulil, the heavens...,
 "Who for...!"
 Giskul, let...,
 "Who brought the gods to naught....!"

 ... " the Chief of all lords,"
 ... supreme is his might!
 Lugal-durmah, "the King of the band of the gods," " the Lord of rulers."
 "Who is exalted in a royal habitation,"
 "Who among the gods is gloriously supreme!
 Adu-nuna, " the Counselor of Ea," who created the gods his fathers,
 Unto the path of whose majesty
 No god can ever attain!
 ... in Dul-azag be made it known,
 ... pure is his dwelling!
 ... the... of those without understanding is Lugaldul-azaga!
 ... supreme is his might!
 ... their... in the midst of Tiamat,
 ... of the battle!

[Here follows the better-preserved ending.]

... the star, which shineth in the heavens.
 May he hold the Beginning and the Future, may they pay homage unto him,
 Saying, "He who forced his way through the midst of Tiamat without resting,
 Let his name be Nibiru, 'the Seizer of the Midst'!
 For the stars of heaven he upheld the paths,
 He shepherded all the gods like sheep!
 He conquered Tiamat, he troubled and ended her life,"
 In the future of mankind, when the days grow old,
 May this be heard without ceasing; may it hold sway forever!
 Since he created the realm of heaven and fashioned the firm earth,
 The Lord of the World," the father Bel hath called his name.
 This title, which all the Spirits of Heaven proclaimed,
 Did Ea hear, and his spirit was rejoiced, and he said:
 "He whose name his fathers have made glorious,
 Shall be even as I, his name shall be Ea!
 The binding of all my decrees shall he control,
 All my commands shall he make known! "
 By the name of "Fifty " did the great gods
 Proclaim his fifty names, they, made his path preeminent.

EPILOGUE

Let them [i.e. the names of Marduk] be held in remembrances and let the first man

proclaim them;
 Let the wise and the understanding consider them together!
 Let the father repeat them and teach them to his son;
 Let them be in the ears of the pastor and the shepherd!
 Let a man rejoice in Marduk, the Lord of the gods,
 That he may cause his land to be fruitful, and that he himself may have prosperity!
 His word standeth fast, his command is unaltered;
 The utterance of his mouth hath no god ever annulled.
 He gazed in his anger, he turned not his neck;
 When he is wroth, no god can withstand his indignation.
 Wide is his heart, broad is his compassion;
 The sinner and evil-doer in his presence...
 They received instruction, they spake before him,
 ... unto...
 ... of Marduk may the gods...;
 ... May they ... his name... !
 ... they took and...
!

END OF THE CREATION EPIC

THE FIGHT WITH TIAMAT

(ANOTHER VERSION)

[Note: Strictly speaking, the text is not a creation-legend, though it gives a variant form of the principal incident in the history of the creation according to the Enuma Elish. Here the fight with the dragon did not precede the creation of the world, but took place after men had been created and cities had been built.]

The cities sighed, men ...
 Men uttered lamentation, they ...
 For their lamentation there was none to help,
 For their grief there was none to take them by the hand.
 · Who was the dragon... ?
 Tiamat was the dragon.....
 Bel in heaven hath formed....
 Fifty kaspu [A kaspu is the space that can be covered in two hours travel, i.e. six or seven miles] in his length, one kaspu in his height,
 Six cubits is his mouth, twelve cubits his...,
 Twelve cubits is the circuit of his ears...;
 For the space of sixty cubits he ... a bird;
 In water nine cubits deep he draggeth...."
 He raiseth his tail on high...;
 All the gods of heaven...
 In heaven the gods bowed themselves down before the Moon-god...;

The border of the Moon-god's robe they hastily grasped:
"Who will go and slay the dragon,"
And deliver the broad land from...
And become king over... ?
" Go, Tishu, slay the dragon,
And deliver the broad land from...,
And become king over...!"
Thou hast sent me, O Lord, to... the raging creatures of the river,
But I know not the... of the Dragon!

[The rest of the Obverse and the upper part of the Reverse of the tablet are wanting.]

REVERSE

.....
And opened his mouth and spake unto the god...
" Stir up cloud, and storm and tempest!
The seal of thy life shalt thou set before thy face,
Thou shalt grasp it, and thou shalt slay the dragon."
He stirred up cloud, and storm and tempest,
He set the seal of his life before his face,
He grasped it, and he slew the dragon.
For three years and three months, one day and three night
The blood of the dragon flowed. ...”

Can you see in the above account parallels with the account of the Creation and Fall of Man in the book of Genesis? Many parallels to the narrative in the first chapters in Genesis are found in what is often referred to as the Sumerian “Epic of Paradise, Mountain Dilmun / Tilmun, Flood, Fall of Man”. Below are excerpts, found at the website <http://www.piney.com/BabEpicParad.html> , first explaining the Land of Dilmun (or Tilmun), and then offering segments from the epic itself. It cites as its source: George A. Barton, *Archaeology and The Bible*, 7th Edition revised, (Philadelphia: American Sunday School, 1937), pgs 337-338.

“The Land of Tilmun/Dilmun- known account of a paradisial garden appears on a cuneiform tablet from ancient Sumer. Here we learn of the mythical place called Dilmun, a pure, clean, bright place where sickness, violence, and old age do not exist. At first this paradise lacks only one thing: water. Eventually this is provided by the Sumerian water god, Enki. At once, Dilmun is transformed into a garden of fruit trees, edible plants, and flowers. Dilmun, however, is a paradise for the gods alone and not for human beings, although one learns that Ziusudra (the Sumerian counterpart of Noah) was exceptionally admitted to the divine garden.” (An Encyclopedia of Archetypal Symbolism)

...

Til-mun: The Restricted Area From an analysis of The Earth Chronicles: "Many scholars, down through history, have known about a place called Til-mun. Many have speculated,

given the evidence found in the ancient writings, as to where this "Place of the Olden Gods, this Restricted (holy) Area, might be. Naturally, many scholars, in the past, considered Til- mun to be a mythical place, just as the Place of the After- Life of the Pharaohs must be mythical. After all, most people thought those ancient writings must be nothing but "fabulous" figments of imagination, for religious or political consumption. But then, there have always been those scholars who thought, "Maybe, just maybe, there's some basis in fact for these fantastic stories." (Is it not odd that the more we learn about our ancient past, the less mythical it becomes? Think of what we might know to be true, if the library at Alexandria hadn't been destroyed -- about all of the ancient civilizations that were considered myth - - mere "stories" to entertain (instruct?) the minds of the peasants of yesteryear!)...

Column I

1. Holy is [the place] where you are;
2. The mountain Dilmun is holy.
3. Holy is the place where you are;
4.the mountain Dilmun is holy.
5. The mountain Dilmun is holy, the mountain Dilmun is pure,
6. The mountain Dilmun is pure; the mountain Dilmun is brilliant.
7. Alone in Dilmun they lay down;
8. Where Enki and his consort lay,
9. That place is pure; that place is brilliant.
10. Where Enki and Ninella lay,
11. That Place is pure, that place is brilliant.
12. In Dilmun the raven cried not,
13. The dar-bird its dar-cry uttered not.
14. The deadly lion destroyed not,
15. The wolf a lamb seized not,
16. The dog the weak kid tore not,
17. The dun-animal (sow) the food-grain destroyed not,
18. The planned not for young off spring...
19. The birds of heaven their offspring hatched not,
20. Doves laid noteggs (?)_
21. Of eye-disease, "it is eye-disease," one said not;
22. Of headache, "it is headache," one said not.
23. To a mother, "mother," one said not,
24. To a father, "father," one said not.
25. In the holy place a libation was poured not; in the city one drank not;
26. The river-man "cross it?" said not;
27. The overseer filled no right hand;
28. The musician "sing," said not;
29. The prince of the city spoke not.
30. Ninella to her father Enki Said:
31. "A city thoust founded, a city thou hast founded, its destiny thou hast fiexe;
32. In Dilmun a city thou has hast founded,

33.thou hast founded a city,
34.a canal there is not
35. ...;;.....thou hast founded a city."

(The rest of the first column is broken away; probably about nine lines are missing. All the first column is descriptive of a place inhabited only by a god and goddess. Many activities are absent, because there is no one there to carry them out...)

...

Column II

1. "From the bright covering of thy great heaven may the waters flow,
2. May the city be refreshed with water, may it drink,
3. May Dilmun be refreshed with water, may it drink,
4. May the deep of bitter water flow as a deep of sweet water.
5. May the city be a resting, an abode of the people,
6. May Dilmun be a resting, an abode of the people.
7. Now, O sun-god, shine forth,
8. O sun-god, stand in heaven;
9. Bring open water from the womb of the land!
10. [And] fish, O moon-god, from the water.
11. In the water-course on the face of the land, O earth's sweet water come!
12. That from the bright covering of the great heavens water may flow,
13. Its city be refreshed, may drink,
14. Dilmun be refreshed, may drink,
15. The deep of bitter water flow as a deep of sweet water,
16. The fields and meadows....
17. The city be a house for the multitudes of the land,
18. Dilmun be a house for the multitudes of the land.
19. To shine may the sun-god come forth--let it be so.
20. He who alone is wise (i.e. Enki)
21. To Nintu, mother of the land...
(Lines 22-30 describe with a frankness common among primitive people a marital union of the god and goddess. In many parts of the world it has been thought that acts of creation proceed from such unions.)
22. Enki, the father of Damgalnunna, his word spoke.
23. Ninkhursag flooded the fields,
24. The fields received the waters of Enki.
25. It was the first day whose month is first;
26. It was the second day whose month is second;
27. It was the third day whose month is third;
28. It was the fourth day whose month is fourth;
29. It was the fifth day whose month is fifth;
30. It was the sixth day whose month is sixth:
31. It was the seventh day whose month is seventh;
32. It was the eighth day [whose month is eighth];

33. It was the ninth day whose month is ninth, the month of outpouring of the water.
34. Like fat, like fat, like abundant sweet oil,
35.had brought them forth.

("In the first part of the above column the description of the city is continued. As a consequence of the union of the gods, water flowed to irrigate the land. Lines 34-42 tell in a quaint way how waters continued to come for nine months and nine days)..."

More famous than the epic above, however, is the *Epic of Gilgamesh*. The most complete version of the *Epic of Gilgamesh* was preserved in the collection of the 7th century BC Assyrian king Ashurbanipal. This is long after the time that king Gilgamesh was supposed to have ruled in Sumeria. Apparently it was based on earlier Sumerian stories of Gilgamesh (aka Izdubar in various translated accounts of Gilgamesh). The contents of the eleven clay tablets of the epic are:

1. Introducing Gilgamesh of [Uruk](#), the greatest king on earth, two-thirds god and one-third human, the strongest super-human who ever existed. But his people complain that he is too harsh, so the sky-god [Anu](#) creates the wild-man [Enkidu](#). Enkidu is tamed by the [harlot](#) Shamhat.
2. Enkidu fights Gilgamesh but loses, they become friends. Gilgamesh proposes the adventure of the cedar forest.
3. Preparation for the adventure of the cedar forest; many give support, including the sun-god [Shamash](#).
4. Journey of Gilgamesh and Enkidu to the cedar forest.
5. Gilgamesh and Enkidu, with help from Shamash, kill [Humbaba](#), the demon guardian of the trees, then cut down the trees which they float as a raft back to Uruk.
6. Gilgamesh rejects the sexual advances of the goddess [Ishtar](#). Ishtar gets her father, the sky-god [Anu](#), to send the "[Bull](#) of Heaven" to avenge Gilgamesh and his city. Gilgamesh and Enkidu kill the bull.
7. The gods decide that somebody has to be punished for killing Humbaba and the Bull of Heaven, and it is Enkidu. Enkidu becomes ill and describes [hell](#) as he is dying.
8. Lament of Gilgamesh for Enkidu.
9. Gilgamesh fears death, decides to seek eternal life by making a perilous journey to visit [Utnapishtim](#) and his wife, the only immortal humans, alive since before the [Great Flood](#).
10. Completion of the journey, by [punting](#) across the Waters of Death with Urshanabi, the ferryman.
11. Gilgamesh meets Utnapishtim, who tells him about the Great Flood and gives him two chances for immortality. Gilgamesh blunders both chances and returns to Uruk, where the sight of its massive walls provoke Gilgamesh to praise this enduring work of mortal men.

A twelfth tablet is known to exist, although an intact copy has never been found. A fragment believed to be from the twelfth tablet describes a brief scene wherein the spirit of Enkidu appears to Gilgamesh to console him.

There is significant evidence that Uta-Napishtim is the Sumerian version of Noah, while Gilgamesh may be the Sumerian version of Nimrod. Here are excerpts from the eleventh tablet of *Epic of Gilgamesh* concerning Uta-Napishtim's telling of the Great Flood, from the website <http://www.sacred-texts.com/ane/index.htm> :

1. Gilgamesh[1] said unto him, to Uta-Napishtim the remote:
 2. "I am looking at thee, Uta-Napishtim.
 3. Thy person is not altered; even as am I so art thou.
 4. Verily, nothing about thee is changed; even as am I so art thou.
 5. A heart to do battle doth make thee complete,
 6. Yet at rest (?) thou dost lie upon thy back.
 7. How then hast thou stood the company of the gods and sought life?"
- Thereupon Uta-Napishtim related to Gilgamesh the Story of the Deluge, and the Eleventh Tablet continues thus
8. Uta-Napishtim said unto him, to Gilgamesh:
 9. "I will reveal unto thee, O Gilgamesh, a hidden mystery,
 10. And a secret matter of the gods I will declare unto thee.
 11. Shurippak,[2] a city which thou thyself knowest,
 12. On [the bank] of the river Puratti (Euphrates) is situated,
 13. That city is old; and the gods [dwelling] within it
 14. Their hearts induced the great gods to make a windstorm (*a-bu-bi*),[3]
 15. There was their father Anu,
 16. Their counsellor, the warrior Enlil,
 17. Their messenger En-urta [and]
 18. Their prince Ennugi.
 19. Nin-igi-ku, Ea, was with them [in council] and
 20. reported their word to a house of reeds."

[FIRST SPEECH OF EA TO UTA-NAPISHTIM WHO IS SLEEPING IN A REED HUT.]

21. O House of reeds, O House of reeds! O Wall. O Wall!
22. O House of reeds, hear! O Wall, understand!
23. O man of Shurippak, son of Ubar-Tutu,
24. Throw down the house, build a ship,
25. Forsake wealth, seek after life,
26. Hate possessions, save thy life,
27. Bring all seed of life into the ship.
28. The ship which thou shalt build,
29. The dimensions thereof shall be measured,
30. The breadth and the length thereof shall be the same.
31. Then launch it upon the ocean.

[UTA-NAPISHTIM'S ANSWER TO EA.]

32. I understood and I said unto Ea, my lord:
33. See, my lord, that which thou hast ordered,
34. I regard with reverence, and will perform it,
35. But what shall I say to the town, to the multitude, and to the elders?

[SECOND SPEECH OF EA.]

36. Ea opened his mouth and spake
 37. And said unto his servant, myself,
 38. Thus, man, shalt thou say unto them:
 39. Ill-will hath the god Enlil formed against me,
 40. Therefore I can no longer dwell in your city,
 41. And never more will I turn my countenance upon-the soil of Enlil.
 42. I will descend into the ocean to dwell with my lord Ea.
 43. But upon you he will rain riches
 44. A catch of birds, a catch of fish
 45. . . . an [abundant] harvest,
 46. . . . the sender of . . .
 47. . . . shall make hail [to fall upon you].
- {p. 34}

[THE BUILDING OF THE SHIP.]

48. As soon as [something of dawn] broke . . .
[Lines 49-54 broken away.]
55. The child . . . brought bitumen,
56. The strong [man] . . . brought what was needed.
57. On the fifth day I laid down its shape.
58. According to the plan its walls were 10 *gar*, (*i.e.* 120 cubits) high,
59. And the width of its deck (?) was equally 10 *gar*.
60. I laid down the shape of its forepart and marked it out (?).
61. I covered (?) it six times.
62. . . . I divided into seven,
63. Its interior I divided into nine,
64. Caulking I drove into the middle of it.
65. I provided a steering pole, and cast in all that was needful.
66. Six *sar* of bitumen I poured over the hull (?),
67. Three *sar* of pitch I poured into the inside.
68. The men who bear loads brought three *sar* of oil,
69. Besides a *sar* of oil which the tackling (?) consumed,
70. And two *sar* of oil which the boatman hid.
71. I slaughtered oxen for the [work]people,
72. I slew sheep every day.
73. Beer, sesame wine, oil and wine
74. I made the people drink as if they were water from the river.
75. I celebrated a feast as if it had been New Year's Day.
76. I opened [a box of ointment], I laid my hands in unguent.
77. Before the sunset (?) the ship was finished.
78. [Since] . . . was difficult.

79. The shipbuilders brought the . . . of the ship, above and below,
80. . . . two-thirds of it.

[THE LOADING OF THE SHIP.]

81. With everything that I possessed I loaded it (*i.e.*, the ship).
82. With everything that I possessed of silver I loaded it.
{p. 35}
83. With everything that I possessed of gold I loaded it.
84. With all that I possessed of all the seed of life I loaded it.
85. I made to go up into the ship all my family and kinsfolk,
86. The cattle of the field, the beasts of the field, all handicraftsmen I made them go up
into it.
87. The god Shamash had appointed me a time (saying)
88. The sender of will at eventide make a hail to fall;
89. Then enter into the ship and shut thy door.
90. The appointed time drew nigh;
91. The sender of made a hail to fall at eventide.
92. I watched the aspect of the [approaching] storm,
93. Terror possessed me to look upon it,
94. I went into the ship and shut my door.
95. To the pilot of the ship, Puzur-Enlil the sailor
96. I committed the great house (*i.e.*, ship), together with the contents thereof.

[THE ABUBU (CYCLONE) AND ITS EFFECTS DESCRIBED.]

97. As soon as something of dawn shone in the sky
98. A black cloud from the foundation of heaven came up.
99. Inside it the god Adad thundered,
100. The gods Nabû and Sharru (*i.e.*, Marduk) went before,
101. Marching as messengers over high land and plain,
102. Irragal (Nergal) tore out the post of the ship,
103. En-urta went on, he made the storm to descend.
104. The Anunnaki[1] brandished their torches,
105. With their glare they lighted up the land.
106. The whirlwind (or, cyclone) of Adad swept up to heaven.
107. Every gleam of light was turned into darkness.
108. the land as if had laid it waste.
109. A whole day long [the flood descended] . . .
[1. The star-gods of the southern sky.]
{p. 36}
110. Swiftly it mounted up [the water] reached to the mountains
111. [The water] attacked the people like a battle.
112. Brother saw not brother.
113. Men could not be known (or, recognized) in heaven.
114. The gods were terrified at the cyclone.
115. They shrank back and went up into the heaven of Anu.
116. The gods crouched like a dog and cowered by the wall.
117. The goddess Ishtar cried out like a woman in travail.
118. The Lady of the Gods lamented with a sweet voice [saying]:

[ISHTAR'S LAMENT.]

119. May that former day be turned into mud,
120. Because I commanded evil among the company of the gods.
121. How could I command evil among the company of the gods,
122. Command battle for the destruction of my people?
123. Did I of myself bring forth my people
124. That they might fill the sea like little fishes?

[UTA-NAPISHTIM'S STORY CONTINUED.]

125. The gods, the Anunnaki wailed with her.
126. The gods bowed themselves, and sat down weeping.
127. Their lips were shut tight (in distress) . . .
128. For six days and nights
129. The wind, the storm raged, and the cyclone overwhelmed the land.

[THE ABATING OF THE STORM.]

130. When the seventh day came the cyclone ceased, the storm and battle
131. which had fought like an army.
132. The sea became quiet, the grievous wind went down, the cyclone ceased.
133. I looked on the day and voices were stilled,

{p. 37}

134. And all mankind were turned into mud,
135. The land had been laid flat like a terrace.
136. I opened the air-hole and the light fell upon my cheek,
137. I bowed myself, I sat down, I cried,
138. My tears poured down over my cheeks.
139. I looked over the quarters of the world, (to) the limits of ocean.
140. At twelve points islands appeared.
141. The ship grounded on the mountain of Nisir.
142. The mountain of Nisir held the ship, it let it not move.
143. The first day, the second day, the mountain of Nisir held the ship and let it not move.
144. The third day, the fourth day, the mountain of Nisir held the ship and let it not move.
145. The fifth day, the sixth day, the mountain of Nisir held the ship and let it not move.
146. When the seventh day had come
147. I brought out a dove and let her go free.
148. The dove flew away and [then] came back;
149. Because she had no place to alight on she came back.
150. I brought out a swallow and let her go free.
151. The swallow flew away and [then] came back;
152. Because she had no place to alight on she came back.
153. I brought out a raven and let her go free.
154. The raven flew away, she saw the sinking waters.
155. She ate, she waded (?), she rose (?), she came not back.

[UTA-NAPISHTIM LEAVES THE SHIP.]

156. Then I brought out [everything] to the four winds and made a sacrifice;
157. I set out an offering on the peak of the mountain.
158. Seven by seven I set out the vessels,
159. Under them I piled reeds, cedarwood and myrtle (?).
160. The gods smelt the savour,

161. The gods smelt the sweet savour.
162. The gods gathered together like flies over him that sacrificed.
{p. 39}

[SPEECH OF ISHTAR, LADY OF THE GODS.]

163 Now when the Lady of the Gods came nigh,
164. She lifted up the priceless jewels which Anu had made according to her desire,
[saying]
165. O ye gods here present, as I shall never forget the sapphire jewels of my neck
166. So shall I ever think about these days, and shall forget them nevermore!
167. Let the gods come to the offering,
168. But let not Enlil come to the offering,
169. Because he took not thought and made the cyclone,
170. And delivered my people over to destruction."

[THE ANGER OF ENLIL.]

171. Now when Enlil came nigh
172. He saw the ship; then was Enlil wroth
173. And he was filled with anger against the gods, the Igigi [saying]:[1]
174. Hath any being escaped with his life?
175. He shall not remain alive, a man among the destruction

[SPEECH OF EN-URTA.]

176. Then En-urta opened his mouth and spake
177. And said unto the warrior Enlil:
178. Who besides the god Ea can make a plan?
179. The god Ea knoweth everything that is done.
180. The god Ea opened his mouth and spake
181. And said unto the warrior Enlil,
182. O Prince among the gods, thou warrior,
183. How, how couldst thou, not taking thought, make a cyclone?
184. He who is sinful, on him lay his sin,
185. He who transgresseth, on him lay his transgression.
186. But be merciful that [everything] be not destroyed be long-suffering that [man be not blotted out].

[1. The star-gods of the northern heaven.]

{p. 40}

187. Instead of thy making a cyclone,
188. Would that the lion had come and diminished mankind.
189. Instead of thy making a cyclone
190. Would that the wolf had come and diminished mankind.
191. Instead of thy making a cyclone
192. Would that a famine had arisen and [laid waste] the land.
193. Instead of thy making a cyclone
194. Would that Irra (the Plague god) had risen up and [laid waste] the land.
195. As for me I have not revealed the secret of the great gods.
196. I made Atra-hasis to see a vision, and thus he heard the secret of the gods.
197. Now therefore take counsel concerning him.

[ENLIL DEIFIES UTA-NAPISHTIM AND HIS WIFE.]

198. Then the god Enlil went up into the ship,
 199. He seized me by the hand and brought me forth.
 200. He brought forth my wife and made her to kneel by my side.
 201. He touched our brows, he stood between us, he blessed us [saving],
 202. Formerly Uta-Napishtim was a man merely,
 203. But now let Uta-Napishtim and his wife be like unto us gods.
 204. Uta-Napishtim shall dwell afar off, at the mouth of the rivers.
 [UTA-NAPISHTIM ENDS HIS STORY OF THE DELUGE.]
 205. And they took me away to a place afar off, and made me to dwell at the mouth of the rivers....”

Can you see from the account above why Uta-Napishtim was the Sumerian version of Noah?

Now let’s consider Gilgamesh (aka Izdubar). Here is some information about Gilgamesh from the website <http://www.sacred-texts.com/ane/chad/chad.htm> :

“It appears that Izdubar, the hero of these legends, flourished as before stated, in the mythical period soon after the Flood, and the center of most of his exploits was the city of Erech, now called Warka, which must have been one of the most ancient cities in the world. Four cities only are mentioned in these inscriptions, Babel, Erech, Surippak, and Nipur. Two of these, Babel and Erech, are the first two capitals of Nimrod, and the last one, Nipur, according to the Talmud, is the same as Calneh the fourth city of Nimrod.”

Here are some more excerpts from the Epic of Gilgamesh (aka Izdubar), taken from the website <http://www.sacred-texts.com/ane/iai/iai01.htm> :

*TABLET I: COLUMN I
 INVOCATION*

O LOVE, my queen and goddess, come to me;
 My soul shall never cease to worship thee;
 Come pillow here thy head upon my breast,
 And whisper in my lyre thy softest, best,
 And sweetest melodies of bright *Sami*, ¹
 Our Happy Fields ² above dear *Subartu*; ³
 Come nestle closely with those lips of love
 And balmy breath, and I with thee shall rove
 Through *Sari* ⁴ past ere life on earth was known,
 And Time unconscious sped not, nor had flown.
 Thou art our all in this impassioned life:
 How sweetly comes thy presence ending strife,
 Thou god of peace and Heaven's undying joy,
 Oh, hast thou ever left one pain or cloy
 Upon this beauteous world to us so dear?

To all mankind thou art their goddess here.
 To thee we sing, our holiest, fairest god,
 The One who in that awful chaos trod
 And woke the Elements by Law of Love
 To teeming worlds in harmony to move.
 From chaos thou hast led us by thy hand,
 § Thus spoke to man upon that budding land:
 "The Queen of Heaven, of the dawn am I,
 The goddess of all wide immensity,
 p. 4
 For thee I open wide the golden gate
 Of happiness, and for thee love create
 To glorify the heavens and fill with joy
 The earth, its children with sweet love employ."
 Thou gavest then the noblest melody
 And highest bliss--grand nature's harmony.
 With love the finest particle is rife,
 And deftly woven in the woof of life,
 In throbbing dust or clasping grains of sand,
 In globes of glistening dew that shining stand
 On each pure petal, Love's own legacies
 Of flowering verdure, Earth's sweet panoplies;
 By love those atoms sip their sweets and pass
 To other atoms, join and keep the mass
 With mighty forces moving through all space,
 'Tis thus on earth all life has found its place.
 Through Kisar, § Love came formless through the air
 In countless forms behold her everywhere!
 Oh, could we hear those whispering roses sweet,
 Three beauties bending till their petals meet,
 And blushing, mingling their sweet fragrance there
 In language yet unknown to mortal ear.
 Their whisperings of love from morn till night
 Would teach us tenderly to love the right.
 O Love, here stay! Let chaos not return!
 With hate each atom would its lover spurn
 In air above, on land, or in the sea,
 O World, undone and lost that loseth thee!
 For love we briefly come, and pass away
 For other men and maids; thus bring the day
 Of love continuous through this glorious life.
 Oh, hurl away those weapons fierce of strife!
 We here a moment, point of time but live,
 Too short is life for throbbing hearts to grieve.
 Thrice holy is that form that love hath kissed,
 And happy is that man with heart thus blessed.

Oh, let not curses fall upon that head
Whom love hath cradled on the welcome bed^[paragraph continues]

p. 5

Of bliss, the bosom of our fairest god,
Or hand of love e'er grasp the venging rod.
Oh, come, dear Zir-ri, ⁷ tune your lyres and lutes,
And sing of love with chastest, sweetest notes,
Of Accad's goddess Ishtar, Queen of Love,
And Izdubar, with softest measure move;
Great Samas' ⁸ son, of him dear Zir-ri sing!
Of him whom goddess Ishtar warmly wooed,
Of him whose breast with virtue was imbued.
He as a giant towered, lofty grown,
As Babil's ⁹ great *pa-te-si* ¹⁰ was he known,
His armèd fleet commanded on the seas
And erstwhile travelled on the foreign leas;
His mother Ellat-gula ^{1a} on the throne
From Erech all Kardunia ² ruled alone.

COLUMN II
THE FALL OF ERECH

O Moon-god, ^{1b} hear my cry! With thy pure light
Oh, take my spirit through that awful night
That hovers o'er the long-forgotten years,
To sing Accadia's songs and weep her tears!
'Twas thus I prayed, when lo! my spirit rose
On fleecy clouds, enwrapt in soft repose;
And I beheld beneath me nations glide
In swift succession by, in all their pride:
The earth was filled with cities of mankind,
And empires fell beneath a summer wind.
The soil and clay walked forth upon the plains
In forms of life, and every atom gains
A place in man or breathes in animals;
And flesh and blood and bones become the walls

p. 6

Of palaces and cities, which soon fall
To unknown dust beneath some ancient wall.
All this I saw while guided by the stroke
Of unseen pinions:

Then amid the smoke
That rose o'er burning cities, I beheld
White Khar-sak-kur-ra's ² brow arise that held
The secrets of the gods--that felt the prore
Of Khasisadra's ark; I heard the roar
Of battling elements, and saw the waves
That tossed above mankind's commingled graves.
The mighty mountain as some sentinel

Stood on the plains alone; and o'er it fell
 A halo, bright, divine; its summit crowned
 With sunbeams, shining on the earth around
 And o'er the wide expanse of plains;--below
 Lay Khar-sak-kal-ama [3](#) with light aglow,
 And nestling far away within my view
 Stood Erech, Nipur, Marad, Eridu,
 And Babylon, the tower-city old,
 In her own splendor shone like burnished gold.
 And lo! grand Erech in her glorious days
 Lies at my feet. I see a wondrous maze
 Of vistas, groups, and clustering columns round,
 Within, without the palace;--from the ground
 Of outer staircases, massive, grand,
 Stretch to the portals where the pillars stand.
 A thousand carved columns reaching high
 To silver rafters in an azure sky,
 And palaces and temples round it rise
 With lofty turrets glowing to the skies,
 And massive walls far spreading o'er the plains,
 Here live and move Accadia's courtly trains,
 And see! the *pit-u-dal-ti* [4](#) at the gates,
 And *masari* [5](#) patrol and guard the streets!
 p. 7
 And yonder comes a *kis-ib*, nobleman,
 With a young prince; and see! a caravan
 Winds through the gates! With men the streets are filled!
 And chariots, a people wise and skilled
 In things terrestrial, what science, art,
 Here reign! With laden ships from every mart
 The docks are filled, and foreign fabrics bring
 From peoples, lands, where many an empire, king,
 Have lived and passed away, and naught have left
 In history or song. Dread Time hath cleft
 Us far apart; their kings and kingdoms, priests
 And bards are gone, and o'er them sweep the mists
 Of darkness backward spreading through all time,
 Their records swept away in every clime.
 Those alabaster stairs let us ascend,
 And through this lofty portal we will wend.
 See! richest Sumir rugs amassed, subdued
 The tiled pavement with its varied hue,
 Upon the turquoise ceiling sprinkled stars
 Of gold and silver crescents in bright pairs!
 And gold-fringed scarlet curtains grace each door,
 And from the inlaid columns reach the floor:

From golden rods extending round the halls,
Bright silken hangings drape the sculptured walls.
But part those scarlet hangings at the door
Of yon grand chamber! tread the antique floor!
Behold the sovereign on her throne of bronze,
While crouching at her feet a lion fawns;
The glittering court with gold and gems ablaze
With ancient splendor of the glorious days
Of Accad's sovereignty. Behold the ring
Of dancing beauties circling while they sing
With amorous forms in moving melody,
The measure keep to music's harmony.
Hear! how the music swells from silver lute
And golden-stringèd lyres and softest flute
And harps and tinkling cymbals, measured drums,
While a soft echo from the chamber comes.

p. 8

But see! the sovereign lifts her jewelled hand,
The music ceases at the Queen's command;
And lo! two chiefs in warrior's array,
With golden helmets plumed with colors gay,
And golden shields, and silver coats of mail,
Obeisance make to her with faces pale,
Prostrate themselves before their sovereign's throne;
In silence brief remain with faces prone,
Till Ellat-gula [6](#) speaks: "My chiefs, arise!
What word have ye for me? what new surprise?
Tur-tau-u, [7](#) rising, says, "O Dannat [8](#) Queen!
Thine enemy, Khum-baba [9](#) with Rim-siu [10](#)
With clanging shields, appears upon the hills,
And Elam's host the land of Sumir fills."
"Away, ye chiefs! sound loud the *nappa-khu!* [1](#)
Send to their post each warrior bar-ru!" [2](#)
The gray embattlements rose in the light
That lingered yet from Samas' [3](#) rays, ere Night
Her sable folds had spread across the sky.
Thus Erech stood, where in her infancy
The huts of wandering Accads had been built
Of soil, and rudely roofed by woolly pelt
O'erlaid upon the shepherd's worn-out staves,
And yonder lay their fathers' unmarked graves.
Their chieftains in those early days oft meet
Upon the mountains where they Samas greet,
With their rude sacrifice upon a tree
High-raised that their sun-god may shilling see
Their offering divine; invoking pray
For aid, protection, blessing through the day.

p. 9

Beneath these walls and palaces abode
The spirit of their country--each man trod
As if his soul to Erech's weal belonged,
And heeded not the enemy which thronged
Before the gates, that now were closed with bars
Of bronze thrice fastened.

See the thousand cars
And chariots arrayed across the plains!
The marching hosts of Elam's armèd trains,
The archers, slingers in advance amassed,
With black battalions in the centre placed,
With chariots before them drawn in line,
Bedecked with brightest trappings iridine.,
While gorgeous plumes of Elam's horses nod
Beneath the awful sign of Elam's god.
On either side the mounted spearsmen far
Extend; and all the enginery of war
Are brought around the walls with fiercest shouts,
And from behind their shields each archer shoots.
Thus Erech is besieged by her dread foes,
And she at last must feel Accadia's woes,
And feed the vanity of conquerors,
Who boast o'er victories in all their wars.
Great Subartu [4](#) has fallen by Sutu [5](#)
And Kassî, [6](#) Goim [7](#) fell with Lul-lu-bu, [8](#)
Thus Khar-sak-kal-a-ma [9](#) all Eridu [10](#)
O'erran with Larsa's allies; Subartu
With Duran [1](#) thus was conquered by these sons
Of mighty Shem and strewn was Accad's bones
Throughout her plains, and mountains, valleys fair,
Unburied lay in many a wolf's lair.[[paragraph continues](#)]

p. 10

Oh, where is Accad's chieftain Izdubar,
Her mightiest unrivalled prince of war?
The turrets on the battlemented walls
Swarm with skilled bowmen, archers--from them falls
A cloud of wingèd missiles on their foes,
Who swift reply with shouts and twanging bows;
And now amidst the raining death appears
The scaling ladder, lined with glistening spears,
But see! the ponderous catapults now crush
The ladder, spearsmen, with their mighty rush
Of rocks and beams, nor in their fury slacked
As if a toppling wall came down intact
Upon the maddened mass of men below.
But other ladders rise, and up them flow

The tides of armèd spearsmen with their shields;
From others bowmen shoot, and each man wields,
A weapon, never yielding to his foe,
For death alone he aims with furious blow.
At last upon the wall two soldiers spring,
A score of spears their corses backward fling.
But others take their place, and man to man,
And spear to spear, and sword to sword, till ran
The walls with slippery gore; but Erech's men
Are brave and hurl them from their walls again.
And now the battering-rams with swinging power
Commence their thunders, shaking every tower;
And miners work beneath the crumbling walls,
Alas! before her foemen Erech falls.
Vain are suspended chains against the blows
Of dire assaulting engines.

Ho! there goes

The eastern wall with Erech's strongest tower!
And through the breach her furious foemen pour:
A wall of steel withstands the onset fierce,
But thronging Elam's spears the lines soon pierce,
A band of chosen men there fight to die,
Before their enemies disdain to fly;
The masari [2](#) within the breach thus died,[paragraph continues]
p. 11
And with their dying shout the foe defied.
The foes swarm through the breach and o'er the walls,
And Erech in extremity loud calls
Upon the gods for aid, but prays for naught,
While Elam's soldiers, to a frenzy wrought,
Pursue and slay, and sack the city old
With fiendish shouts for blood and yellow gold.
Each man that falls the foe decapitates,
And bears the reeking death to Erech's gates.
The gates are hidden 'neath the pile of heads
That climbs above the walls, and outward spreads
A heap of ghastly plunder bathed in blood.
Beside them calm scribes of the victors stood,
And careful note the butcher's name, and check
The list; and for each head a price they make.
Thus pitiless the sword of Elam gleams
And the best blood of Erech flows in streams.
From Erech's walls some fugitives escape,
And others in Euphrates wildly leap,
And hide beneath its rushes on the bank
And many 'neath the yellow waters sank.

The harper of the Queen, an agèd man,
Stands lone upon the bank, while he doth scan
The horizon with anxious, careworn face,
Lest ears profane of Elam's hated race
Should hear his strains of mournful melody:
Now leaning on his harp in memory
Enwrapt, while fitful breezes lift his locks
Of snow, he sadly kneels upon the rocks
And sighing deeply clasps his hands in woe,
While the dread past before his mind doth flow.
A score and eight of years have slowly passed
Since Rim-a-gu, with Elam's host amassed,
Kardunia's ancient capital had stormed.
The glorious walls and turrets are transformed
To a vast heap of ruins, weird, forlorn,
And Elam's spears gleam through the coming morn.
From the sad sight his eyes he turns away,

p. 12

His soul breathes through his harp while he doth play
With bended head his agèd hands thus woke
The woes of Erech with a measured stroke:

O Erech! dear Erech, my beautiful home,
Accadia's pride, O bright land of the bard,
Come back to my vision, dear Erech, oh, come!
Fair land of my birth, how thy beauty is marred!
The horsemen of Elam, her spearmen and bows,
Thy treasures have ravished, thy towers thrown down,
And Accad is fallen, trod down by her foes.
Oh, where are thy temples of ancient renown?
Gone are her brave heroes beneath the red tide,
Gone are her white vessels that rode o'er the main,
No more on the river her pennon shall ride,
Gargan-na is fallen, her people are slain.
Wild asses 3 shall gallop across thy grand floors,
And wild bulls shall paw them and hurl the dust high
Upon the wild cattle that flee through her doors,
And doves shall continue her mournful slave's cry.
Oh, where are the gods of our Erech so proud,
As flies they are swarming away from her halls,
The Sedu 4 of Erech are gone as a cloud,
As wild fowl are flying away from her walls.
Three years did she suffer, besieged by her foes,
Her gates were thrown down and defiled by the feet
Who brought to poor Erech her tears and her woes,
In vain to our Ishtar with prayers we entreat.
To Ishtar bowed down doth our Bel thus reply,
"Come, Ishtar, my queenly one, hide all thy tears,

Our hero, Tar-u-man-i izzu Sar-ri, [5](#)
 In Kipur is fortified with his strong spears.[paragraph continues]

The hope of Kardunia, [6](#) land of my delight,
 Shall come to thy rescue, upheld by my hands,
 Deliverer of peoples, whose heart is aright,
 Protector of temples, shall lead his brave bands.
 Awake then, brave Accad, to welcome the day!
 Behold thy bright banners yet flaming on high,
 Triumphant are streaming on land and the sea!
 Arise, then, O Accad! behold the Sami! [7](#)
 Arranged in their glory the mighty gods come
 In purple and gold the grand Tam-u [8](#) doth shine
 Over Erech, mine Erech, my beautiful home,
 Above thy dear ashes, behold thy god's sign!

Footnotes

[5:1b](#) "O Moon-god, hear my cry!" ("Siu lici unnini!") the name of the author of the Izdubar epic upon which our poem is based.

[6:2](#) "Khar-sak-kur-ra," the Deluge mountain on which the ark of Khasisadra, (the Accadian Noah) rested.

[6:3](#) "Khar-sak-kal-ama" is a city mentioned in the Izdubar epic, and was probably situated at the base of Khar-sak-kur-ra, now called Mount Elwend. The same mountain is sometimes called the "Mountain of the World" in the inscriptions, where the gods were supposed to sometimes reside.

...

COLUMN IV

THE KING IS CURED BY THE INCANTATIONS OF KHASISADRA AND HE BECOMES IMMORTAL

When Izdubar awakes, they lead the way
 To the bright fount beside the jasper sea.
 The seer, with Mua and Ur-Hea, stands
 Beside the King, who holily lifts his hands
 Above an altar where the glowing rays
 Of sacred flames are curling; thus he prays:
 "Ye glorious stars that shine on high,
 Remember me! Oh, hear my cry,
 Su-ku-nu, [1](#) bright Star of the West!
 Dil-gan, my patron star, oh, shine!
 O Mar-bu-du, whose rays invest
 Dear Nipur [2](#) with thy light divine,
 The flames that shines, upon the Waste!
 O Papsukul, thou Star of Hope,
 Sweet god of bliss, to me, oh, haste,

Before I faint and lifeless drop!
O Adar [3](#) Star of Ninazu,
Be kind! O Ra-di-tar-tu-khu.
Sweet U-tu-ca-ga-bu, [4](#) dear Star
With thy pure face that shines afar!
Oh, pardon me! each glorious Star!
Za-ma-ma, [5](#) hear me! O Za-ma-ma!
Ca-ca-ma u Ca-ca-ma." [6](#)
[7](#) Remember him! O dear Za-ma-ma!
Ca-ca-ma u Ca-ca-ma."

p. 150

As Izdubar doth end his holy prayer
He kneels, and they now bear his body where
A snowy couch doth rest beneath a shrine
That stands near by the glowing fount divine,
And Khasisadra lifts his holy hands,
His incantation chants, and o'er him stands.

"O Bel, Lord of An-nu-na-ci,
O Nina, Hea's daughter! Zi! [8](#)

This Incantation aid,
Remember us, Remember!

[9](#) Ye tempests of High Heaven, be still!
Ye raging lightnings, oh, be calm!
From this brave man his strength is gone,
Before thee see him lying ill!
Oh, fill with strength his feeble frame,
O Ishtar, shine from thy bright throne!
From him thine anger turn away,
Come from thy glowing mountains, come!
From paths untrod by man, oh, haste!
And bid this man arise this day.
With strength divine as Heaven's dome,
His form make pure and bright and chaste!
The evil curse, oh, drive away!
Go! A-sac-cu-kab-bi-lu, [10](#) go!
O Nam-ta-ru-lim-nu, [1](#) oh, fly!
U-tuc-cu-lim-nu [2](#) from him flow!
A-lu-u-lim-nu, [3](#) hence! away!
E-ci-mu-lim-nu, [4](#) go! thou fiend!
Fly, Gal-lu-u-lim-nu, [5](#) afar!
Fly from his head! his life! I send
Thee, fiend! depart from Izdubar!
Go from his forehead, breast, and heart,
And feet! Avaunt! thou fiend! depart!

p. 151

Oh, from the Curse, Thou Spirit High!
And Spirit of the Earth, come nigh!

Protect him, may his spirit fly!
 O Spirit of the Lord of Lands,
 And Goddess of the Earthly Lands,
 Protect him! raise with strength his hands!
 Oh, make him as the Holy Gods,
 His body, limbs, like thine Abodes,
 And like the Heavens may he shine!
 And like the Earth with rays divine!
 Quick! with the *khis-ib-ta* [6](#) to bring
 High Heaven's Charm--bind round his brow!
 The *sis-bu* [7](#) place around his hands!
 And let the *sab-u-sat* [8](#) bright cling!
 The *mus-u-kat* [9](#) lay round him now,
 And wrap his feet with *rad-bat-bands*, [10](#)
 And open now his *zik-a-man* [1](#)
 The *sis-bu* cover, and his hands
 The *bas-sat* [2](#) place around his form!
 From baldness and disease, this man
 Cleanse, make him whole, head, feet, and hands!
 O Purity, breathe thy sweet charm!
 Restore his health and make his skin
 Shine beautifully, beard and hair
 Restore! make strong with might his loins!
 And may his body glorious shine
 As the bright gods!--
 Ye winds him bear!
 Immortal flesh to his soul joins!
p. 152
 Thou Spirit of this man! arise!
 Come forth with joy! Come to the skies!"
 And lo! his leprosy has fled away!
 He stands immortal,--purged! released from clay!

Footnotes

[149:1](#) "Su-ku-nu" or "Kak-si-di," the star of the West.

[149:2](#) "Nipur," the city from which Izdubar came.

[149:3](#) "Adar," the star of Ninazu, the goddess of death, who cursed him with leprosy in the cavern. This star was also called "Ra-di-tar-tu-khu."

[149:4](#) "U-tu-ca-ga-bu," the star with the white or pure face.

[149:5](#) "Za-ma-ma," another name for Adar. This is the deity for whom Izdubar or Nammurabi built the great temple whose top, in the language of the Babylonians, reached the skies. It was afterward called the "Tower of the Country" or "Tower of Babylon." This was perhaps the Tower of Babel. He also restored another temple called "Bite-muris," which was dedicated to the same goddess.

...”

In the excerpt above, mention is made of the Tower at Babel. Records of the Mesopotamians confirm the account of the Tower of Babel found in scripture. Here is a translation of an account taken from their records and available on the internet at <http://www.blackmask.com/thatway/books147c/bablit.htm> , preceded by an explanatory note:

“TRANSLATED BY W. ST. CHAD BOSCAWEN

This legend is found on a tablet marked K, 3,657, in the British Museum. The story which the tablet contains appears to be the building of some great temple tower, apparently by command of a king. The gods are angry at the work, and so to put an end to it they confuse the speech of the builders. The tablet is in a very broken condition, only a few lines being in any way complete. The late Mr. George Smith has given a translation of the legend in his work on Chaldean Genesis, and I have published the text and translation in the fifth volume of “Transactions of the Society of Biblical Archaeology.”

COLUMN I

- 1 ...[1] them the father.
- 2 (The thoughts) of his heart were evil
- 3 ...[1] the father of all the gods[2] he turned from.
- 4 (The thoughts) of his heart were evil[3]
- 5 ...[1] Babylon corruptly to sin went and
- 6 small and great mingled on the mound.[4]
- 7 ...[1] Babylon corruptly to sin went and
- 8 small and great mingled on the mound.

[Footnote 1: Lacunae.]

[Footnote 2: A title of Anu.]

[Footnote 3: Refers to the king who caused the people to sin.]

[Footnote 4: The verb used here is the same as in Gen. xi. 7, [Hebrew: bli].]

COLUMN II

- 1 The King of the holy mound[1] ...[2]
- 2 In front and Anu lifted up ...[2]
- 3 to the good god his father...[2]
- 4 Then his heart also ...[2]
- 5 which carried a command ...[2]

6 At that time also ...[2]
7 he lifted it up ...[3]
8 Davkina.
9 Their (work) all day they founded
10 to their stronghold[4] in the night
11 entirely an end he made.
12 In his anger also the secret counsel he poured out
13 to scatter (abroad) his face he set
14 he gave a command to make strange their speech[5]
15 ...[6] their progress he impeded
16 ...[6]the altar

(Column III is so broken only a few words remain, so I have omitted it.)

[Footnote 1: A title of Anu.]

[Footnote 2: Lacunae.]

[Footnote 3: All these broken lines relate to council of gods?]

[Footnote 4: The tower.]

[Footnote 5: “Uttaccira—melic-su-nu,” “make hostile their council.”]

[Footnote 6: Lacunae.]

COLUMN IV [Footnote: Relates to the destruction of the tower by a storm.]

1 In (that day)
2 he blew and ...[1]
3 For future time the mountain ...[1]
4 Nu-nam-nir[2] went ...[1]
5 Like heaven and earth he spake ...[1]
6 His ways they went ...[1]
7 Violently they fronted against him [3]
8 He saw them and to the earth (descended)
9 When a stop he did not make
10 of the gods ...[1]
11 Against the gods they revolted
12 ...[1] violence ...[1]
13 Violently they wept for Babylon[4]
14 very much they wept.
15 And in the midst

(The rest is wanting.)

[Footnote 1: Lacunae.]

[Footnote 2: The god of “no rule,” or lawlessness.]

[Footnote 3: The builders continued to build.]

[Footnote 4: Lamentations of the gods for the Babylonians.]

In this chapter we have witnessed in the literature and records of the Sumerians confirmation of the Genesis creation account, the longevity of the patriarchs, the Great Flood, Noah, Nimrod and his great cities, and the Tower of Babel. While there are certainly differences between the pagan accounts of the Sumerians and the Hebrew scriptures, the correspondences are unmistakable. You may find more Sumerian literature at <http://www-etcs1.orient.ox.ac.uk/>. Sumerian literature and records are certainly worthy of our investigation and study.

CHAPTER 5 : OF AKKADIA IN MESOPOTAMIA

Akkad was a chief city in northern Mesopotamia, (now located in present-day Iraq) between Assyria to the northwest and Sumer to the south, for the period in ancient history before the time of Babylonia. Akkad controlled the territory around it in Mesopotamia. Akkad gave its name to the Akkadian language, which reflects the linguistic variation between south and north in Mesopotamia. The name of the language is derived from *akkadû*, which was used in the Old Babylonian period to denote the Semitic version of a Sumerian text.

Babylonia was formed out of the combined territories of Akkad and Sumer, with the Akkadian language evolving to form the language of Babylonia and the Sumerian language falling into everyday disuse, but retained in religious contexts.

Written records are not found in the language of Akkad until the time of Sargon of Akkad. While Sargon is traditionally cited as the first ruler of a combined empire of Akkad and Sumer, more recent work suggests that a Sumerian expansion began under a previous king, Lugal-zage-si of Uruk. However Sargon took this process further, conquering many of the surrounding regions to create an empire that reached as far as the Mediterranean Sea and Anatolia.

Sargon of Akkad appears in the Sumerian King's List, as follows (see <http://www-etcsl.orient.ox.ac.uk/section2/tr211.htm>):

“In Agade, Sargon, whose father was a gardener, the cupbearer of Ur-Zababa, became king, the king of Agade, who built Agade (*ms. L1+N1 has instead: under whom Agade was built*); he ruled for 56 (*ms. L1+N1 has instead: 55*) (*ms. TL has instead: 54*) years. Rimuc, the son of Sargon, ruled for 9 (*ms. IB has instead: 7*) (*ms. L1+N1 has instead: 15*) years. Man-iticcu, the older brother of Rimuc, the son of Sargon, ruled for 15 (*ms. L1+N1 has instead: 7*) years. Naram-Suen, the son of Man-iticcu, ruled for (*mss. L1+N1, P3+BT14 have:*) 56 years. Car-kali-carri, the son of Naram-Suen, ruled for (*ms. L1+N1, Su+Su4 have:*) 25 (*ms. P3+BT14 has instead: 24*) years. (*ms. P3+BT14 adds:*) 157 are the years of the dynasty of Sargon. Then who was king? Who was the king? (*ms. Su3+Su4 has instead: who was king? Who indeed was king?*) Irgigi was king, Imi was king, Nanûm was king (*in mss. L1+N1, Su3+Su4, Imi and Nanûm are in reverse order*), Ilulu was king, and the (*mss. P3+BT14, S have:*) 4 of them ruled for only (*mss. P3+BT14, S have:*) 3 years. Dudu ruled for 21 years. Cu-Durul, the son of Dudu, ruled for 15 (*ms. IB has instead: 18*) years. 11 kings; they ruled for 181 years (*ms. S has instead: 12 kings; they ruled for (ms. S has:) 197 years*) (*mss. Su1, Su3+Su4, which omit Dudu and Cu-Durul, have instead: 9 kings; they ruled for (ms. Su1 has:) 161 (ms. Su3+Su4 has instead: 177) years*). Then Agade was defeated (*ms. S has instead: Then the reign of Agade was abolished*) and the kingship was taken to Unug.”

The Legend of Sargon of Agade that comes down to us from the ancient Akkadian literature is recorded below. The account is taken from the book *Archaeology and the Bible*, by George A. Barton, 7th edition, p. 375, and it appears at the website <http://www.piney.com/BabSarAgade.html> :

1. Sargon, the mighty king of Agade, am I.
2. My mother was a lowley; my father I knew not.
3. The brothers of my father loved the mountain.
4. My city is Azupiranu, which is situated on the bank of the Euphrates.
5. My lowley mother conceived me, in secret she brought me fort.
6. She placed me in a basked of reeds, she closed my entrance with bitumen,
7. She case me upon the river, which did not overflow me.
8. The river carried me, it brought me to Akki, the irrigator.
9. Akki, the irrigator, in the goodness of his heart lifted me up;
10. Akki, the irrigator, as his own son....brought me up;
11. Akki, the irrigator, as his gardener appointed me.
12. When I was a gardener the goddess Ishtar loved me,
13. And for four years I ruled the kingdom.
14. The blacked-headed peoples I ruled, I goverened;
15. Mighty mountains with axes of bronze I destroyed.
16. I ascended the upper mountains/
17. I burst through the lower mountains.
18. The country of the sea I besieged three times;
19. Dilmun I captured.
20. Unto the great Dur-ilu I went up, I....
21.I altered....
22. Whatsoever king shall be exalted after me,
23.
24. Let him rule, let him govern the black-headed peoples;
25. Mighty mountains with axes of bronze let him destroy;
26. Let him ascend the upper mountains,
27. Let him break through the lower mountains;
28. The country of the sea let him besiege three times;
29. Dilmun let him capture;
30. To great Dur-ilu let him go up. (The rest of the text is broken.)

As pointed out in the previous chapter, Sumer was evidently Hamitic, which accounts for the distinctive “black-headed” physical features of its people. But Sargon was apparently Semitic, and came to rule over the Sumerians. It should also be noted how Dilmun, which had been identified with the area of Paradise, is in the narrative above located in the region of ancient Sumeria.

Given Akkadia’s Semitic culture, we should not be surprised to find resemblances between the Semitic literature of the Akkadians and the Semitic literature of the Hebrew Bible. One example is an Akkadian Penitential Psalm which was discovered, and has been translated by A.H. Sayce, M.A. The psalm can be found at the website <http://www.blackmask.com/thatway/books147c/bablit.htm> , where it is prefaced by an explanation of the translator:

“[Preface by translator]The following psalm for remission of sins is remarkable alike for its deeply spiritual tone and for its antiquity. As it is written in Accadian, its composition

must be referred to a date anterior to the seventeenth century B.C., when that language became extinct. An Assyrian interlinear translation is attached to most of the lines; some, however, are left untranslated. The tablet is unfortunately broken in the middle, causing a lacuna in the text. Similarities will be noticed between the language of the psalm and that of the Psalms of the Old Testament, and one passage reminds us strongly of the words of Christ in St. Matthew xviii. 22. Seven, it must be remembered, was a sacred number among the Accadians. Accadian poetry was characterized by a parallelism of ideas and clauses; and as this was imitated, both by the Assyrians and by the Jews, the striking resemblance between the form of Accadian and Hebrew poetry can be accounted for. Some of the lines in the middle of the psalm have been previously translated by Mr. Fox Talbot, in the "Transactions of the Society of Biblical Archaeology," Vol. II, p. 60, and Prof. Schrader in his "*Hollenfahrt der Istar*," pp. 90-95. A copy of the text is given in the fourth volume of the "Cuneiform Inscriptions of Western Asia," plate 10.

OBVERSE OF TABLET

- 1 The heart of my Lord[1] was wroth: to his place may he return.
- 2 From the man that (sinned) unknowingly to his place may
(my) god return.
- 3 From him that (sinned) unknowingly to her place may (the) goddess return.
- 4 May God who knoweth (that) he knew not to his place return.
- 5 May the goddess[2] who knoweth (that) he knew not to her place return.
- 6 May the heart of my god to his place return.
- 7 May the heart of my goddess to his place return.
- 8 May my god and my goddess (unto their place) return.
- 9 May god (unto his place) return.
- 10 May the goddess (unto her place return).
- 11 The transgression (that I committed my god) knew it.
- 12 The transgression (that I committed my goddess knew it).
- 13 The holy name (of my god I profaned?).
- 14 The holy name (of my goddess I profaned?).

(The next three lines are obliterated.)

- 18 The waters of the sea (the waters of my tears) do I drink.
- 19 That which was forbidden by my god with my mouth I ate.
- 20 That which was forbidden by my goddess in my ignorance I trampled upon.
- 21 O my Lord, my transgression (is) great, many (are) my sins.
- 22 O my god, my transgression (is) great, my sins (are many).
- 23 O my goddess, my transgression (is) great, my sins (are many).
- 24 O my god that knowest (that) I knew not, my transgression (is) great, my sins (are many).
- 25 O my goddess, that knowest (that) I knew not, my transgression (is) great, my sins (are many).
- 26 The transgression (that) I committed I knew not.
- 27 The sin (that) I sinned I knew not.

28 The forbidden thing did I eat.
29 The forbidden thing did I trample upon.
30 My Lord in the wrath of his heart has punished me.
31 God in the strength of his heart has overpowered me.
32 The goddess upon me has laid affliction and in pain has set me.
33 God who knew, (though) I knew not, hath pierced me.
34 The goddess who knew (though) I knew not hath caused darkness.
35 I lay on the ground and no man seized me by the hand.[3]
36 I wept,[4] and my palms none took.

[Footnote 1: Literally, “of my lord his heart.”]

[Footnote 2: The Accadian throughout has the word “mother” before “goddess.”]

[Footnote 3: Accadian, “extended the hand.”]

[Footnote 4: Accadian, “in tears [water of the eye] I dissolved myself.”]

REVERSE OF TABLET

1 I cried aloud; there was none that would hear me.
2 I am in darkness (and) trouble:[1] I lifted not myself up.
3 To my god my (distress) I referred; my prayer I addressed.
4 The feet of my goddess I embraced.
5 To (my) god, who knew (though) I knew not, (my prayer)
I addressed.
6 To (my) goddess, who knew (though I knew not, my
prayer) I addressed.

(The next four lines are lost.)

11 How long O my god (shall I suffer?).
12 How long O my goddess (shall I suffer?).
13 How long O my god, who knewest (though) I knew not,
shall (thy) strength (oppress me?).
14 How long O my goddess, who knewest (though) I knew
not, shall thy heart (be wroth?).
15 Of mankind thou writest the number and there is none that knoweth.
16 Of mankind the name (that) is fully proclaimed how can I know?
17 Whether it be afflicted or whether it be blessed there is none that knoweth.
18 O Lord, thy servant thou dost not restore.[2]
19 In the waters of the raging flood seize his hand.
20 The sin (that) he has sinned to blessedness bring back.
21 The transgression he has committed let the wind carry
away.
22 My manifold affliction like a garment destroy.

- 23 O my god, seven times seven (are my) transgressions, my transgressions are before (me).
- 24 (To be repeated) 10 times.[3] O my goddess, seven times seven (are my) transgressions.
- 25 O god who knowest (that) I knew not, seven times seven (are my) transgressions.
- 26 O goddess who knowest (that) I knew not, seven times seven (are my) transgressions.
- 27 My transgressions are before (me): may thy judgment give (me) life.
- 28 May thy heart like the heart of the mother of the setting day to its place return.
- 29 (To be repeated) 5 times.[4] Like the mother of the setting day (and) the father of the setting day to its place (may it return).
- 30 For the tearful supplication of my heart 65 times let the name be invoked of every god.[4]
- 31 Peace afterward.
- 32 (Colophon) *Like its old (copy) engraved and written.*
- 33 *Country of Assur-bani-pal King of multitudes, King of Assyria...*”

What allusions and resemblances do you see between the psalm above and the Hebrew scriptures? Does not the phrase “seven times seven” imply seven was considered a number signifying fullness, even as it signifies in the Hebrew scriptures? Why was it considered a number signifying fullness in the Hebrew scriptures? How is the concept of sin treated similarly? Yet what pagan elements mark the Akkadian psalm, which are condemned in scripture? We should keep in mind that Abraham’s father Nahor was apparently Nahor, and Rachel had stolen idolatrous gods from her family’s house, as leaving her native country. The reference to goddess in the Akkadian psalm may be a perversion of the notion of the Spirit of God (i.e., the Holy Spirit) found in the Bible.

The Akkadian psalm above was restored and preserved under the Assyrian king Assur-bani-pal, who we have read about before in this book, and who we shall discuss in the chapter on Assyrian literature. He was pivotal to the restoration and preservation of a significant body of Mesopotamian literature.

CHAPTER 6 : OF BABYLONIA IN MESOPOTAMIA

Babylonia, with its chief city in Babylon, underwent various ascents to world power, as well as descents from power. One of its earlier periods of significant power was 2000 to 1600 BC. This was around the time when Abraham exited Mesopotamia for the land of Canaan, and it was also the time when the famous Hammurabi (aka Hammurappi) ruled in Babylonia.

Historically and ethically, Babylonia was the product of the union of the Akkadians and the Sumerians. At the outset of this history stands the figure of Hammurappi, the conqueror and lawgiver through a reign of forty-three years. Under him, the petty warring states of the lower Tigris-Euphrates valley were forced into unity and peace, and disciplined into order and security by a historic code of laws.

The famous Code of Hammurappi was unearthed at Susa in 1902, engraved on a diorite cylinder, which had been carried from Babylon to Elam about 1100 BC. Here is how Hammurappi describes himself therein :

“When the lofty Anu, King of the Anunaki and Bel, Lord of Heaven and Earth, he who determines the destiny of the land, committed the rule of all mankind to Marduk; ... when they pronounced the lofty name of Babylon; when they made it famous among the quarters of the world and in its midst established an everlasting kingdom whose foundations were firm as heaven and earth -- at that time, Anu and Bel called me, Hammurappi, the exalted prince, the worshipper of the gods, to cause justice to prevail in the land, to destroy the wicked and the evil, to prevent the strong from oppressing the weak, ...to enlighten the land and to further the welfare of the people.

Hammurappi, the governor named by Bel, am I, who brought about plenty and abundance; who made everything for Nippu and Durilu complete; ... who gave life to the city of Uruk; who supplied water in abundance to its inhabitants; ... who made the city of Borsippa beautiful; ... who stored up grain for the mighty Urash; ... who helped his people in time of need; who establishes in security their property in Babylon; the governor of the people, the servant, whose deeds are pleasing to Anunit.”

Remarkably, the two hundred eight-five laws, arranged in a somewhat haphazard order, form a law code more advanced than that of the Assyrians a thousand years later. And this famous law code was only one of Hammurappi's accomplishments. At his command a great canal was dug between Kish and the Persian Gulf, thereby irrigating a large area of land, and protecting the cities of the south from the destructive floods which the Tigris had the habit of birthing. He built temples and forts. At Babylon, he constructed a huge sanctuary for Marduk and his Wife. They were the national deities. From taxes imposed on the people, he financed the forces of law and order, and had enough left over to beautify his capital. Palaces and temples went up frequently. A bridge spanned the Euphrates to let Babylon spread itself along both banks of the river. Ships manned by ninety plied up and down the river.

Babylon at this time was one of the richest cities the world had ever known up till then. Its people were Semitic, with dark hair and features. Most men wore beards. Both sexes had long hair. Both men and women wore perfume. The common dress for both sexes was a white linen tunic reaching to the feet. Women tended to leave one shoulder bare. Men would often wear a mantal and robe with their tunic. As wealth grew, the people developed a taste for color, dyeing their garments red on blue or blue on red in stripes, circles, checks and dots. Men wore turbans, carried walking sticks, and wore seals to sign their letters and other documents. But this same wealth which generated a high civilization also contributed to its decline, inviting stronger arms and hungrier mouths to invade.

Yet, the civilized city of ancient Babylon that we know today was not always recognized as such in Western scholarship. For years modernist critics of the Bible and other antiquarian literature scoffed at the notion ancient people were so sophisticated and their society so developed. The skeptics had long contended that the Pentateuch could not have been written by Moses, because there was no evidence of any writing that early. But discoveries of the records in Babylonia have silenced many modernist critics. Then the Black Stele was found with the detailed laws of Hammurabi (aka Hammurapi) which were written 300 years before Moses, and in the same region. These laws would have been published by Hammurabi circa 1780 BC. After the discovery, many of the arguments of the critics were deflated.

Let's now read excerpts from Hammurabi's code of laws, which can be found at the website <http://www.sacred-texts.com/ane/ham/ham04.htm> :

“When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind. Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god

Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favor before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I. When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in . . . , and brought about the well-being of the oppressed.

CODE OF LAWS

1. If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.
2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.
3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4. If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.
5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.
6. If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.
7. If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.
8. If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

...

14. If any one steal the minor son of another, he shall be put to death.
15. If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.
16. If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.
17. If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.
18. If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.
19. If he hold the slaves in his house, and they are caught there, he shall be put to death.
20. If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.
21. If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.
22. If any one is committing a robbery and is caught, then he shall be put to death.
23. If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and . . . on whose ground and territory and in whose domain it was compensate him for the goods stolen.
24. If persons are stolen, then shall the community and . . . pay one mina of silver to their relatives.
25. If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.
26. If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27. If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

...

32. If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

...

57. If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

...

127. If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128. If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129. If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130. If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131. If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132. If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133. If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134. If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135. If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137. If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

...

150. If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151. If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152. If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153. If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154. If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155. If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156. If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157. If any one be guilty of incest with his mother after his father, both shall be burned.

158. If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

...

179. If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180. If a father give a present to his daughter--either marriageable or a prostitute (unmarriageable)--and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181. If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182. If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183. If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184. If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185. If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186. If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187. The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

...

229. If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230. If it kill the son of the owner the son of that builder shall be put to death.

231. If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232. If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233. If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234. If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235. If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236. If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

...

THE EPILOGUE

LAWS of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness. The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say:

"Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady. In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription; the rule, statute,

and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgment and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle,

turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nintu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life.

May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.”

The moral law of God, which is summarized in the Ten Commandments of scripture, was known to man from Creation. And undoubtedly Noah would have proclaimed it to his descendants. How is the moral law reflected in Hammurabi’s law code? Yet how does Hammurabi’s law code reflect man’s perversion of the true moral law of God?

Another sample item of Babylonian literature is some proverbs from the Library of Ashurbanipal, apparently composed in Babylon circa 1600 BC, which can be found at the website <http://www.fordham.edu/halsall/ancient/1600ashurbanipal-proverbs.html> :

-
1. A hostile act you shall not perform, that fear of vengeance (?) shall not consume you.
 2. You shall not do evil, that life (?) eternal you may obtain.
 3. Does a woman conceive when a virgin, or grow great without eating?
 4. If I put anything down it is snatched away; if I do more than is expected, who will repay me?
 - 5 He has dug a well where no water is, he has raised a husk without kernel.
 6. Does a marsh receive the price of its reeds, or fields the price of their vegetation?
 7. The strong live by their own wages; the weak by the wages of their children.
 8. He is altogether good, but he is clothed with darkness.
 9. The face of a toiling ox you shall not strike with a goad.

10. My knees go, my feet are unwearied; but a fool has cut into my course.
 11. His ass I am; I am harnessed to a mule---a wagon I draw, to seek reeds and fodder I go forth.
 12. The life of day before yesterday has departed today.
 13. If the husk is not right, the kernel is not right, it will not produce seed.
 14. The tall grain thrives, but what do we understand of it? The meager grain thrives, but what do we understand of it?
 15. The city whose weapons are not strong the enemy before its gates shall not be thrust through.
 16. If you go and take the field of an enemy, the enemy will come and take your field.
 17. Upon a glad heart oil is poured out of which no one knows.
 18. Friendship is for the day of trouble, posterity for the future.
 19. An ass in another city becomes its head.
 20. Writing is the mother of eloquence and the father of artists.
 21. Be gentle to your enemy as to an old oven.
 22. The gift of the king is the nobility of the exalted; the gift of the king is the favor of governors.
 23. Friendship in days of prosperity is servitude forever.
 24. There is strife where servants are, slander where anointers anoint.
 25. When you see the gain of the fear of god, exalt god and bless the king.
-

How do these proverbs compare with the Proverbs of scripture?

Babylonian literature, like Sumerian and Akkadian literature before it, shares many of the same stories of Creation, the Fall, the Great Flood, etc. As an example, below is a Babylonian Story of the Expulsion from a Garden, quoted from *Archaeology and the Bible*, by George Barton, 7th Edition, p. 315, and appearing at the website <http://www.piney.com/BabExpulsion.html> :

1. Like vegetable food (?)
2.
3.
4. a. To do that in rebellion he has....
b.... he did not obey (?) him.
5. My heart is full, is full of....
6.is given,
7. Fear, lo lamentation is given
8. Unto me thou dost call;
9. And I at thy call
10. In my weakness was fleeing.

11. And I in my person.....
12. Thy humanity, thy body has not been taken away.....
13. For humanity the words of understanding are not....
14. End thy weeping!
15. From my midst go forth to the stepp!
16. a. To me forever, having taken the clothing--establishing-tree
b. as an outcast thou shalt not return!
17. a. The death-emancipating reed the enlightened children who are wretched
b. Shall not take

Reverse

1. Thou shalt never take.
2. In no way hereafter shalt thou attain release.
3. To my ox for threshing, as an outcast thou shalt not return!
4. To my field for irrigating as an outcast thou shalt not return!
5. To my field for tilling as an outcast thou shalt not return
6. To my work to do it as an outcast thou shalt not return!
7. Go; perform the work; raise the food to eat!
8. I! I will never receive thee!
9. a. Men like thee will perform the work; their mothers and their fathers
b. shall eat of heaven's food.
10. Since the hand of the son of the menial has divided their food, their eyes are opened.
11. As for themselves each has taken 10 measures of barley;
12. The children who are servants of their fathers have each taken 10 measures of barley for himself:
13. For each of their fathers barley has been threshed;
14. Barley, oil, wool, sheep have been brought unto them.
15. O humanity, be abundant! “

We can clearly discern in narratives such as the above how Mesopotamian civilizations retained knowledge of their past, yet not nearly so clearly as the Hebrews. Even the great Babylonian kingdom did not retain their records as well as the humble Israelites.

And although Babylon was a great and mighty power in its heyday, it fell from power even more quickly than it had risen to power. The website <http://www.theology.edu/lec22.htm> sketches for us the closing days of ancient Babylon, along with its aftermath:

“Eight years after Hammurabi's death, the Kassites, a mountain tribe to the north of Babylonia invaded the land, plundered it, retreated, and raided it again and again. Finally, they settled down in it as conquerors and rulers. They were a non-Semitic people, perhaps Indo-European.

The Kassites ruled for six hundred years. It was during their rule that the Amarna letters were written in which the kinglets of Babylonia and Syria, having sent modest tribute to imperial Egypt after the victories of Thutmose III, beg for aid against rebels and invaders, and quarrel about the value of the gifts that they exchange with the disdainful Amenhotep III and the absorbed and negligent Akhetnaton (Ikhnatan). It may have been during this time, too, that the Israelites invaded Canaan ...

At long last the Kassites were expelled, but disorder continued in Babylonia for another four hundred years under a series of obscure rulers with long names that you don't want to know, until the rising power of Assyria in the north stretched down and brought Babylonia under the power of the Ninevite kings.”

Let's then now consider the mighty Assyrian empire that arose in Mesopotamia, and its literature and chronicles.

CHAPTER 7 : OF ASSYRIA

As you will have perhaps noticed by now, most great Mesopotamian empires began as simply city-states, which over time acquired significant power over their neighbors. Assyria was no different. It seems to have been founded by Asshur, son of Shem, from whom it derived its name Asshur on the Tigris. Over time it became sovereign over the territory around it. Later it became a colony of Babylonia, during Babylon's hegemony. Lying to the north of Babylonia, it extended along the Tigris as far as to the high mountain range of Armenia, the Gordiaean or Carduchian mountains. Later still, it became an independent and a conquering power, and shook off the yoke of its Babylonian masters. Adad-nirari I claimed the title of Great-King (Sharru rabû) in letters to the Hittite rulers. Assyria later subdued most of Western Asia.

In [1120 BC](#), [Tiglath-Pileser I](#), the greatest of the Assyrian kings, "crossed the [Euphrates](#), defeated the kings of the [Hittites](#), captured the city of [Carchemish](#), and advanced as far as the shores of the Mediterranean." He may be regarded as the founder of the first Assyrian empire. After this the Assyrians gradually extended their power, subjugating the states of Northern [Syria](#). In the reign of [Ahab](#), king of [Israel](#), [Shalmaneser III](#) marched an army against the [Syrian](#) states, whose allied army he encountered and vanquished at [Karkar](#). This led to Ahab's casting off the yoke of [Damascus](#) and allying himself with [Judah](#). Some years after this the Assyrian king marched an army against [Hazael](#), king of [Damascus](#). He besieged and took that city. He also brought under tribute [Jehu](#), and the cities of [Tyre](#) and [Sidon](#).

About a hundred years after this ([745 BC](#)) the crown was seized by a military adventurer called Pul, who assumed the name of [Tiglath-Pileser III](#). He directed his armies into Syria, which had by this time regained its independence, and took ([740 BC](#)) [Arpad](#), near [Aleppo](#), after a siege of three years, and reduced [Hamath](#). Azariah (Uzziah) was an ally of the king of Hamath, and thus was compelled by Tiglath-Pileser to do him homage and pay a yearly tribute. Neo-Assyrian Empire

In [738 BC](#), in the reign of [Menahem](#), king of Israel, Tiglath-Pileser invaded Israel, and imposed on it a heavy tribute (2 Kings 15:19). [Ahaz](#), the king of Judah, when engaged in a war against Israel and Syria, appealed for help to this Assyrian king by means of a present of gold and silver (2 Kings 16:8); who accordingly "marched against Damascus, defeated and put Rezin to death, and besieged the city itself." Leaving a portion of his army to continue the siege, "he advanced through the province east of Jordan, spreading fire and sword," and became master of [Philistia](#), and took Samaria and Damascus. He died [727 BC](#), and was succeeded by [Shalmaneser IV](#), who ruled till [722 BC](#). He also invaded Syria (2 Kings 17:5), but was deposed in favor of [Sargon](#) the Tartan, or commander-in-chief of the army, who took [Samaria](#) after a siege of three years, and so put an end to the kingdom of Israel, carrying the people away into captivity, 722 BC (2 Kings 17:1–6, 24; 18:7, 9). He also overran the land of Judah, and took the city of Jerusalem (Isa. 10:6, 12, 22, 24, 34). Mention is next made of [Sennacherib](#) ([705 BC](#)), the son and successor of Sargon (2 Kings 18:13; 19:37; Isa. 7:17, 18); and then of [Esarhaddon](#), his son and successor, who took [Manasseh](#), king of Judah, captive, and kept him for some time a prisoner at [Babylon](#), which he alone of all the Assyrian kings made the seat of his government (2 Kings 19:37; Isa. 37:38).

[Assur-bani-pal](#) or Ashurbanipal (Ashurbanapli), the son of [Esarhaddon](#), became king, and in Ezra 4:10 is referred to as Asnapper or Osnappar. From an early period Assyria had entered on a conquering career, and having absorbed Babylon, the kingdoms of [Hamath](#), [Damascus](#), and [Samaria](#), it conquered [Phoenicia](#), and made Judea feudatory, and subjected Philistia and Idumea. At length, however, its power declined. In 727 BC the Babylonians threw off the rule of the Assyrians, under the leadership of the powerful Chaldean prince [Merodach-baladan](#) (2 Kings 20:12), who, after twelve years, was subdued by [Sargon](#), who now reunited the kingdom, and ruled over a vast empire. But on his death the smouldering flames of rebellion again burst forth, and the Babylonians and [Medes](#) successfully asserted their independence (625 BC), and Assyria fell according to the prophecies of Isaiah (10:5–19), Nahum (3:19), and [Zephaniah](#) (3:13), and the many separate kingdoms of which it was composed ceased to recognize the "great king" (2 Kings 18:19; Isa. 36:4). [Ezekiel](#) attests how completely Assyria was overthrown. It ceases to be a nation.

Assyria had reached the apex of its power during the years when the kingdoms of Judah and Israel were divided among the Hebrews. Assyria was a grave threat to national independence for both Judah and Israel. Eventually Assyria was able to conquer the northern kingdom of Israel, but God spared Judah from conquest by the Assyrians. The next two pages show timelines comparing the kings of Judah and Israel with their contemporaries in Assyria and elsewhere (which can be found at <http://www.nottingham.ac.uk/~itxbyt/jonah/chron1.gif>). Although the Assyrian kingdom was mighty, God judged it for its wickedness, by means of the Babylonian conquest of Assyria. In the next chapter we shall consider neo-Babylonia, which conquered Assyria.

JUDAH	ISRAEL	ARAM (Damascus)	ASSYRIA
	c.1000 David		
	c.967 ————— c.965 Solomon		
Rehoboam 913	Jeroboam I		
Abijah 911			
Asa	910 Nadab		
	909 Baasha	c.900	
	886 Elah	Ben-Hadad I	
	885 Zimri		
	885 Omri		
874 Ahab		884 Ashurnasirpal II	
870 ——— 867 Jehoshaphat	853 Ahaziah	c.860 Ben-Hadad II (Adad-idri)	859 Shalmaneser III
848 Jehoram	852 Joram	c.843	
841 Jehoash	841 Jehu	Hazael	824 Shamshi-Adad V
	814 Jehoahaz		811 Adad-nirari III
796 Amaziah	798 Jehoash	c.805 Ben-Hadad III	
	782 Jeroboam II		783 Shalmaneser IV
767 Uzziah	753 Zechariah	c.773	773 Ashur-dan III
	752 Shallum	Hadianu	755 Ashur-nirari
	752 Menahem		
	742 Pekahiah	c.750	745

JUDAH	ISRAEL	ARAM (Damascus)	ASSYRIA	BABYLONIA
740 Jotham	740 Pekah	Rezin	Tiglath- pileser III	
732	732			
Ahaz	Hoshea	732		729
			727 Shalmaneser V	727
716	722		722 Sargon	722 Merodach- baladan II
Hezekiah			705	710
				705
				703 Marduk-zakir- shumi
			Sennacherib	703 Merodach- baladan II
687				703
Manasseh			681 Esarhaddon	681
			669	669
643 Amon			Ashurbanipal	668 Shamash-shum- ukin
641				648 Kandalanu
Josiah			627	625
609 Jehoahaz			612	
609 Jehoiachim				Nabopolassar
598 Jehoiakin				605
597 Zedekiah				
587 Gedaliah				Nebuchadnezzar
586				

That then is the background history of Assyria, now let's consider the literature and chronicles that testify of this great nation that began as a simple city-state. Epiphanius Wilson, A.M. said this about Assyrian literature (in his Special Introduction from "Babylonian and Assyrian Literature" [1901] at <http://www.sacred-texts.com/ane/iai/iai01.htm>) :

“The great nation which dwelt in the seventh century before our era on the banks of Tigris and Euphrates flourished in literature as well as in the plastic arts, and had an alphabet of its own. The Assyrians sometimes wrote with a sharp reed, for a pen, upon skins, wooden tablets, or papyrus brought from Egypt. In this case they used cursive letters of a Phœnician character. But when they wished to preserve their written documents, they employed clay tablets, and a stylus whose bevelled point made an impression like a narrow elongated wedge, or arrow-head. By a combination of these wedges, letters and words were formed by the skilled and practised scribe, who would thus rapidly turn off a vast amount of "copy." All works of history, poetry, and law were thus written in the cuneiform or old Chaldean characters, and on a substance which could withstand the ravages of time, fire, or water. Hence we have authentic monuments of Assyrian literature in their original form, un glossed, unaltered, and ungarbled, and in this respect Chaldean records are actually superior to those of the Greeks, the Hebrews, or the Romans.

The literature of the Chaldeans is very varied in its forms. The hymns to the gods form an important department, and were doubtless employed in public worship. They are by no means lacking in sublimity of expression, and while quite unmetrical they are proportioned and emphasized, like Hebrew poetry, by means of parallelism. In other respects they resemble the productions of Jewish psalmists, and yet they date as far back as the third millennium before Christ. They seem to have been transcribed in the shape in which we at present have them in the reign of Assurbanipal, who was a great patron of letters, and in whose reign libraries were formed in the principal cities. The Assyrian renaissance of the seventeenth century B.C. witnessed great activity among scribes and book collectors: modern scholars are deeply indebted to this golden age of letters in Babylonia for many precious and imperishable monuments. It is, however, only within recent years that these works of hoar antiquity have passed from the secluded cell of the specialist and have come within reach of the general reader, or even of the student of literature. For many centuries the cuneiform writing was literally a dead letter to the learned world. The clue to the understanding of this alphabet was originally discovered in 1850 by Colonel Rawlinson, and described by him in a paper read before the Royal Society. Hence the knowledge of Assyrian literature is, so far as Europe is concerned, scarcely more than half a century old.

Among the most valuable of historic records to be found among the monuments of any nation are inscriptions, set up on public buildings, in palaces, and in temples. The Greek and Latin inscriptions discovered at various points on the shores of the Mediterranean have been of priceless value in determining certain questions of philology, as well as in throwing new light on the events of history. Many secrets of language have been revealed, many perplexities of history disentangled, by the words engraven on stone or

metal, which the scholar discovers amid the dust of ruined temples, or on the *cippus* of a tomb. The form of one Greek letter, perhaps even its existence, would never have been guessed but for its discovery in an inscription. If inscriptions are of the highest critical importance and historic interest, in languages which are represented by a voluminous and familiar literature, how much more precious must they be when they record what happened in the remotest dawn of history, surviving among the ruins of a vast empire whose people have vanished from the face of the earth?

Hence the cuneiform inscriptions are of the utmost interest and value, and present the greatest possible attractions to the curious and intelligent reader. They record the deeds and conquests of mighty kings, the Napoleons and Hannibals of primeval time. They throw a vivid light on the splendid sculptures of Nineveh; they give a new interest to the pictures and carvings that describe the building of cities, the marching to war, the battle, by sea and land, of great monarchs whose horse and foot were as multitudinous as the locusts that in Eastern literature are compared to them. Lovers of the Bible will find in the Assyrian inscriptions many confirmations of Scripture history, as well as many parallels to the account of the primitive world in Genesis, and none can give even a cursory glance at these famous remains without feeling his mental horizon widened...”

In previous chapters we have read codes of laws and ethics of other peoples, now let's consider excerpts from the Code of the Assura, composed circa 1075 BC, which can be found at the website <http://www.fordham.edu/halsall/ancient/1075assyriancode.html> :

- I.2.** If a woman, whether the wife of a man or the daughter of a man, utter vulgarity or indulge in low talk, that woman bears her own sin; against her husband, her sons, or her daughter they shall have no claim.
- I.7.** If a woman bring her hand against a man, they shall prosecute her; 30 *manas* of lead shall she pay, 20 blows shall they inflict on her.
- I.8.** If a woman in a quarrel injure the testicle of a man, one of her fingers they shall cut off. And if a physician bind it up and the other testicle which is beside it be infected thereby, or take harm; or in a quarrel she injure the other testicle, they shall destroy both of her eyes.
- I.9.** If a man bring his hand against the wife of a man, treating her like a little child, and they prove it against him, and convict him, one of his fingers they shall cut off. If he kiss her, his lower lip with the blade of an axe they shall draw down and they shall cut off.
- I.12.** If the wife of a man be walking on the highway, and a man seize her, say to her "I will surely have intercourse with you," if she be not willing and defend herself, and he seize her by force and rape her, whether they catch him upon the wife of a man, or whether at the word of the woman whom he has raped, the elders shall prosecute him, they shall put him to death. There is no punishment for the woman.
- I.13.** If the wife of a man go out from her house and visit a man where he lives, and he have intercourse with her, knowing that she is a man's wife, the man and also the woman they shall put to death.

- I.14.** If a man have intercourse with the wife of a man either in an inn or on the highway, knowing that she is a man's wife, according as the man, whose wife she is, orders to be done, they shall do to the adulterer. If not knowing that she is a man's wife he rapes her, the adulterer goes free. The man shall prosecute his wife, doing to her as he likes.
- I.15.** If a man catch a man with his wife, both of them shall they put to death. If the husband of the woman put his wife to death, he shall also put the man to death. If he cut off the nose of his wife, he shall turn the man into a eunuch, and they shall disfigure the whole of his face.
- I.16.** If a man have relations with the wife of a man at her wish, there is no penalty for that man. The man shall lay upon the woman, his wife, the penalty he wishes.
- I.18.** If a man say to his companion, "They have had intercourse with they wife; I will prove it," and he be not able to prove it, and do not prove it, on that man they shall inflict forty blows, a month of days he shall perform the king's work, they shall mutilate him, and one talent of lead he shall pay.
- I.20.** If a man have intercourse with his brother-in-arms, they shall turn him into a eunuch.
- I.21.** If a man strike the daughter of a man and cause her to drop what is in her, they shall prosecute him, they shall convict him, two talents and thirty *manas* of lead shall he pay, fifty blows they shall inflict on him, one month shall he toil.
- I.26.** If a woman be dwelling in the house of her father, and her husband have died, any gift which her husband settled upon her---if there be any sons of her husband's, they shall receive it. If there be no sons of her husband's she receives it.
- I.32.** If a woman be dwelling in the house of father, but has been given to her husband, whether she has been taken to the house of her husband or not, all debts, misdemeanors, and crimes of her husband shall she bear as if she too committed them. Likewise if she be dwelling with her husband, all crimes of his shall she bear as well.
- I.35.** If a woman, who is a widow, enter into the house of a man, whatsoever she brings with her---all is her husband's. But if a man enter in to a woman, whatsoever he brings---all is the woman's.
- I.37.** If a man divorce his wife, if he wish, he may give her something; if he does not wish, he need not give her anything. Empty shall she go out.
- I.40.** If the wives of a man, or the daughters of a man go out into the street, their heads are to be veiled. The prostitute is not to be veiled. Maidservants are not to veil themselves. Veiled harlots and maidservants shall have their garments seized and 50 blows inflicted on them and bitumen poured on their heads.
- I.46.** If a woman whose husband is dead on the death of her husband do not go out from her house, if her husband did not leave her anything, she shall dwell in the house of one of her sons. The sons of her husband shall support her; her food and her drink, as for a fiancée whom they are courting, they shall agree to provide for her. If she be a second wife, and have no sons of her own, with one of her husband's sons she shall dwell and the group shall support her. If she have sons of her own, her own sons shall support her, and

she shall do their work. But if there be one among the sons of her husband who marries her, the other sons need not support her.

I.47. If a man or a woman practice sorcery, and they be caught with it in their hands, they shall prosecute them, they shall convict them. The practicer of magic they shall put to death.

I.50. If a man strike the wife of a man, in her first stage of pregnancy, and cause her to drop that which is in her, it is a crime; two talents of lead he shall pay.

I.51. If a man strike a harlot and cause her to drop that which is in her, blows for blows they shall lay upon him; he shall make restitution for a life.

I.52. If a woman of her own accord drop that which is in her, they shall prosecute her, they shall convict her, they shall crucify her, they shall not bury her. If she die from dropping that which is in her, they shall crucify her, they shall not bury her.

I.55. If a virgin of her own accord give herself to a man, the man shall take oath, against his wife they shall not draw nigh. Threefold the price of a virgin the ravisher shall pay. The father shall do with his daughter what he pleases.

I.57. In the case of every crime for which there is the penalty of the cutting-off of ear or nose or ruining or reputation or condition, as it is written it shall be carried out.

I.58. Unless it is forbidden in the tablets, a man may strike his wife, pull her hair, her ear he may bruise or pierce. He commits no misdeed thereby.

II.2. If a man among brothers who have not yet divided the paternal estate commit a killing, to the avenger of blood they shall give him. If he choose, he may be spared. His portion in the paternal estate he may seize...

II.8. If a man meddle with the field of his neighbor, they shall convict him. Threefold shall he restore. One of his fingers they shall cut off, a hundred blows they shall inflict upon him, one month of days he shall do the king's work.

III.2. If a man sell the son or daughter of a man, who on account of debt was dwelling in his house, they shall convict him, he shall lose his money; and he shall give his minor son to the owner of the property; one hundred lashes shall they inflict upon him, twenty days shall he do the king's work.

Around the time that the above law code was published, Tiglathpileser I ruled the Assyrian Empire. In this inscription he describes his conquests (From: R. F. Harper, *Assyrian and Babylonian Literature* (New York; D. Appleton, 1904) pp. 12-14. Reprinted in Marvin Peryy, Joseph R. Peden and Theodore H. Von Laue, eds., *Sources of the Western Tradition*, Vol. I: From *Ancient Times to the Enlightenment*, 2nd ed., (Boston; Houghton Mifflin, 1991) pp. 20-21.):

Tiglathpileser I **Inscription**

“Tiglath-pileser, the powerful king, king of hosts, who has no rival, king of the four quarters (of the world), king of all rulers, lord of lords, king of kings; the lofty prince . . . who rules over the nations, the legitimate shepherd whose name is exalted above all rulers; the lofty judge, whose weapons Ashur has sharpened, and whose name, as ruler over the four quarters (of the world), he has proclaimed forever; the conqueror of distant lands, which form the boundaries on north and south; the brilliant day, whose splendor overthrows the world's regions; the terrible, destroying flame, which like the rush of the storm sweeps over the enemy's country; who . . . has no adversary, and overthrows the foes of Ashur.

Ashur and the great gods who have enlarged my kingdom, who have given me strength and power as my portion, commanded me to extend the territory of their (the gods') country, putting into my hand their powerful weapons, the cyclone of battle. I subjugated lands and mountains, cities and their rulers, enemies of Ashur, and conquered their territories. With sixty kings I fought, spreading terror (among them), and achieved a glorious victory over them. A rival in combat, or an adversary in battle, I did not have. To Assyria I added more land, to its people I added more people, enlarging the boundaries of my land and conquering all (neighboring?) territories.

In the beginning of my government, five kings . . . with an army of twenty thousand men . . .--and whose power no king had ever broken and overcome in battle--trusting to their strength rushed down and conquered the land of Qummuh (Commagene). With the help of Ashur, my lord, I gathered my war chariots and assembled my warriors; I made no delay, but traversed Kashiari, an almost impassable region. I waged battle in Qummuh with these five kings and their twenty thousand soldiers and accomplished their defeat. Like the Thunderer (the storm god Adad) I crushed the corpses of their warriors in the battle that caused their overthrow. I made their blood to flow over all the ravines and high places of mountains. I cut off their heads and piled them up at the walls of their cities like heaps of grain. I carried off their booty, their goods, and their property beyond reckoning. Six thousand, the rest of their troops, who had fled before my weapons and had thrown themselves at my feet, I took away as prisoners and added to the people of my country.

At that time I marched also against the people of Qummuh, who had become unsubmitive, withholding the tax and tribute due to Ashur, my lord. I conquered Qummuh to its whole extent, and carried off their booty, their goods, and their property; I burned their cities with fire, destroyed, and devastated.”

Several hundred years later Sennacherib ruled Assyria. Here are accounts of the campaign of Sennacherib (found at <http://www.fordham.edu/halsall/ancient/701sennach.html> and taken from Oliver J. Thatcher, ed., *The Library of Original Sources*, (Milwaukee: University Research Extension Co., 1907), Vol. I: *The Ancient World; The Bible (Douai-Rheims Version)*, (Baltimore: John Murphy Co., 1914). Scanned by: J. S. Arkenberg, Dept. of History, Cal. State Fullerton. Prof. Arkenberg has modernized the text.) :

From *The Sennacherib Prism*

In my third campaign I marched against Hatti. Luli, king of Sidon, whom the terror-inspiring glamor of my lordship had overwhelmed, fled far overseas and perished.... As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to his strong cities, walled forts, and countless small villages, and conquered them by means of well-stamped earth-ramps and battering-rams brought near the walls with an attack by foot soldiers, using mines, breeches as well as trenches. I drove out 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, and considered them slaves. Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. I surrounded him with earthwork in order to molest those who were his city's gate. Thus I reduced his country, but I still increased the tribute and the presents to me as overlord which I imposed upon him beyond the former tribute, to be delivered annually. Hezekiah himself, did send me, later, to Nineveh, my lordly city, together with 30 talents of gold, 800 talents of silver, precious stones, antimony, large cuts of red stone, couches inlaid with ivory, nimeru-chairs inlaid with ivory, elephant-hides, ebony-wood, boxwood and all kinds of valuable treasures, his own daughters and concubines. . .

From *The Hebrew Bible, 2 Kings 18-19*

In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, went on an expedition against all the fortified cities of Judah and captured them. Hezekiah, king of Judah, sent this message to the king of Assyria at Lachish: "I have done wrong. Leave me, and I will pay whatever tribute you impose on me." The king of Assyria exacted three hundred talents of silver and thirty talents of gold from Hezekiah, king of Judah. Hezekiah paid him all the funds there were in the temple of the Lord and in the palace treasuries...That night the angel of the Lord went forth and struck down 185,000 men in the Assyrian camp. Early the next morning, there they were, all the corpses of the dead. So Sennacherib, the king of Assyria, broke camp and went back home to Nineveh. When he was worshiping in the temple of his god Nisroch, his sons Adram-melech and Sharezer slew him with the sword and fled into the land of Ararat.

From *The Hebrew Bible, 2 Chronicles 32*

But after he had proved his [Hezekiah's] fidelity by such deeds, Sennacherib, king of Assyria, came. He invaded Judah, besieged the fortified cities, and proposed to take them by storm. . . His officials said still more against the Lord God and against his servant Hezekiah, for he had written letters to deride the Lord, the God of Israel. . . They spoke of the God of Israel as though he were one of the gods of the other peoples of the earth, a work of human hands. But because of this, King Hezekiah and the prophet Isaiah, son of Amos, prayed and called out to him. Then the Lord sent an angel, who destroyed every valiant warrior, leader and commander in the camp of the Assyrian king, so that he had to return shamefaced to his own country. And when he entered the temple of his own god, some of his own offspring struck him down there with the sword.

We have previously mentioned the great king Ashurbanipal (*Ashur creates a son*) of Assyria. He was grandson of Sennacherib and son of Esarhaddon. Ashurbanipal, or, as he was known to the Greeks, Sardanapalus, reigned from around 668 to 626 B.C. He is best known for amassing a library of literary texts including an epic of creation, the Flood and others. Modern scholars have reason to be grateful to Ashurbanipal because he was a lover of learning and collected a great library of cuneiform clay tablets (over 22,000 in number) that have given to us most of what we know of Babylonian and Assyrian literature. In Ezra 4:10, his name is also rendered "Asnapper" or "Osnapper". The "great and honorable Ashurbanipal" (Ezra 4:10), soldier, hunter, and scholar, is shown carrying a basket for the rebuilding of a temple in Babylon. Despite his great learning, Ashurbanipal foolishly worshipped false gods. Below is his prayer to the sun god (see <http://www.piney.com/BabPrSham.html>) :

Prayer of Ashurbanipal to Shamash (the sun god)

“O light of the great gods, light of the earth, illuminator of the world-regions,
... exalted judge, the honored one of the upper and lower regions,
... Thou dost look into all the lands with thy light.

As one who does not cease from revelation, daily thou dost determine the decisions of heaven and earth.

Thy **[rising] is a flaming fire**; all the stars in heaven are covered over.

Thou art uniquely brilliant; no one among the gods is equal with thee.

With **Sin**, thy father, thou dost hold court; thou dost deliver ordinances.

Anu and Enlil **without thy consent** establish no decision.

Ea, (patron god of music) the determiner of judgment in the **midst of the Deep**, depends upon thee. [literally "looks upon thy face"]

The attention of all the gods is turned to thy **bright rising**.

They inhale incense; they receive pure bread-offerings.

The **incantation priests [bow down]** under thee in order to cause signs of evil to pass away.

The **oracel priests [stand before]** thee in order to make the hands worthy to bring oracles.

[I am] thy [servant], Ashurbanipal, the exercising of whose kingship thou didst command in a vision,

[The worshiper of] thy **bright divinity**, who makes glorious the appurtenances of thy divinity,

[The proclaimer of] thy greatness, who **glorifies thy praise** to widespread peoples.

Judge his case; turn his fate to prosperity.

[Keep] him in splendor; daily let him walk safely.

[Forever] may he rule over thy people whom thou hast given him in righteousness.

[In the house] which he made, and within which he caused thee to dwell in joy,

May he rejoice in his heart, in his disposition may he be happy, may he be satisfied in living.

Whoever **shall sing this psalm**, (and) name the name of Ashurbanipal,
In abundance and righteousness **may he rule over the people of Enlil**.
Whoever shall learn this **text** (and) glorify the judge of the gods,
May Shamash enrich his ...; may he make pleasing his command over the people.

Whoever shall cause this song to cease,
(and) shall **not** glorify Shamash (**Sun God**), the light of the great gods,
Or shall change the name of Ashurbanipal,
the exercise of whose kingship Shamash in a vision commanded,
and then shall name another royal name,
May his **playing on the harp** be **displeasing** to the people;
may his **song** of rejoicing be a **thorn** and a **thistle**. ...”

Much information about ancient Assyria comes from ancient literature of other peoples. One notable example is the writing of the ancient Greek historian Herodotus concerning Assyria. Here is what Herodotus wrote concerning Assyria circa 430 BC in his book *The History of the Persian Wars* (see <http://www.fordham.edu/halsall/ancient/greek-babylon.html>):

I.178: Assyria possesses a vast number of great cities, whereof the most renowned and strongest at this time was Babylon, where, after the fall of Nineveh, the seat of government had been removed.

The following is a description of the place: The city stands on a broad plain, and is an exact square, a hundred and twenty furlongs in length each way, so that the entire circuit is four hundred and eighty furlongs. While such is its size, in magnificence there is no other city that approaches to it. It is surrounded, in the first place, by a broad and deep moat, full of water, behind which rises a wall fifty royal cubits in width, and two hundred in height. (The royal cubit is longer by three fingers' breadth than the common cubit.)

I.179: And here I may not omit to tell the use to which the mold dug out of the great moat as turned, nor the manner wherein the wall was wrought. As fast as they dug the moat the soil which they got from the cutting was made into bricks, and when a sufficient number were completed they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat, after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks. On the top, along the edges of the wall, they constructed buildings of a single chamber facing one another, leaving between them room for a four-horse chariot to turn. In the circuit of the wall are a hundred gates, all of brass, with brazen lintels and side-posts. The bitumen used in the work was brought to Babylon from the Is, a small stream which flows into the Euphrates at the point where the city of the same name stands, eight days' journey from Babylon. Lumps of bitumen are found in great abundance in this river.

I.180: The city is divided into two portions by the river which runs through the midst of it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia, and empties itself into the Erythraean sea. The city wall is brought down on both sides to the edge of the stream: thence, from the corners of the wall, there is carried along each bank of the river a fence of burnt bricks. The houses are mostly three and four stories high; the streets all run in straight lines, not only those parallel to the river, but also the cross streets which lead down to the water-side. At the river end of these cross streets are low gates in the fence that skirts the stream, which are, like the great gates in the outer wall, of brass, and open on the water.

I.181: The outer wall is the main defense of the city. There is, however, a second inner wall, of less thickness than the first, but very little inferior to it in strength. The center of each division of the town was occupied by a fortress. In the one stood the palace of the kings, surrounded by a wall of great strength and size: in the other was the sacred precinct of Jupiter Belus [Bel], a square enclosure two furlongs each way, with gates of solid brass; which was also remaining in my time. In the middle of the precinct there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-way up, one finds a resting-place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of any kind set up in the place, nor is the chamber occupied of nights by any one but a single native woman, who, as the Chaldaeans, the priests of this god, affirm, is chosen for himself by the deity out of all the women of the land.

I.182: They also declare---but I for my part do not credit it---that the god comes down in person into this chamber, and sleeps upon the couch. This is like the story told by the Egyptians of what takes place in their city of Thebes, where a woman always passes the night in the temple of the Theban Jupiter [Amon-Ra]. In each case the woman is said to be debarred all intercourse with men. It is also like the custom of Patara, in Lycia, where the priestess who delivers the oracles, during the time that she is so employed---for at Patara there is not always an oracle---is shut up in the temple every night.

I.183: Below, in the same precinct, there is a second temple, in which is a sitting figure of Jupiter [Marduk], all of gold. Before the figure stands a large golden table, and the throne whereon it sits, and the base on which the throne is placed, are likewise of gold. The Chaldaeans told me that all the gold together was eight hundred talents' weight. Outside the temple are two altars, one of solid gold, on which it is only lawful to offer sucklings; the other a common altar, but of great size, on which the full-grown animals are sacrificed. It is also on the great altar that the Chaldaeans burn the frankincense, which is offered to the amount of a thousand talents' weight, every year, at the festival of the God. In the time of Cyrus there was likewise in this temple a figure of a man, twelve cubits high, entirely of solid gold. I myself did not see this figure, but I relate what the Chaldaeans report concerning it. Darius, the son of Hystaspes, plotted to carry the statue off, but had not the hardihood to lay his hands upon it. Xerxes, however, the son of Darius, killed the priest who forbade him to move the statue, and took it away. Besides

the ornaments which I have mentioned, there are a large number of private offerings in this holy precinct.

I.184: Many sovereigns have ruled over this city of Babylon, and lent their aid to the building of its walls and the adornment of its temples, of whom I shall make mention in my Assyrian history. Among them two were women. Of these, the earlier, called Semiramis, held the throne five generations before the later princess. She raised certain embankments well worthy of inspection, in the plain near Babylon, to control the river, which, till then, used to overflow, and flood the whole country round about.

I.185: The later of the two queens, whose name was Nitocris, a wiser princess than her predecessor, not only left behind her, as memorials of her occupancy of the throne, the works which I shall presently describe, but also, observing the great power and restless enterprise of the Medes, who had taken so large a number of cities, and among them Nineveh, and expecting to be attacked in her turn, made all possible exertions to increase the defenses of her empire. And first, whereas the river Euphrates, which traverses the city, ran formerly with a straight course to Babylon, she, by certain excavations which she made at some distance up the stream, rendered it so winding that it comes three several times in sight of the same village, a village in Assyria, which is called Ardericea; and to this day, they who would go from our sea to Babylon, on descending to the river touch three times, and on three different days, at this very place.

She also made an embankment along each side of the Euphrates, wonderful both for breadth and height, and dug a basin for a lake a great way above Babylon, close alongside of the stream, which was sunk everywhere to the point where they came to water, and was of such breadth that the whole circuit measured four hundred and twenty furlongs. The soil dug out of this basin was made use of in the embankments along the waterside. When the excavation was finished, she had stones brought, and bordered with them the entire margin of the reservoir. These two things were done, the river made to wind, and the lake excavated, that the stream might be slacker by reason of the number of curves, and the voyage be rendered circuitous, and that at the end of the voyage it might be necessary to skirt the lake and so make a long round. All these works were on that side of Babylon where the passes lay, and the roads into Media were the straightest, and the aim of the queen in making them was to prevent the Medes from holding intercourse with the Babylonians, and so to keep them in ignorance of her affairs.

I.186: While the soil from the excavation was being thus used for the defense of the city, Nitocris engaged also in another undertaking, a mere by-work compared with those we have already mentioned. The city, as I said, was divided by the river into two distinct portions. Under the former kings, if a man wanted to pass from one of these divisions to the other, he had to cross in a boat; which must, it seems to me, have been very troublesome. Accordingly, while she was digging the lake, Nitocris be. thought herself of turning it to a use which should at once remove this inconvenience, and enable her to leave another monument of her reign over Babylon. She gave orders for the hewing of immense blocks of stone, and when they were ready and the basin was excavated, she turned the entire stream of the Euphrates into the cutting, and thus for a time, while the basin was filling, the natural channel of the river was left dry. Forthwith she set to work, and in the first place lined the banks of the stream within the city with quays of burnt brick, and also bricked the landing-places opposite the river-gates, adopting throughout

the same fashion of brickwork which had been used in the town wall; after which, with the materials which had been prepared, she built, as near the middle of the town as possible, a stone bridge, the blocks whereof were bound together with iron and lead. In the daytime square wooden platforms were laid along from pier to pier, on which the inhabitants crossed the stream; but at night they were withdrawn, to prevent people passing from side to side in the dark to commit robberies. When the river had filled the cutting, and the bridge was finished, the Euphrates was turned back again into its ancient bed; and thus the basin, transformed suddenly into a lake, was seen to answer the purpose for which it was made, and the inhabitants, by help of the basin, obtained the advantage of a bridge.

I.187: It was this same princess by whom a remarkable deception was planned. She had her tomb constructed in the upper part of one of the principal gateways of the city, high above the heads of the passers by, with this inscription cut upon it: "If there be one among my successors on the throne of Babylon who is in want of treasure, let him open my tomb, and take as much as he chooses---not, however, unless he be truly in want, for it will not be for his good." This tomb continued untouched until Darius came to the kingdom. To him it seemed a monstrous thing that he should be unable to use one of the gates of the town, and that a sum of money should be lying idle, and moreover inviting his grasp, and he not seize upon it. Now he could not use the gate, because, as he drove through, the dead body would have been over his head. Accordingly he opened the tomb; but instead of money, found only the dead body, and a writing which said: "Had you not been insatiate of money, and careless how you got it, you would not have broken open the sepulchers of the dead."

I.188: The expedition of Cyrus was undertaken against the son of this princess, who bore the same name as his father Labynetus, and was king of the Assyrians. The Great King, when he goes to the wars, is always supplied with provisions carefully prepared at home, and with cattle of his own. Water too from the river Choaspes, which flows by Susa, is taken with him for his drink, as that is the only water which the kings of Persia taste. Wherever he travels, he is attended by a number of four-wheeled cars drawn by mules, in which the Choaspes water, ready boiled for use, and stored in flagons of silver, is moved with him from place to place.

I.189: Cyrus on his way to Babylon came to the banks of the Gyndes, a stream which, rising in the Matienian mountains, runs through the country of the Dardanians, and empties itself into the river Tigris. The Tigris, after receiving the Gyndes, flows on by the city of Opis, and discharges its waters into the Erythraean sea. When Cyrus reached this stream, which could only be passed in boats, one of the sacred white horses accompanying his march, full of spirit and high mettle, walked into the water, and tried to cross by himself; but the current seized him, swept him along with it, and drowned him in its depths. Cyrus, enraged at the insolence of the river, threatened so to break its strength that in future even women should cross it easily without wetting their knees. Accordingly he put off for a time his attack on Babylon, and, dividing his army into two parts, he marked out by ropes one hundred and eighty trenches on each side of the Gyndes, leading off from it in all directions, and setting his army to dig, some on one side of the river, some on the other, he accomplished his threat by the aid of so great a number of hands, but not without losing thereby the whole summer season.

I.190: Having, however, thus wreaked his vengeance on the Gyndes, by dispersing it through three hundred and sixty channels, Cyrus, with the first approach of the ensuing spring, marched forward against Babylon. The Babylonians, encamped without their walls, awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defenses. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years in preparation against this attack; for when they saw Cyrus conquering nation after nation, they were convinced that he would never stop, and that their turn would come at last.

I.191: Cyrus was now reduced to great perplexity, as time went on and he made no progress against the place. In this distress either some one made the suggestion to him, or he thought to himself of a plan, which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream, as soon as the water became shallow enough: he then himself drew off with the unwarlike portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what she had done formerly: he turned the Euphrates by a canal into the basin, which was then a marsh, on which the river sank to such an extent that the natural bed of the stream became fordable.

Hereupon the Persians who had been left for the purpose at Babylon by the, river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city, but would have destroyed them utterly; for they would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy, as it were, in a trap. But, as it was, the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and reveling until they learnt the capture but too certainly. Such, then, were the circumstances of the first taking of Babylon.

I.192: Among many proofs which I shall bring forward of the power and resources of the Babylonians, the following is of special account. The whole country under the dominion of the Persians, besides paying a fixed tribute, is parceled out into divisions, which have to supply food to the Great King and his army during different portions of the year. Now out of the twelve months which go to a year, the district of Babylon furnishes food during four, the other of Asia during eight; by the which it appears that Assyria, in respect of resources, is one-third of the whole of Asia. Of all the Persian governments, or satrapies as they are called by the natives, this is by far the best. When Tritantaechmes, son of Artabazus, held it of the king, it brought him in an *artaba* of silver every day. The *artaba* is a Persian measure, and holds three *choenixes* more than the *medimnus* of the Athenians. He also had, belonging to his own private stud, besides war horses, eight hundred stallions and sixteen thousand mares, twenty to each stallion. Besides which he kept so great a number of Indian hounds, that four large villages of the plain were exempted from all other charges on condition of finding them in food.

I.193: But little rain falls in Assyria, enough, however, to make the corn begin to sprout, after which the plant is nourished and the ears formed by means of irrigation from the river. For the river does not, as in Egypt, overflow the corn-lands of its own accord, but is spread over them by the hand, or by the help of engines. The whole of Babylonia is, like Egypt, intersected with canals. The largest of them all, which runs towards the winter sun, and is impassable except in boats, is carried from the Euphrates into another stream, called the Tigris, the river upon which the town of Nineveh formerly stood. Of all the countries that we know there is none which is so fruitful in grain. It makes no pretension indeed of growing the fig, the olive, the vine, or any other tree of the kind; but in grain it is so fruitful as to yield commonly two-hundred-fold, and when the production is the greatest, even three-hundred-fold. The blade of the wheat-plant and barley-plant is often four fingers in breadth. As for the millet and the sesame, I shall not say to what height they grow, though within my own knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia must seem incredible to those who have never visited the country. The only oil they use is made from the sesame-plant. Palm-trees grow in great numbers over the whole of the flat country, mostly of the kind which bears fruit, and this fruit supplies them with bread, wine, and honey. They are cultivated like the fig-tree in all respects, among others in this. The natives tie the fruit of the male-palms, as they are called by the Hellenes, to the branches of the date-bearing palm, to let the gall-fly enter the dates and ripen them, and to prevent the fruit from falling off. The male-palms, like the wild fig-trees, have usually the gall-fly in their fruit.

I.194: But that which surprises me most in the land, after the city itself, I will now proceed to mention. The boats which come down the river to Babylon are circular, and made of skins. The frames, which are of willow, are cut in the country of the Armenians above Assyria, and on these, which serve for hulls, a covering of skins is stretched outside, and thus the boats are made, without either stem or stern, quite round like a shield. They are then entirely filled with straw, and their cargo is put on board, after which they are suffered to float down the stream. Their chief freight is wine, stored in casks made of the wood of the palm-tree. They are managed by two men who stand upright in them, each plying an oar, one pulling and the other pushing. The boats are of various sizes, some larger, some smaller; the biggest reach as high as five thousand talents' burthen. Each vessel has a live ass on board; those of larger size have more than one. When they reach Babylon, the cargo is landed and offered for sale; after which the men break up their boats, sell the straw and the frames, and loading their asses with the skins, set off on their way back to Armenia. The current is too strong to allow a boat to return upstream, for which reason they make their boats of skins rather than wood. On their return to Armenia they build fresh boats for the next voyage.

I.195: The dress of the Babylonians is a linen tunic reaching to the feet, and above it another tunic made in wool, besides which they have a short white cloak thrown round them, and shoes of a peculiar fashion, not unlike those worn by the Boiotians. They have long hair, wear turbans on their heads, and anoint their whole body with perfumes. Every one carries a seal, and a walking-stick, carved at the top into the form of an apple, a rose, a lily, an eagle, or something similar; for it is not their habit to use a stick without an ornament.

I.196: Of their customs, whereof I shall now proceed to give an account, the following (which I understand belongs to them in common with the Illyrian tribe of the Eneti) is the wisest in my judgment. Once a year in each village the maidens of age to marry were collected all together into one place; while the men stood round them in a circle. Then a herald called up the damsels one by one, and offered them for sale. He began with the most beautiful. When she was sold for no small sum of money, he offered for sale the one who came next to her in beauty. All of them were sold to be wives. The richest of the Babylonians who wished to wed bid against each other for the loveliest maidens, while the humbler wife-seekers, who were indifferent about beauty, took the more homely damsels with marriage-portions.

For the custom was that when the herald had gone through the whole number of the beautiful damsels, he should then call up the ugliest---a cripple, if there chanced to be one---and offer her to the men, asking who would agree to take her with the smallest marriage-portion. And the man who offered to take the smallest sum had her assigned to him. The marriage-portions were furnished by the money paid for the beautiful damsels, and thus the fairer maidens portioned out the uglier. No one was allowed to give his daughter in marriage to the man of his choice, nor might any one carry away the damsel whom he had purchased without finding bail really and truly to make her his wife; if, however, it turned out that they did not agree, the money might be paid back. All who liked might come even from distant villages and bid for the women. This was the best of all their customs, but it has now fallen into disuse. They have lately hit upon a very different plan to save their maidens from violence, and prevent their being torn from them and carried to distant cities, which is to bring up their daughters to be courtesans. This is now done by all the poorer of the common people, who since the conquest have been maltreated by their lords, and have had ruin brought upon their families.

I.197: The following custom seems to me the wisest of their institutions next to the one lately praised. They have no physicians, but when a man is ill, they lay him in the public square, and the passers-by come up to him, and if they have ever had his disease themselves or have known any one who has suffered from it, they give him advice, recommending him to do whatever they found good in their own case, or in the case known to them; and no one is allowed to pass the sick man in silence without asking him what his ailment is.

I.198: They bury their dead in honey, and have funeral lamentations like the Egyptians. When a Babylonian has consorted with his wife, he sits down before a censer of burning incense, and the woman sits opposite to him. At dawn of day they wash; for till they are washed they will not touch any of their common vessels. This practice is observed also by the Arabians.

I.199: The Babylonians have one most shameful custom. Every woman born in the country must once in her life go and sit down in the precinct of Venus [Ishtar], and there consort with a stranger. Many of the wealthier sort, who are too proud to mix with the others, drive in covered carriages to the precinct, followed by a goodly train of attendants, and there take their station. But the larger number seat themselves within the holy enclosure with wreaths of string about their heads---and here there is always a great crowd, some coming and others going; lines of cord mark out paths in all directions the women, and the strangers pass along them to make their choice. A woman who has once

taken her seat is not allowed to return home till one of the strangers throws a silver coin into her lap, and takes her with him beyond the holy ground. When he throws the coin he says these words: "The goddess Mylitta prosper you" (Venus is called Mylitta by the Assyrians.) The silver coin may be of any size; it cannot be refused, for that is forbidden by the law, since once thrown it is sacred. The woman goes with the first man who throws her money, and rejects no one. When she has gone with him, and so satisfied the goddess, she returns home, and from that time forth no gift however great will prevail with her. Such of the women as are tall and beautiful are soon released, but others who are ugly have to stay a long time before they can fulfil the law. Some have waited three or four years in the precinct. A custom very much like this is found also in certain parts of the island of Cyprus.

I.200: Such are the customs of the Babylonians generally. There are likewise three tribes among them who eat nothing but fish. These are caught and dried in the sun, after which they are brayed in a mortar, and strained through a linen sieve. Some prefer to make cakes of this material, while others bake it into a kind of bread.

VII.63: The Assyrians went to war with helmets upon their heads made of brass, and plaited in a strange fashion which is not easy to describe. They carried shields, lances, and daggers very like the Egyptian; but in addition they had wooden clubs knotted with iron, and linen corselets. This people, whom the Hellenes call Syrians, are called Assyrians by the barbarians. The Chaldeans served in their ranks, and they had for commander Otaspes, the son of Artachaeus...

Like so many other ancient nations that were great in their day, the Assyrian nation eventually fell, conquered by the Neo-Babylonian state, never to arise again.

CHAPTER 8 : OF NEO-BABYLONIA IN MESOPOTAMIA

The Babylonians endured a long interval of subjugation by the Kassites. But at long last the Kassites were expelled. Nevertheless, Babylon did not quickly repair herself. Disorder continued in Babylonia for another four hundred years. After this, the rising power of Assyria in the north stretched down and brought Babylonia under the power of the Ninevite kings. When Babylon rebelled, Sennacherib of Assyria destroyed it nearly completely; but then his successor Esarhaddon restored it to prosperity.

The rise of the Medes weakened Assyria. With their help, Nabopolassar liberated Babylonia, set up an independent dynasty, and after his death (605 BC), bequeathed this second Babylonian kingdom to his son, Nebuchadnezzar II -- the Nebuchadnezzar of Daniel.

Nebuchadnezzar was to become the most powerful ruler of his time in the Near East; he was the greatest warrior, statesman, and builder of all the Babylonian monarchs after Hammurabi himself. When Egypt conspired with Assyria to reduce Babylon to a vassal again, Nebuchadnezzar met the Egyptian hosts at Carchemish and almost annihilated them. Palestine and Syria then fell under his dominion and Babylonian merchants controlled the trade that flowed across western Asia from the Persian Gulf to the Mediterranean. Nebuchadnezzar spent the money collected in tolls, tribute, and taxes in the beautification of his capital and to keep the priests happy. He resisted the temptation of most conquerors to be ever conquering; except for the occasional need to remind subject peoples that they were still subject, he mostly stayed home, focussing his attentions on making Babylon the unrivaled capital of the Near East, and the largest and most magnificent metropolis of the ancient world.

Herodotus, who saw Babylon a century and a half after Nebuchadnezzar was dead, described it as "standing upon a spacious plain", surrounded by a wall fifty-six miles long, so wide that a four horse chariot could be driven along the top. The wall enclosed an area of two hundred square miles. Through the center of Babylon flowed the palm-fringed Euphrates, busy with commerce. Most of the buildings of Babylon were brick, since stone was rare in Mesopotamia. But the bricks were not bare. Rather, they were faced with enameled tiles of blue, yellow, or white, which were adorned with animal and other figures in glazed relief. Almost every brick recovered from Babylon bears an inscription announcing: "Built by Nebuchadnezzar, king of Babylon." The most prominent building in Babylon was the ziggurat, rising in seven stages of gleaming enamel six hundred fifty feet into the air. It was crowned with a shrine containing a massive table of solid gold, and an ornate bed on which each night, some woman slept to await the pleasure of the god (or his representative). South of the ziggurat stood the gigantic temple of Marduk, chief deity of Babylon. Around and below this temple the city spread itself out in narrow, winding streets, alive with traffic and bargains, and smells of garbage and humanity. Connecting the temples were asphalt covered bricks overlaid with flags of limestone and red brick. Over this the gods could pass without muddying their feet. This broad avenue was flanked by walls of colored tiles on which stood, in low relief, one hundred twenty brightly enameled lions. At one end of the Sacred Way, as it was called,

stood the Ishtar Gate, a massive double portal of tiles, adorned with enameled flowers and animals. Six hundred yards north of the great ziggurat rose a mound called Kasr, on which Nebuchadnezzar built the most imposing of his palaces.

Nearby, supported on a succession of superimposed circular colonades, were the famous Hanging Gardens. Nebuchadnezzar is reported to have built them for one of his wives, the daughter of Cyaxares, the King of the Medes. This princess, so the story goes, unaccustomed to the hot sun and dust of Babylon, pined away for the green of her native land. So, Nebuchadnezzar made this beautiful and lush garden to ease her homesickness. The topmost terrace was covered with rich soil to a depth of many feet, providing space and nourishment not merely for various flowering plants, but for large trees. Hydraulic machines, manned by slaves, carried water from the Euphrates to the highest tier of the gardens. There, seventy-five feet above the ground, in the cool shade of tall trees, and surrounded by exotic shrubs and fragrant flowers, the women of the royal harem walked unveiled, secure from the common eye, while in the plains below, the common man and woman plowed, wove, built, carried burdens and reproduced their kind, unable to partake of the luxury afforded kings and their wives.

The Babylonians had no coinage, but even before Hammurabi they used, besides barley and wheat, ingots of gold and silver as standards of value and mediums of exchange. The metal was unstamped and had to be weighed for each transaction. Loans were made in goods or precious metals, at a very high rate of interest, even worse than most modern credit card rates: twenty percent for loans of gold or silver and thirty-three percent for loans of goods to be repaid in kind. Although there were no banks, certain powerful families carried on from generation to generation in the business of lending money. They were, in some respects, like modern loan sharks.

Babylonia was essentially a commercial civilization. Most of the documents that have survived are business related: sales, loans, contracts, partnerships, commissions, exchanges, agreements, promissory notes, etc. They apparently were prospering, and they were filled with the spirit of materialism. Slavery was an important part of Babylonian life. Slaves were acquired from captives taken in battle, slave raids carried out upon foreign states by marauding Bedouins, and from the reproductive enthusiasm of the slaves themselves. Slaves were inexpensive, running the equivalent of twenty to sixty-five dollars for women and fifty to a hundred dollars for men. Most physical labor was performed by slaves; female slaves, of course, were used as breeders and sex objects.

The wealth of the temples grew from generation to generation, as the rich shared their dividends with the gods. The kings, feeling a special need for divine forgiveness, built temples, equipped them with furniture, food, and slaves, deeded to them great tracts of land, and assigned them an annual income from the state. The concept of separating church and state was not even imagined and would have been dismissed as idiotic if ever broached.

Poor as well as rich turned over to the temples as much as they thought profitable of their earthly gains. As the priests could not directly use or consume this wealth, they turned it

into productive or investment capital. Unsurprisingly, much of the agricultural, manufacturing, and financing of Babylonia became the pervue of the priests. Not only did they have huge land holdings, they held vast quantities of slaves and controlled hundreds of paid laborers. These people, slave and free, were put to work at various trades ranging from the performance of music to the brewing of beer.

An official census of the gods late in the ninth century placed their number at around 65,000. Every town had one, as did most professions and daily tasks. The chief god of the city of Babylon, Marduk (a sun god), was tunred into the chief of all Babylonian deities. Another deity of importance was Ishtar. She was very similar to the Egyptian goddess Isis, the Greek goddess Aphrodite, and the Roman Venus. The Greek historian Herodotus writes of Ishtar:

“There is one custom amongst these people which is wholly shameful: every woman who is a native of the country must once in her life go and sit in the temple of Aphrodite [that is, Ishtar] and there give herself to a strange man. Many of the rich women, who are too proud to mix with the rest, drive to the temple in covered carriages with a whole host of servants following behind, and there wait; most however, sit in the precinct of the temple with a band of plaited string round their heads -- a great crowd they are, what with some sitting there, others arriving, others going away -- and through them all gangways are marked off running in every direction for the men to pass along and make their choice. Once a woman has taken her seat she is not allowed to go home until a man has thrown a silver coin into her lap and taken her outside to lie with her. As he throws the coin, the man has to say, "In the name of the goddess Mylitta" -- that being the Assyrian name for aphrodite. The value of the coin is of no consequence; once thrown it becomes sacred, and the law forbids that it should ever be refused. The woman has no privilege of choice - - she must go with the first man who throws her the money. When she has lain with him, her duty to the goddess is discharged and she may go home, after which it will be impossible to seduce her by any offer, however large. Tall, handsome women soon manage to get home again, but the ugly ones stay a long time before they can fulfil the condition which the law demands, some of them, indeed, as much as three or four years. There is a custom similar to this in parts of Cyprus.“ (Herodotus, *The Histories*, translated by Aubrey de Selincourt. Baltimore: Penguin Books, 1954, pp. 94-95)

Nebuchadnezzar, after a long reign of victory and prosperity, after beautifying his city with roads and palaces and erecting fifty-four temples to the gods, became ill with a strange insanity. Thinking himself an animal, he walked on all fours and ate grass. In the annals of Babylonia, his name disappears from the records for four years. It reappears for a moment, and then, in 562 BC, he died. Within thirty years of his death, his empire crumbled to pieces.

Nabonidus, who held the throne seventeen years, much preferred archeology to government, and devoted himself to excavating the antiquities of Sumer while his own realm went to ruin. The army fell into disorder; people were devoted to business, trade and pleasure, and forgot the art of war. The priests usurped more and more of the royal power. Babylon became ever richer, making it a tempting target for invaders.

When Cyrus and the Persian Empire stood at the gates, the anti-clericals of Babylon connived to open the gates of the city to him and welcomed his domination. Nabonidus' son, Belshazzar, left in charge of the Babylonian government, was busy at the time the Persians came; he was having a party. The Persians crashed his party and killed him.

Centuries later, Alexander the Great captured the Persian Empire, creating an even greater kingdom -- which lasted only briefly, until he drank himself to death at the age of thirty in the palace of Nebuchadnezzar. It was from Babylon that the Greeks brought to their city-states and then to Rome the foundations of mathematics, astronomy, medicine, grammar, lexicography, archeology, history, and philosophy. The Greek names for the metals and constellations, for weights and measures, for musical instruments, and many drugs, are translations -- and often, just transliterations -- of Babylonian terms. Babylon enjoys a significant place in empires in world history.

One of our most important sources of information regarding Babylon is found in the writings of the Babylonian historian Berossus (variously spelled). Encyclopædia Britannica Online writes this concerning the entry "Berossus" :

"also spelled Berossus, Berossos, or Berosos, Akkadian Bel-usur flourished c. 290 BC Chaldean priest of Bel in Babylon who wrote a work in three books (in Greek) on the history and culture of Babylonia; it was widely used by later Greek compilers, whose versions in turn were quoted by religious historians such as Eusebius and Josephus. Thus Berossus, though his work survives only in fragmentary..." (see <http://www.britannica.com/eb/article?tocId=9078876>)

Berosus was one of the greatest ancient historians of Babylonian antiquity. So it is worth considering him further. Mike Gascoigne has provided this helpful information about Berossus, excerpted below from <http://www.write-on.co.uk/history/berossus.htm> :

"Berossus (also spelled Berossus) was a 3rd century BC Chaldean priest who wrote three books in Greek about the creation and the early history of the world. His books are now lost, but fragments have been preserved in citations by other authors. However, it is necessary to distinguish between the authenticated fragments and the so-called "pseudo-Berossus" fragments that are attributed to his name but thought to be fraudulent..."

Berosus was a Chaldean priest of Bel at Babylon who was acquainted with both astronomy and the history of the ancient world. He left Babylon when it was conquered by Alexander the Great and established himself in Asia Minor, on the island of Cos near Rhodes, where he set up an observatory and a school of astronomy. He also spent some time in Athens where he was held in such high esteem that they erected a copper statue in his honour.

As the Greek language spread through Asia, during the Macedonian conquests, there was public interest in the histories that had been preserved by the Babylonians. Berossus, as a Babylonian priest who could speak Greek, was surrounded by an enquiring public who no doubt encouraged him to write his histories.

He wrote his three books, about 290BC, and although they are lost, their contents are known, from the authentic fragments, to have been as follows:

- Book 1: The description of Babylonia, the story of creation and the appearance of a "fish-man" called Oannes, who taught arts and sciences.
- Books 2 and 3: The ten kings before the flood, the story of the flood itself, the list of Chaldean and Arabian kings, and finally the later history of Assyria, Babylon and the Persians.

... Berosus is quoted by a number of sources, including the following:

- Abydenus, a disciple of Aristotle, the Greek philosopher and scientist of the 4th century BC. In that case, being younger than Aristotle, he must have been a contemporary of Berosus. His original writings have not survived, but he is quoted by Eusebius and Syncellus.
- Apollodorus, 2nd century BC. He was a student of Aristarchus of Alexandria, but he left that city about 146 BC, perhaps for Pergamon, and then he went to Athens. His original writings have not survived, but he is quoted by Eusebius and Syncellus.
- Alexander Polyhistor (c.105 - 35 BC), Greek philosopher, geographer and historian. He was imprisoned by the Romans in the war of Sulla against Mithridates of Pontus and brought as a slave to Rome for employment as a tutor. Then he was released and lived in Italy as a Roman citizen. His original writings have not survived, but he is quoted by Eusebius, Syncellus, Josephus, Atheneus and Clement of Alexandria.
- Flavius Josephus, the Jewish priest and historian (37/38 - 100 AD). Quotes from Alexander Polyhistor.
- Athenaeus (fl. 200 AD). Greek grammarian and author. Quotes from Alexander Polyhistor.
- Clement (c.150 - c.215 AD). Bishop of Alexandria. Quotes from Alexander Polyhistor.
- Eusebius Pamphilius (264 - c.338 AD). Bishop of Caesarea. Quotes from Abydenus, Apollodorus and Alexander Polyhistor.
- Syncellus (early 9th century AD). Byzantine monk and chronographer, otherwise known as "George the Syncellus". Quotes from Abydenus, Apollodorus and Alexander Polyhistor.

... The three books of Berosus, together with the early citations, have disappeared through the ravages of time. The precise circumstances of their loss is not known, but historians are well aware of the processes by which books can become lost. These include war, fire, flood, failure to make copies, failure to preserve the existing copies, and worst of all, lending them out and never getting them back...

In addition to the authenticated fragments of Berosus, there is another collection of fragments that are less certain and are sometimes called "pseudo-Berosus". They were published in 1498 by a Dominican Friar called Giovanni Nanni, who lived in the town of Viterbo, sometimes called "Viterbe", about 65 miles north of Rome. He is more

commonly known as *Annius of Viterbo*. He also published some fragments of Manetho, an Egyptian historian who was a contemporary of Berosus, but these are equally uncertain and are called "pseudo-Manetho". The two sets of fragments were published together with a commentary and the complete work was called the *Antiquities*.

The fragments of pseudo-Berosus describe a history of the ancient world, from the Flood to the time of Dardanus, the founder of Troy. These were received with enthusiasm in Italy, because they knew the story of Aeneas who had fled the burning city of Troy and re-established his kingdom in Italy, and they knew the Trojan royal line back to Dardanus, but they could not get back any further. The appearance of these missing fragments of Berosus filled an important gap in their history, and also the history of other nations of Europe who believed that their royal line was somehow descended from Troy.

In 1502, only four years after publishing his antiquities, Annius died, and then in 1504 he was criticised by Petrus Crinitus, who claimed that his work was fraudulent, that it never came from either Berosus or Manetho, and he made it all up. This was followed by similar claims from other people, but Annius was unable to answer any of them because he was already dead. The problem was that the source documents that he was supposed to have used could never be found. For a discussion of the entire affair, together with some fragments of pseudo-Berosus, see Asher (3).

The surprising thing about this story is, not so much the absence of the manuscripts, but the failure on the part of his critics to even ask for them until six years later. If somebody today published a book, claiming that he was in possession of some very ancient manuscripts, the press pack would immediately assemble outside his front door asking to see them. The curators of local and national museums would appear, demanding that the manuscripts should be put on display for everybody to see. Perhaps, in medieval Italy, instead of making the documents available, something different might have happened. The Pope sent a delegation from Rome to Viterbo, which is not very far away, asking to see the manuscripts. Then they bundled them all together and took them to Rome, so they would never see the light of day again. After all, the Vatican prevented people from seeing the Bible for centuries, so why should they not do the same with other important books?

Putting aside the conspiracy theory, the most likely probability is that Annius was indeed a fraudster, and he got away with it because the people around him were far too careless. Having said that, it's not fair to put a dead man on trial, so it has to be an open verdict. His work is called "pseudo-Berosus" because it's attributed to Berosus but nobody knows where it came from.

The next question is, if it's fraudulent, is it worth reading? For the answer to that question, we have to ask the police. They talk to people who are fraudulent all the time, in the hope that they might discover some small but important details that might lead them to the truth. There is one such detail in the "pseudo-Berosus" that needs to be noted. It says that one of the names of Noah was Arsa, and cities were named after him. Now it just happens that there is a city called Urfa, in south-east Turkey, where the inhabitants claim that the ark landed on a nearby hill known as the Cudi Dagh. There is another mountain, further east near Cizre, also called Cudi Dagh, which is more likely to be the ark site, but that doesn't matter. The important thing is that Annius knew something that wasn't in the authenticated fragments of Berosus, so where did he get it from?

Perhaps, after the fall of Constantinople, some of the migrant Greek intellectuals might have told Annius something that they knew from the lost works of Berosus. Perhaps they might have added to it something from the local traditions of the fallen Byzantine Empire. There might have been all sorts of fragments that fell into the hands of Annius, but instead of just telling what he knew, he added to it an elaborate set of fables, giving a complete history from Noah to the foundation of Troy...

The fragmentary citations of Berosus give us much valuable information about the beginning of the world, from the Babylonian point of view, although it is important to distinguish between the authentic citations and the questionable fragments known as "pseudo-Berosus"..."

With that background, let's now read an extended excerpt from Book I of Josephus' *Against Apion* concerning the Chaldean histories, and especially Berosus (http://www.biblestudytools.net/History/BC/FlaviusJosephus/?book=Apion_1&chapter=1) :

19. I will now relate what hath been written concerning us in the Chaldean histories, which records have a great agreement with our books in oilier things also. Berosus shall be witness to what I say: he was by birth a Chaldean, well known by the learned, on account of his publication of the Chaldean books of astronomy and philosophy among the Greeks. This Berosus, therefore, following the most ancient records of that nation, gives us a history of the deluge of waters that then happened, and of the destruction of mankind thereby, and agrees with Moses's narration thereof. He also gives us an account of that ark wherein Noah, the origin of our race, was preserved, when it was brought to the highest part of the Armenian mountains; after which he gives us a catalogue of the posterity of Noah, and adds the years of their chronology, and at length comes down to Nabolassar, who was king of Babylon, and of the Chaldeans. And when he was relating the acts of this king, he describes to us how he sent his son Nabuchodonosor against Egypt, and against our land, with a great army, upon his being informed that they had revolted from him; and how, by that means, he subdued them all, and set our temple that was at Jerusalem on fire; nay, and removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was desolate during the interval of seventy years, until the days of Cyrus king of Persia. He then says, "That this Babylonian king conquered Egypt, and Syria, and Phoenicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldea." A little after which Berosus subjoins what follows in his History of Ancient Times. I will set down Berosus's own accounts, which are these: "When Nabolassar, father of Nabuchodonosor, heard that the governor whom he had set over Egypt, and over the parts of Celesyria and Phoenicia, had revolted from him, he was not able to bear it any longer; but committing certain parts of his army to his son Nabuchodonosor, who was then but young, he sent him against the rebel: Nabuchodonosor joined battle with him, and conquered him, and reduced the country under his dominion again. Now it so fell out that his father Nabolassar fell into a distemper at this time, and died in the city of Babylon, after he had reigned twenty-nine years. But as he understood, in a little time, that his father Nabolassar was dead, he set the affairs of Egypt and the other countries in order, and committed the captives he had taken from the Jews, and Phoenicians, and Syrians,

and of the nations belonging to Egypt, to some of his friends, that they might conduct that part of the forces that had on heavy armor, with the rest of his baggage, to Babylonia; while he went in haste, having but a few with him, over the desert to Babylon; whither, when he was come, he found the public affairs had been managed by the Chaldeans, and that the principal person among them had preserved the kingdom for him. Accordingly, he now entirely obtained all his father's dominions. He then came, and ordered the captives to be placed as colonies in the most proper places of Babylonia; but for himself, he adorned the temple of Belus, and the other temples, after an elegant manner, out of the spoils he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far restored Babylon, that none who should besiege it afterwards might have it in their power to divert the river, so as to facilitate an entrance into it; and this he did by building three walls about the inner city, and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. So when he had thus fortified the city with walls, after an excellent manner, and had adorned the gates magnificently, he added a new palace to that which his father had dwelt in, and this close by it also, and that more eminent in its height, and in its great splendor. It would perhaps require too long a narration, if any one were to describe it. However, as prodigiously large and as magnificent as it was, it was finished in fifteen days. Now in this palace he erected very high walks, supported by stone pillars, and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect an exact resemblance of a mountainous country. This he did to please his queen, because she had been brought up in Media, and was fond of a mountainous situation."

20. This is what Berosus relates concerning the forementioned king, as he relates many other things about him also in the third book of his Chaldean History; wherein he complains of the Grecian writers for supposing, without any foundation, that Babylon was built by Semiramis, queen of Assyria, and for her false pretense to those wonderful edifices thereto buildings at Babylon, do no way contradict those ancient and relating, as if they were her own workmanship; as indeed in these affairs the Chaldean History cannot but be the most credible. Moreover, we meet with a confirmation of what Berosus says in the archives of the Phoenicians, concerning this king Nabuchodonosor, that he conquered all Syria and Phoenicia; in which case Philostratus agrees with the others in that history which he composed, where he mentions the siege of Tyre; as does Megasthenes also, in the fourth book of his Indian History, wherein he pretends to prove that the forementioned king of the Babylonians was superior to Hercules in strength and the greatness of his exploits; for he says that he conquered a great part of Libya, and conquered Iberia also. Now as to what I have said before about the temple at Jerusalem, that it was fought against by the Babylonians, and burnt by them, but was opened again when Cyrus had taken the kingdom of Asia, shall now be demonstrated from what Berosus adds further upon that head; for thus he says in his third book: "Nabuchodonosor, after he had begun to build the forementioned wall, fell sick, and departed this life, when he had reigned forty-three years; whereupon his son Evilmerodach obtained the kingdom. He governed public affairs after an illegal and impure manner, and had a plot laid against him by Neriglissoor, his sister's husband, and was slain by him when he had reigned but two years. After he was slain, Neriglissoor, the person who plotted against him, succeeded him in the kingdom, and reigned four years; his son Laborosarchod obtained the kingdom, though he was but a child, and kept it nine

mouths; but by reason of the very ill temper and ill practices he exhibited to the world, a plot was laid against him also by his friends, and he was tormented to death. After his death, the conspirators got together, and by common consent put the crown upon the head of Nabonnedus, a man of Babylon, and one who belonged to that insurrection. In his reign it was that the walls of the city of Babylon were curiously built with burnt brick and bitumen; but when he was come to the seventeenth year of his reign, Cyrus came out of Persia with a great army; and having already conquered all the rest of Asia, he came hastily to Babylonia. When Nabonnedus perceived he was coming to attack him, he met him with his forces, and joining battle with him was beaten, and fled away with a few of his troops with him, and was shut up within the city Borsippus. Hereupon Cyrus took Babylon, and gave order that the outer walls of the city should be demolished, because the city had proved very troublesome to him, and cost him a great deal of pains to take it. He then marched away to Borsippus, to besiege Nabonnedus; but as Nabonnedus did not sustain the siege, but delivered himself into his hands, he was at first kindly used by Cyrus, who gave him Carmania, as a place for him to inhabit in, but sent him out of Babylonia. Accordingly Nabonnedus spent the rest of his time in that country, and there died."

21. These accounts agree with the true histories in our books; for in them it is written that Nebuchadnezzar, in the eighteenth year of his reign, laid our temple desolate, and so it lay in that state of obscurity for fifty years; but that in the second year of the reign of Cyrus its foundations were laid, and it was finished again in the second year of Darius. I will now add the records of the Phoenicians; for it will not be superfluous to give the reader demonstrations more than enough on this occasion. In them we have this enumeration of the times of their several kings: "Nabuchodonosor besieged Tyre for thirteen years in the days of Ithobal, their king; after him reigned Baal, ten years; after him were judges appointed, who judged the people: Ecnibalus, the son of Baslacus, two months; Chelbes, the son of Abdeus, ten months; Abbar, the high priest, three months; Mitgonus and Gerastratus, the sons of Abdelemus, were judges six years; after whom Balatorus reigned one year; after his death they sent and fetched Merbalus from Babylon, who reigned four years; after his death they sent for his brother Hirom, who reigned twenty years. Under his reign Cyrus became king of Persia." So that the whole interval is fifty-four years besides three months; for in the seventh year of the reign of Nebuchadnezzar he began to besiege Tyre, and Cyrus the Persian took the kingdom in the fourteenth year of Hirom. So that the records of the Chaldeans and Tyrians agree with our writings about this temple; and the testimonies here produced are an indisputable and undeniable attestation to the antiquity of our nation. And I suppose that what I have already said may be sufficient to such as are not very contentious... "

Here is further information concerning Berosus and his chronicles (excerpted from <http://www.sacred-texts.com/ane/index.htm>) :

"A comparison of the contents of the various Sumerian and Babylonian versions of the Deluge that have come down to us shows us that they are incomplete. And as none of them tells so connected and full a narrative of the prehistoric shipbuilder as Berosus, a priest of Bêl, the great god of Babylon, it seems that the Mesopotamian scribes were

content to copy the Legend in an abbreviated form. Berosus, it is true, is not a very ancient authority, for he was not born until the reign of Alexander the Great, but he was a learned man and was well acquainted with the Babylonian language, and with the ancient literature of his country, and he wrote a history of Babylonia, some fragments of which have been preserved to us in the works of Alexander Polyhistor, Eusebius, and others. The following is a version of the fragment which describes the flood that took place in the days of Xisuthrus,[2] the tenth King of the Chaldeans, and is of importance for comparison with the rendering of the Legend of the Deluge, as found on the Ninevite tablets, which follows immediately after.

THE LEGEND OF THE DELUGE ACCORDING TO BEROSUS.

"After the death of Ardates, his son Xisuthrus reigned eighteen sari. In his time happened a great Deluge; the history of which is thus described. The Deity, Cronus, appeared to him in a vision, and warned him that upon the

[1. Budge, *The Book of the Cave of Treasures*, pp. i 12 ff.

2. This is a Greek form of Zisudra, the name of the last king before the Flood, according to the Sumerian tradition.]

{p. 29}

15th day of the month Daesius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure and conclusion of all things; and to bury it in the city of the Sun at Sippara; and to build a vessel, and take with him into it his friends and relations; and to convey on board everything necessary to sustain life, together with all the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity, whither he was to sail? he was answered, 'To the Gods ': upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition; and built a vessel 5 stadia in length, and 2 in breadth. Into this he put everything which he had prepared; and last of all conveyed into it his wife, his children, and his friends. After the flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel; which, not finding any food nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth, and, having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared. They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informed them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, and the pilot, had obtained the same honour. To this he added that they should return to Babylonia; and, it was ordained, search for the writings at Sippara, which they {p. 30} were to make known to mankind: moreover that the place, wherein they then were, was the land of Armenia. The rest having beard these

words, offered sacrifices to the gods; and taking a circuit journeyed towards Babylonia." (Cory, *Ancient Fragments*, London, 1832, p. 26 ff.)

Babylonian history stretched back to the time not long after the Noachic Flood. And it endured for centuries, reaching a height of greatness during the reign of Nebuchadnezzar. But even it was not invincible. The Jewish prophets had long warned that it would be destroyed for its wickedness, and so it was, never to return. God used the wicked Medes and Persians to crush Babylon. Their conquest of Babylon is described in *The Chronicle of Nabonidus* (see http://www.livius.org/ct-cz/cyrus_I/babylon02.html#Chronicle%20of%20Nabonidus). Here are excerpts from that chronicle, which were translated by A. Leo Oppenheim and copied from James B. Pritchard's *Ancient Near Eastern texts relating to the Old Testament* (note: throughout this text, 'Akkad' means Babylonia; the first years show Babylonian military activity in Syria and the southeast of modern Turkey) :

[First line destroyed]

Accession year (556/555 BCE): ... he lifted. The king brought their *[lacuna]* to Babylon.

First year (555/554): They did *[unintelligible]* and he did not lift his *[lacuna]*. All their families *[lacuna]*. The king called up his army and *[marched?]* against the country Hume *[i.e., Cilicia]*.

[lacuna]

Second year (554/553): In the month [Tebêtu](#) in the country of Hamath

[lacuna]

Third year (553/552): In the month of [Âbu](#), to the Amananus *[in Cilicia]*, the mountains of *[many?]* fruit trees. All kinds of fruits he sent to Babylon.

The king fell sick, but he recovered. In the month [Kislîmu](#), the king called up his army and *[joined forces with king?]* Nabû*[lacuna]* of Amurru and marched to *[lacuna]*. Against the capital of Adummu *[the biblical kingdom Edom]* they pitched camp *[lacuna]* the town Shindini *[lacuna]* he killed him.

Fourth year (552/551): *[lacuna]*

Fifth year (551/550): *[lacuna]*

Sixth year (550/549): King [Astyages](#) [litt: lštumegu] called up his troops and marched against [Cyrus](#) [Kuraš], king of [Anšan](#), in order to meet him in battle. The army of Astyages revolted against him and in fetters they delivered him to Cyrus. Cyrus marched against the country Agamtanu *[the Median capital [Ecbatana](#), modern Hamadan]*; the royal residence he seized; silver, gold, other valuables of the country Agamtanu he took as booty and brought to Anšan. The valuables of *[lacuna]*

Seventh year (549/548): The king stayed in Temâ; the crown prince, his officials and his army were in [Akkad](#). The king did not come to Babylon for the *[New Year's]* ceremonies of the month of [Nisannu](#); the image of the god Nabû did not come to Babylon, the image of the god Bêl [= *Marduk*] did not go out of [Esagila](#) in procession, the festival of the New Year was omitted. But the offerings within the temples Esagila and Ezida were given according to the complete ritual; the urigallu-priest made the libation and asperged the temple.

Eighth year (548/547): *[lacuna]*

Ninth year (547/546): Nabonidus, the king stayed in Temâ; the crown prince, his officials and his army were in Akkad. The king did not come to Babylon for the ceremony of the month of Nisanu; the god Nabû did not come to Babylon, the god Bêl did not go out of Esagila in procession, the festival of the New Year was omitted. But the offerings within the temples Esagila and [Ezida](#) for the gods of Babylon and Borsippa were given according to the complete ritual.

In the month of [Nisannu](#) the fifth day, the mother of the king died in the Walled Camp, which is on the banks of the Euphrates, above Sippar. The crown prince and his army were in deep mourning for three days, an official weeping was performed. In Akkad, an official weeping on behalf of the mother of the king was performed in the month of [Simanu](#).

In the month of [Nisannu](#), Cyrus, king of Persia, called up his army and crossed the Tigris below the town of [Arbela](#). In the month of [Ajaru](#) he marched against the country Ly[*lacuna; probably Lydia*], killed its king [[Croesus?](#)], took his possessions, put there a garrison of his own. Afterwards, his garrison as well as the king remained there.

Tenth year (546/545): The king stayed in Temâ; the crown prince, his officials and his army were in Akkad. The king did not come to Babylon for the ceremonies of the month of [Nisannu](#); Nabû did not come to Babylon, Bêl did not go out of Esagila in procession, the festival of the New Year was omitted. But the offerings within the temples Esagila and Ezida for the gods of Babylon and Borsippa were given according to the complete ritual.

In the month [Simanu](#), the twenty-first day [*lacuna*] of the country of the Elamites in Akkad [*lacuna*] The governor of Uruk [*lacuna*]

Eleventh year (545/544): The king stayed in Temâ; the crown prince, his officials and his army were in Akkad. The king did not come to Babylon for the ceremonies of the month of [Nisannu](#); Nabû did not come to Babylon, Bêl did not go out of Esagila in procession, the festival of the New Year was omitted. But the offerings within the temples Esagila and Ezida for the gods of Babylon and Borsippa were given according to the complete ritual.

[large lacuna, containing years #12, #13, #14, #15]

... Tigris. In the month of [Addaru](#) the image of Ištar of Uruk [*lacuna*] The army of the Persians made an attack.

Seventeenth year (539/538): Nabû went from Borsippa for the procession of Bêl [*lacuna*] The king entered the temple of Eturkalamma; in the temple he [*lacuna*]. The Sea Country made a short invasion. Bêl went out in procession. They performed the festival of the New Year according to the complete ritual [*4 April*].

In the month of [[Âbu?](#)] Lugal-Marada and the other gods of the town Marad, Zabada and the other gods of Kish, the goddess Ninlil and the other gods of Hursagkalama visited Babylon. Till the end of the month [Ulûlu](#) all the gods of Akkad -those from above and those from below- entered Babylon. The gods of Borsippa, Cutha, and Sippar did not enter.

In the month of [Tašrîtu](#), when Cyrus attacked the army of Akkad in [Opis](#)[*i.e., Baghdad*] on the Tigris, the inhabitants of Akkad revolted, but he [*Cyrus or Nabonidus?*]

massacred the confused inhabitants. The fifteenth day [12 October], Sippar was seized without battle. Nabonidus fled. The sixteenth day, [Gobryas](#) [litt: *Ugbaru*], the governor of [Gutium](#), and the army of Cyrus entered Babylon without battle. Afterwards, Nabonidus was arrested in Babylon when he returned there. Till the end of the month, the shield carrying Gutians were staying within Esagila but nobody carried arms in Esagila and its buildings. The correct time for a ceremony was not missed.

In the month of [Arahsamna](#), the third day [29 October], Cyrus entered Babylon, green twigs were spread in front of him - the state of peace was imposed upon the city. Cyrus sent greetings to all Babylon. Gobryas, his governor, installed subgovernors in Babylon...”

In the next chapter we shall consider what this next great world power did with its power, as well as considering some Persian literature and records.

CHAPTER 9 : OF THE MEDES AND PERSIANS

Genesis 10:1-2 reads: “Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.” Up to this point in our book, we have read mostly of the Semitic (of Shem) and Hamitic (of Ham) peoples that dominated the Middle East. Examples of Semitic peoples have been the Jews, Akkadians and the Assyrians. Examples of Hamitic peoples have been the Canaanites and Sumerians. For many centuries after the Great Flood the Semitic and Hamitic peoples dominated the Middle East. But that quickly changed when a descendent of Madai, of Mede and Persian stock, turned the old Middle Eastern political order upside down. His name was Cyrus.

But before we get to Cyrus, let’s first consider this information about the Medes and the Persians from <http://custance.org/old/noah/ch2h.html> :

“In his book, *Races of the Old Testament*, Sayce says that the Medes claimed a relationship with the Aryans of north India, and on the Persian monuments (for example, the Behistun inscriptions) they are referred to as the Mada - from which the Greek form, Medes, comes. (65) There is no doubt that Persia was their general area of initial settlement. In Assyrian inscriptions they are mentioned as the Ma-da-ai. (66)

Now it has already been observed that before there arose a complete separation of the various nationalities - Medes, Persians, Greeks, Celts, etc. - the Japhethites were first divided into two major bodies. One of these comprised the ancestors of the Indians and Persians, whereas the second was the aggregate of those tribes which afterwards composed the nations of Europe. Thus the word Indo-European well sums up our ethnological origins...

In the Medes we have an equally early reference to those who settled India, since in Genesis 10 there is no mention, for example, of the Persians who in later records were nearly always associated with the Medes. Indeed, as with the Greeks, whose more ancient name, Ionians, has long since disappeared, so in modern times the word Persia has remained but the name Madai has disappeared.”

So the Medes and the Persians appear to have descended from Madai. An Assyrian inscription from the 800s BC calls the Persians the *Parsu* and mentions them alongside another Aryan group, the *Madai* (Medes). For the next two centuries the Persians and Medes were tributary peoples to Assyria, Babylonia, and another Aryan tribe, the Scythians. Eventually the Medes came to rule an independent Median Empire, and the Persians were subject to them.

What ancient literature can we read that will give us a good idea of the religion passed down through the descendants of Madai, though undoubtedly corrupted over time? Arguably the best source are Zarathushtra's songs called the "Gathas". Linguistically, these Gathas (or “Hymns”) may be older than the Indian Vedic scriptures, which we will peruse in a later chapter. The Gathas are written in an ancient Avestan dialect. This is a

sister language to Sanskrit of India, and Greek and Latin of the West. The reason is, the common ancestors (common to the ancient Iranians, Ancient Indians, Greeks, and Europeans) were one and the same - the Indo-European or Aryan peoples. Zarathushtra's songs are in effect scriptures for the Zoroastrian religion today. Concepts such as heaven and hell, God and the evil adversary ahriman, the coming of the Savior or Saoshyant born of a virgin, the end-time purge of the world by Fire followed by the resurrection of the dead (Ristakhiz), the making fresh of the world (Frashogard) and the final battle between good and evil leading to the final defeat of evil are contained in Zarathushtra's songs. (See <http://religion-cults.com/Eastern/Zoroastrianism/parsis.html> for more info.) Zoroastrianism was the official religion of the Persian Empire until the Persian Empire was conquered by Alexander the Great. It was the religion of Cyrus the Great, who was kind to the Jewish captives in Mesopotamia.

Further information and samples from the Gathas can be found at <http://www.avesta.org/gathas.htm> :

“The Gathas, consist of seventeen hymns composed by the great poet-prophet Zarathushtra around 1200 BC. They are arranged into five groups based on their meter:

- [Ahunavaiti Gatha](#) (Y28, Y29, Y30, Y31, Y32, Y33, Y34)
- [Ushtavaiti Gatha](#) (Y43, Y44, Y45, Y46)
- [Spentamainyush Gatha](#) (Y47, Y48, Y49, Y50)
- [Vohukshathra Gatha](#) (Y51)
- [Vahishtoishti Gatha](#) (Y53)

The importance of the Gathas to Zoroastrianism cannot be emphasized enough. They are the centerpiece of scripture and inspiration, like the *Tao Te Ching* is to Taoism. The Gathas are also quite enigmatic and obscure, and other scriptures contain lengthy commentaries. As Helmut Humbach notes, "Zarathushtra did not compose the Gathas to teach people, but to invoke and glorify Ahura Mazda in a predominantly psalmodic way, very far from any dogmatic systematizing" (*Gathas I*, 1991, pg. 81.). Thus we must look to the rest of scripture for help in understanding both the Gathas and Zarathushtras teachings in general.

The Gathas are also filled with word plays and deliberate ambiguities, and they were likely intended to be used by initiates as meditative instruments to enlightenment (ibid pg. 86-7). As an example of the incredible sophistication of the Gathas, see Prof. Martin Schwartz' analysis of the parallel clusters of lexic, semantic, and phonic data which occur in concentric rings ('Sound, sense, and "seeing" in Zoroaster: The outer reaches of orality', in *K.R. Cama Oriental Institute International Congress Proceedings*, 1989, pp. 127 ff.).

According to Mary Boyce, "their poetic form is a very ancient one, which has been traced back (through Norse parallels) to Indo-European times. It seems to have been linked with a mantic tradition, that is, to have been cultivated by priestly seers who sought to express in lofty words their personal apprehension of the divine; and it is marked by subtleties of allusion, and great richness and complexity of style. Such poetry can only have been fully

understood by the learned; and since Zoroaster believed that he had been entrusted by God with a message for all mankind, he must also have preached again and again in plain words to ordinary people." - *Zoroastrians, Their religious beliefs and practices*, London, 1979, pg 17.

AVESTA: YASNA - Ahunavaiti Gatha

Translation by C. Bartholomae, from I.J.S. Taraporewala, *The Divine Songs of Zarathushtra*. Notes in square brackets [] were added by JHP.

YASNA 28.

1. With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.
2. I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.
3. I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.
4. I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.
5. O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.
6. Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.
7. Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.
8. The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.
9. With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise.

Ye are they that are the mightiest to advance desire and the Dominion of Blessings.

10.

The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.

11.

I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

YASNA 29.

1.

Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."

2.

Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"

3.

To him the Right replied: "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly".
(The Ox-Creator): "Strongest of beings is he to whose help I come at call".

4.

(Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."

5.

(The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars."

6.

Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer."

7.

This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one.

(The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us twain?"

8.

(Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.

9. Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"

10. (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.

11. "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society."
(The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you."

YASNA 30.

1. Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.

2. Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.

3. Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.

4. And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existence to him that follows Right.

5. Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.

6. Between these twain the Daevas also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of men.

7. And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.

8.

So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.

9.

So may we be those that make this world advance, O Mazda and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Asha, in order that (our) thought may gather together while reason is still shaky.

10.

Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.

11.

If, O ye mortals, ye mark those commandments which Mazda hath ordained -- of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.

YASNA 31.

1.

Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.

2.

If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.

3.

What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.

4.

If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah [1], the mighty Dominion, by the increase of which we might vanquish the Lie.

[1. Boyce: "seek by the best purpose (vahashta manah)..." This is an excellent example of the continuous juxtaposition in the Gathas of the Amesha Spentas as divinities and things.]

5.

Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought -- which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.

6.

To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.

7.

- About which he in the beginning thus thought, "let the blessed realms be filled with Light", he it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.
8. I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last - - that Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the true Creator of Right [Asha], and art the Lord to judge the actions of life.
9. Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.
10. So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however eager he be, has no part in this good message.
11. When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;
12. Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.
13. Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, -- of all this through Asha Thou art aware, observing it with Thy flashing eye.
14. These things I ask Thee, O Ahura, how will these come and happen -- the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, -- how shall these be when they come to the reckoning.
15. This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.
16. This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?
- 17.

- Which is the greater -- what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.
18. Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!
19. To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.
20. Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.
21. Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to him that in spirit and in action is his friend.
22. Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura, the most helpful helper to Thee.

YASNA 32.

1. (Zarathushtra) -- And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it.
(The Representatives of the Classes) -- As thy messengers we would keep them far away that are enemies to you.
2. To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety [Armaiti] -- may it be ours.
3. (Zarathushtra) -- But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought -- yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.
4. For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.
- 5.

- Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).
6. The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.
7. None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal -- sins the issue of which, O Ahura Mazda, Thou knowest best.
8. Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.
9. The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.
10. He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.
11. It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.
12. Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.
13. Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.
14. To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."
15. Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.
- 16.

..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

YASNA 33.

1.

According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).

2.

Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good -- such men meet the will of Ahura Mazda to his satisfaction.

3.

Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura -- or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought [Asha and Vohu Manah].

4.

I who by worship would keep far from Thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle; --

...

YASNA 45.

1.

I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.

2.

I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selfs, nor souls of us twain agree".

3.

I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.

4.

I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who created it (the life), the father of active Good Thought: but his daughter is the good-working Armaiti. The all-observant Ahura is not to be deceived.

5.

I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said: "they who for my sake render him obedience,

shall all attain unto Welfare and Immortality by the actions of the Good Spirit [Spenta Mainyu -JHP]" - (he) Mazda Ahura.

6.

I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,

7.

Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.

8.

Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit [Spenta Mainyu -JHP] and of (good) action and word, since I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of Song [Heaven].

9.

Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

10.

Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.

11.

Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly esteem him - even all others save that one who highly esteemeth him, - unto his shall the holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda Ahura. ...”

There was undoubtedly conflict between monotheists and polytheists down through the generations of the Indo-European peoples, owing to man's natural tendency to worship the creature rather than the Creator. As we shall see, the Indian branch of the Indo-Europeans especially gave way to multiplying gods, though in some sense retaining a notion of one ultimate Supreme Being; whereas the Medo-Persians were more successful at counteracting this tendency. Nevertheless, even with the Medo-Persians various corrupting errors were embraced over time.

Although the Medes for a long duration dominated over the Persians, the Persians eventually became the more powerful of the two. As an empire and civilization, Persia began in the 7th century BC with the rise of the Achaemenid dynasty, and it has endured to the present day. This civilization was established by ethnic Persians, but very soon

spread to other groups by force and by cultural diffusion. The Achaemenid dynasty was the first line of Persian rulers, founded by Achaemenes, chieftain of the Persians around 700 BC. His son Teispes led the nomadic Persians to settle in southern Iran around 650 BC, establishing the first organized Persian state. The Persians gradually conquered territory from the native kingdom of Elam, including the important region of Anshan. Elam had been founded by Elam, the descendent of Shem. As we read in Genesis 10:22, "The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram." So it is significant that the Persians were able to conquer territory formerly controlled by people of Semitic stock.

But it was Cyrus II the Great that really changed the political map. The Persians had been subservient to the Median Empire ruled by Cyrus' grandfather, Astyages. Cyrus rallied the Persians together and revolted, throwing Astyages from power. Cyrus, now Shah of a united Persian kingdom, conquered the rest of Media and their large Middle Eastern empire in 550 BC. Cyrus led the united Medes and Persians to still more conquest. He took Lydia in Asia Minor and carried his arms eastward into central Asia. Finally in 539 BC, Cyrus marched triumphantly into the ancient city of Babylon.

After this victory, Cyrus set the standard of the benevolent conqueror by declaring what has been called the Cyrus Charter of Human Rights. In this charter, the king promised not to terrorize Babylon or destroy its institutions and culture. It is contained on a clay cylinder now in the British Museum (see http://www.livius.org/ct-cz/cyrus_I/babylon05.html). Here is an excerpt from it:

"...I am Cyrus, king of the world, great king, mighty king, king of Babylon, king of the land of Sumer and Akkad, king of the four quarters, son of Cambyses, great king, king of Anshan, grandson of Cyrus, great king, king of Anshan, descendant of Teispes, great king, king of Anshan, progeny of an unending royal line, whose rule Bel and Nabu cherish, whose kingship they desire for their hearts' pleasures. When I, well-disposed, entered Babylon, I established the seat of government in the royal palace amidst jubilation and rejoicing. Marduk, the great God, caused the big-hearted inhabitants of Babylon to ... me. I sought daily to worship him. My numerous troops moved about undisturbed in the midst of Babylon. I did not allow any to terrorize the land of Sumer and Akkad. I kept in view the needs of Babylon and all its sanctuaries to promote their well-being. The citizens of Babylon ... I lifted their unbecoming yoke. Their dilapidated dwellings I restored. I put an end to their misfortunes. At my deeds Marduk, the great Lord, rejoiced, and to me, Cyrus, the king who worshipped, and to Cambyses, my son, the offspring of my loins, and to all my troops, he graciously gave his blessing, and in good spirit is before him we/glorified/exceedingly his high divinity. All the kings who sat in the throne rooms, throughout the four quarters, from the Upper to the Lower Sea, those who dwelt in ... all the kings of the West Country who dwelt in tents, brought me their heavy tribute and kissed my feet in Babylon. From ... to the cities of Ashur and Susa, Agade, Eshnuna, the cities of Zamban, Meurnu, Der, as far as the region of the land of Gutium, the holy cities beyond the Tigris whose sanctuaries had been in ruins over a long period, the Gods whose abode is in the midst of them. I returned to the places and housed them in lasting

abodes. I gathered together all their inhabitants and restored to them their dwellings. The Gods of Sumer and Akkad whom Nabonidus had, to the anger of the Lord of the Gods, brought into Babylon, I at the bidding of Marduk, the great Lord made to dwell in peace in their habitations, delightful abodes. May all the gods whom I have placed within their sanctuaries address a daily prayer in my favour before Bel and Nabu, that my days may long, and may they say to Marduk my Lord, May Cyrus the King who reveres thee, and Cambyses his son .."

Cyrus was killed during a battle against the Massagetae or Sakas.

Cyrus' son, Cambyses II, added Egypt to the Persian Empire. The empire then reached its greatest extent under Darius I. He led conquering armies into the Indus River valley and into Thrace in Europe. His invasion of Greece was halted at the Battle of Marathon.

We can learn much about Darius by reading the Behistan Inscription of King Darius (at http://mcadams.posc.mu.edu/txt/ah/Persia/Behistun_txt.html):

Column 1

[1.1] I (am) Darius, the great king, the king of kings, the king in Persia, the king of countries, the son of Hystaspes, the grandson of Arsames, the Achaemenide.

[1.2] Says Darius the king: My father (is) Hystaspes, the father of Hystaspes (is) Arsames, the father of Arsames (is) Ariaramnes, the father of Ariaramnes (is) Teispes), the father of Teispes (is) Achaemenes.

[1.3] Says Darius the king: Therefore we are called the Achaemenides; from long ago we have extended; from long ago our family have been kings.

[1.4] Says Darius the king: 8 of my family (there were) who were formerly kings; I am the ninth (9); long aforetime we were (lit. are) kings.

[1.5] Says Darius the king: By the grace of Auramazda I am king; Auramazda gave me the kingdom.

[1.6] Says Darius the king: These are the countries which came to me; by the grace of Auramazda I became king of them; Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, the (lands) which are on the sea, Sparda, Ionia, [Media], Armenia, Cappadocia, Parthia, Drangiana, Aria, Chorasmia, Bactria, Sogdiana, Ga(n)dara, Scythia, Sattagydia, Arachosia, Maka; in all (there are) 23 countries.

[1.7] Says Darius the king: These (are) the countries which came to me; by the grace of Auramazda they became subject to me; they bore tribute to me; what was commanded to them by me this was done night and (lit. or) day.

[1.8] Says Darius the king: Within these countries what man was watchful, him who should be well esteemed I esteemed; who was an enemy, him who should be well punished I punished; by the grace of Auramazda these countries respected my laws; as it was commanded by me to them, so it was done.

[1.9] Says Darius the king: Auramazda gave me this kingdom; Auramazda bore me aid until I obtained this kingdom; by the grace of Auramazda I hold this kingdom.

[1.10] Says Darius the king: This (is) what (was) done by me after that I became king; Cambyses by name, the son of Cyrus (was) of our family; he was king here; of this Cambyses there was a brother Bardiya (i. e. Smerdis) by name possessing a common mother and the same father with Cambyses; afterwards Cambyses slew that Bardiya; when Cambyses slew Bardiya, it was not known to the people that Bardiya was slain; afterwards Cambyses went to Egypt; when Cambyses went to Egypt, after that the people became hostile; after that there was Deceit to a great extent in the provinces, both in Persia and in Media and in the other provinces.

[1.11] Says Darius the king: Afterwards there was one man, a Magian, Gaumata by name; he rose up from Paishiyavada; there (is) a mountain Arakadrish by name; from there - 14 days in the month Viyakhna were in course when he rose up; he thus deceived the people; I am Bardiya the son of Cyrus brother of Cambyses; afterwards all the people became estranged from Cambyses (and) went over to him, both Persia and Media and the other provinces; he seized the kingdom; 9 days in the month Garmapada were in course - he thus seized the kingdom; afterwards Cambyses died by a self-imposed death.

[1.12] Says Darius the king: This kingdom which Gaumata the Magian took from Cambyses, this kingdom from long ago was (the possession) of our family; afterwards Gaumata the Magian took from Cambyses both Persia and Media and the other provinces; he seized (the power) and made it his own possession; he became king.

[1.13] Says Darius the king: There was not a man neither a Persian nor a Median nor any one of our family who could make Gaumata the Magian deprived of the kingdom; the people feared his tyranny; (they feared) he would slay the many who knew Bardiya formerly; for this reason he would slay the people; "that they might not know me that I am not Bardiya the son of Cyrus;" any one did not dare to say anything against Gaumata the Magian until I came; afterwards I asked Auramazda for help; Auramazda bore me aid; 10 days in the month Bagayadish were in course I thus with few men slew that Gaumata the Magian and what men were his foremost allies; there (is) a stronghold Sikayauvatish by name; there is a province in Media, Nisaya by name; here I smote him; I took the kingdom from him; by the grace of Auramazda I became king; Auramazda gave me the kingdom.

[1.14] Says Darius the king: The kingdom which was taken away from our family, this I put in (its) place; I established it on (its) foundation; as (it was) formerly so I made it; the sanctuaries which Gaumata the Magian destroyed I restored; for the people the revenue(?) and the personal property and the estates and the royal residences which Gaumata the Magian took from them (I restored); I established the state on (its) foundation, both Persia and Media and the other provinces; as (it was) formerly, so I brought back what (had been) taken away; by the grace of Auramazda this I did; I labored that our royal house I might establish in (its) place; as (it was) formerly, so (I made it); I labored by the grace of Auramazda that Gaumata the Magian might not take away our royal house.

[1.15] Says Darius the king: This (is) what I did, after that I became king.

[1.16] Says Darius the king: When I slew Gaumata the Magian, afterwards there (was) one man Atrina by name, the son of Upadara(n)ma; he rose up in Susiana; thus he said to the people; I am king in Susiana; afterwards the people of Susiana became rebellious

(and) went over to that Atrina; he became king in Susiana; and there (was) one man a Babylonian Nidintu-Bel by name, the son of Aniri', he rose up in Babylon; thus he deceived the people; I am Nebuchadrezzar the son of Nabu-na'id; afterwards the whole of the Babylonian state went over to that Nidintu-Bel; Babylon became rebellious; the kingdom in Babylon he seized.

[1.17] Says Darius the king: Afterwards I sent forth (my army) to Susiana; this Atrina was led to me bound; I slew him.

[1.18] Says Darius the king: Afterwards I went to Babylon against that Nidintu-Bel who called himself Nebuchadrezzar; the army of Nidintu-Bel held the Tigris; there he halted and thereby was a flotilla; afterwards I placed my army on floats of skins; one part I set on camels, for the other I brought horses; Auramazda bore me aid; by the grace of Auramazda we crossed the Tigris; there the army of Nidintu-Bel I smote utterly; 26 days in the month Atriyadiya were in course - we thus engaged in battle.

[1.19] Says Darius the king: Afterwards I went to Babylon; when I had not reached Babylon - there (is) a town Zazana by name along the Euphrates - there this Nidintu-Bel who called himself Nebuchadrezzar went with his army against me to engage in battle; afterwards we engaged in battle; Auramazda bore me aid; by the grace of Auramazda the army of Nidintu-Bel I smote utterly; the enemy were driven into the water; the water bore them away; 2 days in the month Anamaka were in course - we thus engaged in battle.

Column 2

[2.1] Says Darius the king: Afterwards Nidintu-Bel with (his) few horsemen went to Babylon; afterwards I went to Babylon; by the grace of Auramazda I both seized Babylon and seized that Nidintu-Bel; afterwards I slew that Nidintu-Bel at Babylon.

[2.2] Says Darius the king: While I was in Babylon, these (are) the provinces which became estranged from me, Persia, Susiana, Media, Assyria [Egypt], Parthia, Margiana, Sattagydia, Scythia.

[2.3] Says Darius the king: There (was) one man Martiya by name, the son of Cicikhrish - there (is) a town in Persia Kuganaka by name - here he dwelt; he rose up in Susiana; thus he said to the people; I am Imanish king in Susiana.

[2.4] Says Darius the king: Then I was on the march to Susiana; afterwards the Susians [feared] me; they seized that Martiya who was chief of them and slew him.

[2.5] Says Darius the king: One man Phraortes [by name, a Mede], he rose up in Media; thus he said to the people; [I am Khshathrita] of the family of Cyaxares; afterwards the Median people which [were in the palace] became estranged from me (and) went over to that Phraortes; he became [king] in Media.

[2.6] Says Darius the king: The Persian and the Median army, which was by me, it was small; afterwards I sent forth an army; Hydarnes by name, a Persian, my subject, him I made chief of them; thus I said to them; go, smite that Median army which does not call itself mine; afterwards this Hydarnes with the army went away; when he came to Media - there (is) a town in Media Marush by name - here he engaged in battle with the Medes; he who was the chief among the Medes did not there [withstand]; Auramazda bore me

aid; by the grace of Auramazda my army smote that rebellious army utterly; 27 days in the month Anamaka were in course - the battle (was) thus fought by them; afterwards my army - there (is) a region Ka(m)pada by name - there awaited me until I went to Media.

[2.7] Says Darius the king: Dadarshish by name, an Armenian, my subject, him I sent forth to Armenia; thus I said to him; go, the rebellious army which does not call itself mine, smite it; afterwards Dadarshish went away; when he came to Armenia, afterwards the rebels came together (and) went against Dadarshish to engage in battle; there is a village [Zuzza] by name in Armenia - here they engaged in battle; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly; 8 days in the month Thuravahara were in course - thus the battle (was) fought by them.

[2.8] Says Darius the king: A second time the rebels came together (and) went against Dadarshish to engage in battle; there (is) a stronghold, Tigra by name, in Armenia - here they engaged in battle; Auramazda bore me aid; by the grace of Auramazda, my army smote that rebellious army utterly; 18 days in the month Thuravahara were in course - the battle (was) thus fought by them.

[2.9] Says Darius the king: A third time the rebels came together (and) went against Dadarshish to engage in battle; there (is) a stronghold, U[yam]a by name, in Armenia - here they engaged in battle; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly; 9 days in the month Thaugarcish were in course - thus the battle (was) fought by them; afterwards Dadarshish awaited me in Armenia until I came to Media.

[2.10] Says Darius the king: Afterwards Vaumisa by name, a Persian, my subject, him I sent forth to Armenia; thus I said to him; go, the rebellious army which does not call itself mine, smite it; afterwards Vaumisa went away; when he came to Armenia, afterwards the rebels came together (and) went against Vaumisa to engage in battle; there (is) a region I[zar]a by name, in Assyria - here they engaged in battle; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly; 15 days in the month Anamaka were in course - thus the battle (was) fought by them.

[2.11] Says Darius the king: A second time the rebels came together (and) went against Vaumisa to engage in battle; there (is) a region Autiyara by name in Armenia - here they engaged in battle; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly; at the end of the month Thuravahara - thus the battle (was) fought by them; afterwards Vaumisa awaited me in Armenia until I came to Media.

[2.12] Says Darius the king: Afterwards I went from Babylon; I went away to Media; when I went to Media - there (is) a town Ku(n)durush by name in Media - here this Phraortes who called himself king in Media went with (his) army against me to engage in battle; afterwards we engaged in battle; Auramazda bore me aid; by the grace of Auramazda I smote the army of Phraortes utterly; 25 days in the month Adukanisha were in course - we thus engaged in battle.

[2.13] Says Darius the king: Afterwards this Phraortes with a few horsemen fled; there is a region Raga by name in Media - along there he went; afterwards I sent forth my army in pursuit; Phraortes was seized (and) led to me; I cut off (his) nose and ears and tongue, and I put out his eyes; he was held bound at my court; all the people saw him; afterwards

I put him on a cross at Ecbatana, and what men were his foremost allies, these I threw within a prison at Ecbatana.

[2.14] Says Darius the king: One man, Citra(n)takhma by name, a Sagartian, he became rebellious to me; thus he said to the people; I am king in Sagartia, of the family of Cyaxares; afterwards I sent forth the Persian and the Median army; Takhmaspada by name, a Mede, my subject, him I made chief of them, thus I said to them; go, the rebellious army, which does not call itself mine, smite it; afterwards Takhmaspada went away with the army (and) engaged in battle with Citra(n)takhma; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly and seized Citra(n)takhma (and) brought (him) to me; afterwards I cut of his nose and ears, and put out his eyes; he was held bound at my court; all the people saw him; afterwards I put him on a cross in Arbela.

[2.15] Says Darius the king: This (is) what (was) done by me in Media.

[2.16] Says Darius the king: Parthia and Hyrcania became rebellious to me and declared allegiance to Phraortes; my father Hystaspes, he was [in Parthia]; the people abandoned him (and) became rebellious; afterwards Hystaspes [went with his army] which was loyal; there is a town Vish[pa]uz[a]tish by name [in Parthia] - here he engaged in battle with the Parthians; Auramazda [bore] me [aid]; by the grace of Auramazda Hystaspes smote that rebellious army utterly; [22 days] in the month Viyakhna were in course - thus the battle was fought by them.

Column 3

[3.1] Says Darius the king: Afterwards I sent forth the Persian army to Hystaspes from Raga; when this army came to Hystaspes afterwards Hystaspes took that army (and) went away; there (is) a town Patigrabana by name in Parthia - here he engaged in battle with the rebels; Auramazda bore me aid; by the grace of Auramazda Hystaspes smote that rebellious army utterly; 1 day in the month Garmapada was in course - thus the battle (was) fought by them.

[3.2] Says Darius the king: Afterwards it became my province; this (is) what (was) done by me in Parthia.

[3.3] Says Darius the king: There (is) a region Margiana by name; it became rebellious to me; one man Frada, a Margian, him they made chief; afterwards I sent forth Dadarshish by name, a Persian, my subject, satrap in Bactria against him; thus I said to him; go, smite that army which does not call itself mine; afterwards Dadarshish with the army went away (and) engaged in battle with the Margians; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly; 23 days in the month Atriyadiya were in course - thus the battle (was) fought by them.

[3.4] Says Darius the king: Afterwards it became my province; this (is) what (was) done by me in Bactria.

[3.5] Says Darius the king: One man Vahyazdata by name; there (is) a town Tarava by name; there (is) a region Yutiya by name in Persia - here he dwelt; he was the second to rise against me in Persia; thus he said to the people; I am Bardiya the son of Cyrus;

afterwards the Persian army which (was) in the palace cast aside their loyalty; they became estranged from me (and) went over to that Vahyazdata; he became king in Persia.

[3.6] Says Darius the king: Afterwards I sent forth the Persian and the Median army which was by me; Artavardiya by name, a Persian, my subject, him I made chief of them; the rest of the Persian army went with me to Media; afterwards Artavardiya with the army went to Persia; when he came to Persia - there (is) a town Rakha by name in Persia - here this Vahyazdata who called himself Bardiya went with (his) army against Artavardiya to engage in battle; afterwards they engaged in battle; Auramazda bore me aid; by the grace of Auramazda my army smote that army of Vahyazdata utterly; 12 days in the month Thuravahara were in course - thus the battle (was) fought by them.

[3.7] Says Darius the king: Afterwards this Vahyazdata with few horsemen fled (and) went to Paishiyavuda; from thence he took an army (and) again went against Artavardiya to engage in battle; there (is) a mountain Parga by name - here they engaged in battle; Auramazda gave me aid; by the grace of Auramazda my army smote that army of Vahyazdata utterly; 5 days in the month Garmapada were in course - thus the battle (was) fought by them and they seized that Vahyazdata and what men were his foremost allies they seized.

[3.8] Says Darius the king: Afterwards - there (is) a town in Persia Uvadaicaya by name - here, that Vahyazdata and what men were his foremost allies, them I put on a cross.

[3.9] Says Darius the king: This (is) what (was) done by me in Persia.

[3.10] Says Darius the king: This Vahyazdata, who called himself Bardiya, he sent forth an army to Arachosia - there (was) Vivana by name, a Persian, my subject, satrap in Arachosia - against him (he sent an army) and one man he made chief of them; thus he said to them; go, smite Vivana and that army which calls itself of Darius the king; afterwards this army, which Vahyazdata sent forth, went against Vivana to engage in battle; there (is) a stronghold Kapishakanish by name - here they engaged in battle; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly; 13 days in the month Anamaka were in course - thus the battle (was) fought by them.

[3.11] Says Darius the king: Again the rebels came together (and) went against Vivana to engage in battle; there (is) a region Ga(n)dutava by name - here they engaged in battle; Auramazda bore me aid; by the grace of Auramazda my army smote that rebellious army utterly; 7 days in the month Viyakhna were in course - thus the battle (was) fought by them.

[3.12] Says Darius the king: Afterwards this man, who was chief of that army which Vahyazdata sent against Vivana, he fled with a few horsemen (and) went away - there (is) a stronghold Arshada by name in Arachosia - he went thereby; afterwards Vivana, with an army went in pursuit of them; here he seized him and what men were his foremost allies he slew.

[3.13] Says Darius the king: Afterwards the province became mine; this (is) what (was) done by me in Arachosia.

[3.14] Says Darius the king: When I was in Persia and in Media, a second time the Babylonians became estranged from me; one man, Arakha by name, an Armenian son of

Haldita, he rose up in Babylon; there (is) a region, Dubala by name - from here he thus lied to the people; I am Nebuchadrezzar, the son of Nabu-na'id; afterwards the Babylonian people became estranged from me (and) went over to that Arakha; he seized Babylon; he became king in Babylon.

[3.15] Says Darius the king: Afterwards I sent forth my army to Babylon; Intaphernes by name, a Persian, my subject, him I made chief of them; thus I said to them; go, smite that Babylonian army which does not call itself mine; afterwards Intaphernes with an army went to Babylon; Auramazda bore me aid; by the grace of Auramazda, Intaphernes smote the Babylonians; and [he led them bound to me]; 22 days in the month + + + + were in course - that Arakha, who called himself Nebuchadrezzar, and the men who [were his foremost allies they seized and bound]; [this Arakha] and what men were his foremost allies were put on crosses at Babylon.

Column 4

[4.1] Says Darius the king: This (is) what was done by me in Babylon.

[4.2] Says Darius the king: This (is) what I did; by the grace of Auramazda it was (done) in every way; after that I became king, I engaged in 19 battles; by the grace of Auramazda I waged them and I seized 9 kings; there was one, Gaumata by name, a Magian; he lied; thus he said; I am Bardiya the son of Cyrus; he made Persia rebellious; there (was) one, Atrina by name, a Susian; he lied; thus he said; I am king in Susiana; he made Susiana rebellious to me; there (was) one, Nidintu-Bel by name, a Babylonian; he lied; thus he said; I am Nebuchadrezzar the son of Nabu-na'id; he made Babylon rebellious; there (was) one, Martiya by name, a Persian; he lied; thus he said; I am Imanish, king in Susiana; he made Susiana rebellious; there (was) one Phraortes by name, a Mede; he lied; thus he said; I am Khshathrita, of the family of Cyaxares; he made Media rebellious; there (was) one Citra(n)takhma by name, in Sagartia; he lied; thus he said; I am king in Sagartia, of the family of Cyaxares; he made Sagartia rebellious; there (was) one Frada by name, a Margian; he lied; thus he said; I am king in Margiana; he made Margiana rebellious; there (was) one, Vahyazdata by name, a Persian; he lied; thus he said; I am Bardiya the son of Cyrus; he made Persia rebellious; there (was) one, Arakha by name, an Armenian; he lied; thus he said; I am Nebuchadrezzar the son of Nabu-na'id; he made Babylon rebellious.

[4.3] Says Darius the king: These 9 kings I seized within these battles.

[4.4] Says Darius the king: These (are) the provinces which became rebellious; the Lie made them rebellious so that these deceived the people; afterwards Auramazda gave them into my hand; as was my will so [I did] unto them.

[4.5] Says Darius the king: O thou who shalt be king in the future, protect thyself strongly from Deceit; whatever man shall be a deceiver, him who deserves to be punished, punish, if thus thou shalt think "may my country be secure."

[4.6] Says Darius the king: This (is) what I did; by the grace of Auramazda I did (it) in every way; O thou who shalt examine this inscription in the future, let it convince thee (as to) what (was) done by me; regard it not as lies.

[4.7] Says Darius the king: I appeal to Auramazda that this (is) true (and) not false (which) I did in every way.

[4.8] Says Darius the king: By the grace of Auramazda much else (was) done by me that (is) not written on this inscription; for this reason it (is) not written lest whoever shall examine this inscription in the future, to him what has been done by me should seem too much; and it should not convince him but he should think (it) false.

[4.9] Says Darius the king: Who were the former kings, while they lived, by these nothing (was) thus done as (was) done by me through the grace of Auramazda in every way.

[4.10] Says Darius the king: Now let it convince thee (as to) what (was) done by me; thus + + + + do not conceal this record; if thou shalt not conceal this record (but) tell (it) to the people, may Auramazda be a friend to thee and may there be unto thee a family abundantly and mayest thou live long.

[4.11] Says Darius the king: If thou shalt conceal this record (and) not tell (it) to the people, may Auramazda be a smiter unto thee and may there not be unto thee a family.

[4.12] Says Darius the king: This (is) what I did in every way; by the grace of Auramazda I did (it); Auramazda bore me aid and the other gods which are.

[4.13] Says Darius the king: For this reason Auramazda bore me aid and the other gods which are, because I was not an enemy, I was not a deceiver, I was not a wrong-doer, neither I nor my family; according to rectitude [I ruled] nor made I my power(?) an oppression to [those who praise me]; the man (who) helped my house, him who should be well esteemed, I esteemed; (the man) who would destroy it, him who should deserve punishment, I punished.

[4.14] Says Darius the king: O thou who shalt be king in the future, whatever man shall be a deceiver or a wrong-doer (be) not a friend to these; punish (them) with severe punishment.

[4.15] Says Darius the king: O thou who shalt see this inscription in the future which I have written or these sculptures, thou shalt not destroy (them) as long as thou shalt live; thus thou shalt guard them.

[4.16] Says Darius the king: If thou shalt see this inscription or these sculptures (and) shalt not destroy them and shalt guard them as long as thy family shall be, may Auramazda be a friend to thee and may there be unto thee a family abundantly and mayest thou live long and whatever thou shalt do, this for thee (let) Auramazda make [successful].

[4.17] Says Darius the king: If thou shalt see this inscription or these sculptures (and) shalt destroy; them and shalt not guard them as long as thy family shall be, may Auramazda be a smiter unto thee and may there not be unto thee a family and whatever thou shalt do, this let Auramazda destroy for thee.

[4.18] Says Darius the king: These (are) the men who were there then when I slew Gaumata the Magian, who called himself Bardiya; then these men cooperated as my allies; Intaphernes by name, the son of Vayaspara, a Persian; Otanes by name, the son of Thukhra, a Persian; Gobryas by name, the son of Mardonius, a Persian; Hydarnes by

name, the son of Bagabigna, a Persian; Megabyzus by name, the son of Daduhya, a Persian; Ardumanish by name, the son of Vahauka, a Persian.

[4.19] Says Darius the king: O thou who shalt be king in the future, preserve + + + + +

[4.20] Says Darius the king: By the grace of Auramazda this inscription + + + + which I made + + + + + I have written; this inscription; + + + me afterwards the inscription + + + + + within the provinces + + + + + + + + +

Column 5

[5.1] Says Darius the king: This (is) what I did + + + [when I became] king; (there is) a province Susiana [by name]; this became estranged from me; [one man] + + + mamita by name, a Susian, him they made chief; afterwards I sent forth (my) army to Susiana; [one man] Gobryas by name, [a Persian] my subject, [him] I made chief [of them]; afterwards this Gobryas with an army went to Susiana; he engaged in [battle] with the Susians; afterwards Gobryas smote + + + and annihilated them(?) and seized [that + + + mamita] their chief and brought him to me and I slew him; afterwards the province [became mine].

[5.2] Says Darius the king: Then the Susians [feared] and Auramazda gave them [into my hand]; I offered thanks; by the grace of Auramazda, as was my will, thus I did unto them.

[5.3] Says Darius the king: Whoever shall worship Auramazda, as long as [his family] shall be, and life + + + + +

[5.4] Says Darius the king: With (my) army I went to Scythia; unto Scythia + + + + the Tigris + + + + + + + + + + unto the sea + + + I crossed in rafts(?); the Scythians I smote; one part I seized [and they were brought] bound to me and [I slew] them; + + + Sku(n)kha by name, him I seized + + + + there another I made chief + + + there was + + + by name; afterwards the province became mine.

[5.5] Says Darius the king: + + + + + not Auramazda + + + + by the grace of Auramazda, as was my [will, thus] I did unto them.

[5.6] Says Darius the king: Unto Auramazda he shall give worship + + + + +

The Smaller Inscriptions of Behistan

[A] *Over the figure of Darius.*

I (am) Darius, the great king, king of kings, king in Persia, king of the countries, the son of Hystaspes, the grandson of Arsames, the Achaemenide. Says Darius the king: My father (is) Hystaspes, the father of Hystaspes (is) Arsames, the father of Arsames (is) Ariaramnes, the father of Ariaramnes (is) Teispes, the father of Teispes (is) Achaemenes. Says Darius the king: Therefore we are called Achaemenides; from long ago we have extended; from long ago our family have been kings. Says Darius the king: 8 of my family (there were) who were formerly kings; I am the ninth (9); long aforetime we are kings.

[B] *Under the prostrate form.*

This Gaumata the Magian lied; thus he said: I am Bardiya, the son of Cyrus; I am king.

[C] *Over the first standing figure.*

This Atrina lied; thus he said: I am king in Susiana.

[D] *Over the second standing figure.*

This Nidintu-Bel lied; thus he said: I am Nebuchadrezzar, the son of Nabu-na'id; I am king in Babylon.

[E] *Upon the garment of the third standing figure.*

This Phraortes lied; thus he said: I am Khshathrita of the family of Cyaxares; I am king in Media.

[F] *Over the fourth standing figure.*

This Martiya lied; thus he said: I am Imanish, king in Susiana.

[G] *Over the fifth standing figure.*

This Citra(n)takhma lied; thus he said: I am king in Sagartia, of the family of Cyaxares.

[H] *Over the sixth standing figure.*

This Vahyazdata lied; thus he said: I am Bardiya, the son of Cyrus; I am king.

[I] *Over the seventh standing figure.*

This Arakha lied; thus he said: I am Nebuchadrezzar, the son of Nabu-na'id; I am king in Babylon.

[J] *Over the eighth standing figure.*

This Frada lied; thus he said; I am king in Margiana.

[K] *Over the ninth standing figure.*

This (is) Sku(n)kha, the Scythian..."

The Achaemenid Persian Empire was the largest and most powerful empire the world had yet seen. More importantly, it was well managed and organized. Darius divided his realm into about twenty provinces under satraps, or governors, many of whom had personal ties to the Shah. He instituted a system of tribute to tax each province. He took the advanced postal system of the Assyrians and expanded it. Also taken from the Assyrians was the usage of secret agents of the king, known as the King's Eyes and Ears, keeping him informed. He moved the administration center from Persia itself to Susa, near Babylon and closer to the center of the empire. The Persians allowed local cultures to survive, following the precedent set by Cyrus the Great. This was not only good for the empire's subjects, but ultimately benefited the Achaemenids, since the conquered peoples felt no need to revolt. The people of Mesopotamia, by now well used to foreign imperial rule, saw the Achaemenids as just a new ruling dynasty.

Achaemenid Persia united people and kingdoms from every major civilization of the time except China. People from very different cultures were in contact with each other under one ruler. It was one of the largest and most powerful empires the world had ever seen.

Though Darius' power was significant, he was unable to conquer Greece. Darius' son Xerxes I also tried to conquer Greece, but was defeated at the naval battle of Salamis in 480 BC. And the later years of the Achaemenid dynasty were marked by decay and decadence. The mightiest empire in the world collapsed in only eight years when it fell under the attack of a young Macedonian king, Alexander the Great. Alexander's empire broke up shortly after his death, but Persia remained in Greek hands. Alexander's general, Seleucus, took control of Persia, Mesopotamia, and later Syria and Asia Minor. His ruling family is known as the Seleucid Dynasty. The Seleucid period saw great changes in Persia. Greek colonization continued until around 250 BC; Greek language, philosophy, and art came with the colonists. Throughout Alexander's former empire, Greek became the common tongue of diplomacy and literature.

CHAPTER 10 : OF ARMENIA

In the previous chapter we read how the Medes and the Persians descended from Madai, son of Japheth. In this chapter we shall consider a people from another descendent of Japheth, Togarmah, who remained on the periphery of the Middle East. Genesis 10:1-3 reads: "Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah." In the Bible the people are called the "House of Togarmah" (Genesis 10:3; 1 Chronicles 1:6; Ezekiel 27:14; Ezekiel 38:6) (see <http://www.heritagefilms.com/ARMENIA.html>). Here is how one source describes them http://custance.org/Library/Volume1/Part_II/Chapter2.html :

"The people named after Togarmah, another son of Gomer, are mentioned twice in Ezekiel. We read about them first at the fairs in Tyre, trading in horses and mules (Ezekiel 27:14), and later in a campaign with Gomer against Palestine (Ezekiel 38:6). Neither passage does much towards fixing their homeland, but both agree with the hypothesis that the people intended are the ancient inhabitants of Armenia. And this has some support from national tradition and etymological theory. The Armeneian traditions assign as their own ancestor a man named Haik who, they claim, was the "son of Targom, a grandson of Noah." (Armenian tradition: see *Historia Armenae*, Moses Chorenensis, London, 1736, 1.4, section 9-11.)"

And here is information from another source on this same topic (see <http://hyeforum.com/index.php?s=ffdd606ff475f6e1765dc6b1dc8f1b4c&showtopic=3244&pid=22904&st=0&#entry22904>) :

"To continue this genealogy further, Togarmah beget Haik(2), according to the acknowledged critics of the Bible and the traditions of the early Armenian writers. Armenians consider themselves as the House of Togarmah or Torcom and sometimes spelled Thorgom. This is partially confirmed by the discovery of a cuneiform inscription referring to the fortified town of Tilgarimnu near Malatia in ancient Armenia.(3) Another proposition is the view that Togarmah is made up from two words, namely, "take" meaning tribe or race in Sanskrit and Armah (Armenia)."

And from another source (<http://www.hayastan.com/armenia/history/armenia/>), we read:

"Tradition states that Noah founded Nakhichevan, the oldest of the Armenian cities. Moses Khorenatsi , historian of the 5th century, presents a detailed genealogy of the Armenian forefather Haik from Japheth, Noah's son. Thus, the territory of the Armenian Plateau is regarded as the cradle of civilization, the initial point for the further spreading of mankind all around the world.

The oldest myths reflect the wars of ancient Armenians against the neighboring Assyrians. Haik, considered the patriarch of the Armenian people, led his army to defeat the Assyrian giant Baeus. By approximately 2100 BC, a prototype of the first Armenian

state was founded. Even now, Armenians call themselves Hai (pronounced high), and their country - Haik or Haiastan, in honor of Haik. The Hittite scripts also mention a Haiasa country. Meanwhile, the Assyrian cuneiform writings designate Armenia as Urartu (Arartu), which means Ararat. The Old Testament also associates Armenia with the Mount Ararat (the Kingdom of Ararat).

In ancient times, Armenia was equally associated with the rivers Tigris, Euphrates, Araks and Kura. That is why the neighboring Assyrians also called Armenia, Nairi, standing for Riverland, Country of Rivers.

Haik, once thought to be just a hero of an epic legend, is presently accepted by some researchers as an actual chieftain of Armenians in the 3rd millennium BC. Historians proved that later Haik was deified and proclaimed the prime god in the pantheon of gods in the pagan Armenia.

One of Haik's most famous scions, Aram, considerably extended the borders of his country, transforming it into a powerful state. Since then, Greeks and Persians began to call the country Armenia, i.e. the country of Aram.

Aram's son, Ara the Beautiful succeeded him. A very romantic Armenian legend tells that Ara was so handsome that the Assyrian Queen Semiramis (the same who founded Babylon and planted its marvelous hanging gardens) fell in love with him. Ara repeatedly rejected her love proposals until the desperate queen began war with him. The Assyrian troops won the furious battle, and Ara was killed, in spite of Semiramis's order to preserve his life. Inconsolable Semiramis reputed to be a sorceress took his body and tried in vain to enliven him. When Armenians advanced to avenge their leader, she disguised one of her lovers and spread the rumor that the Gods brought Ara back to life. As a result, the war was ceased.

History attributes the building of Van, one of the most ancient Armenian cities at the shore of the salt lake of the same name, to the legendary Semiramis. Another ancient Armenian city is Yerevan, capital of today's Republic of Armenia. Its foundation dates from 782 BC, which is reported in a cuneiform writing of King Argishti.

Now let's read an excerpt from an ancient chronicle of the Armenians, that can be found at the website <http://rbedrosian.com/pha1.htm> :

The Primary History of Armenia

or

History of the Ancestors

Chapter 1.

There was no willful desire [for me], a skilled investigator, to undertake to write a composition recalling unrecorded times, the ancient braves and their legends. I shall tell

of what happened subsequently and briefly describe the years and days of the old kings, recalling [their] connection to the disasters of the present time.

For that [*i.e.*, the most ancient parts] we [should] look to the writings of the philosopher Mar Abas of Mtsurn, [containing information] which he found written on a monument in the city of Mtsurn at the court of King Sanatruk, opposite the door of the royal palace, covered by the ruins of the royal dwelling.

The columns of the [ruined] palace had been requested by the Persian king's court. Excavating the ruin for the columns, they found an inscription there engraved on rock [listing] the years and days of the old kings of the Armenians and Parthians, in Greek writing. When I discovered [the contents of the inscription] in Mesopotamia from his students, I wanted to describe it to you. It had the following title:

I, Agat'angeghos, the scribe, wrote upon this monument with my own hand the years of the first kings of the Armenians, by order of brave Trdat, taking [the information] from the royal diwan. You will see the transcription of this shortly and in its [appropriate] place. [g47]

First I shall begin to describe tales [concerning] the awesome king and brave man, the history of the ancestors from whom the entire country was settled; then, added to these, tales about the giants and vain fables about inept troops which conceived and gave birth to the Tower, and then were dispersed throughout the great, countless uninhabited places where [previously] no voice had penetrated. Titans were ceaselessly putting each other to the sword; [and they were] the first to rule over the world.

Be'l the Titan regarded himself as above all the races of mankind, not recognizing his own nature; rather, he summoned all the races of mankind to his service. Now at that time Hayk, born of Japheth (Abet'), did not want to submit in service to King Be'l, disdainingly to call him a god. So Be'l attacked Hayk in battle, but valiant Hayk harassed him with [his] bow.

This is the Hayk who begat his son Aramenak in Babylon. Aramenak begat numerous sons and daughters, the eldest [son being] Aramayis. Aramayis begat many sons and daughters, the eldest being Amasia. Amasia begat many sons and daughters, the eldest being Gegham. Gegham begat many sons and daughters, the eldest being Harma. Harma begat many sons and daughters, the eldest being Aram. Aram begat many sons and daughters, the eldest being Ara the Handsome.

Now these are the names of the men who gave birth to [the Armenian] race who were born in Babylon and went to the northern areas, to the country of Ararad. For Hayk left Babylon with his wife and sons and all their household. He went and settled in the Ararad country in an estate at the foot of a mountain, which previously had been built by Zruan together with his fathers and brothers.

Hayk gave to his grandson Kadmos, Aramenak's son, [this] property in inheritance. Then [Hayk] himself went farther north and settled in the midst of a highland plain which he named Hark', after the name of the Fathers. [g48]

The country was called Hayk', appropriately [named] after him, and the people, Haykids [Armenians].

Now this Hayk was very strong and handsome, and an extremely powerful archer and warrior.

At that time the giant Be'l the Titan ruled as king in Babylon, a hunter and grand false god who was extremely powerful and very handsome. He was ruler over all peoples spread across the face of the entire world and he [accomplished] his royal commands over all peoples with the aid of witchcraft. In his boastful pride, [Be'l] erected images of himself and had the country worship him as a god and offer sacrifices.

All peoples immediately implemented his orders, except for a certain [man] named Hayk, the patriarch (nahapet) of peoples who did not submit to his service, did not erect [Be'l's] image in his home and did not glorify him as a god.

This man's name was Hayk, and King Be'l conceived a great grudge against him. King Be'l massed troops in Babylon and went against Hayk to kill him.

He reached the country of Ararad and the estate which was their patrimony which had been built at the base of the mountain. Kadmos fled to Hark' to inform his father, saying: "King Be'l is coming against you and has reached the estate there, and so I, with my wife and children have come [to you] as fugitives."

Hayk took Aramenak and his son Kadmos as well as their sons and the sons of their seven daughters, gigantic men but few in number.

Hayk went to fight King Be'l but was unable to confront him because of the multitude of [Be'l's] gigantic armored men.

Now when Hayk struck at King Be'l, Be'l wanted to seize him with his own hands, but Hayk evaded him and fled. In hot pursuit, Be'l went after him with his weapons-bearer.

Hayk halted and asked him: "Why do you pursue me? Return to your own place so that you do not die today at my hands, for my arrow will not miss its mark." Then Be'l replied: "[I pursue you in person] so that you do not fall into the hands of my young men and perish. Instead, [g49] give yourself up to me and live in my house in peace, looking after the young hunters in my house."

Hayk answered him, saying: "You are a dog and from a pack of dogs, you and your people. Therefore, today I will empty my quiver at you." The Titan King [Be'l] was armored and trusted in the full armoring of his person.

Hayk, [descendant] of Japheth, advanced closer, holding in his hand a bow which was like a branch of a mighty pine tree, and then he took position against [Be'l] with his bow at the ready. He picked up [the] quiver from the ground by him and [putting an arrow] to the gigantic arc of his bow, drew it back to his shoulder and [released the] arrow [which] forcefully penetrated the armor plating, pierced the bronze shield, passed through the pillar of meat and emerged, falling on the ground. The giant, who thought himself to be a god, immediately fell to the ground and his troops fled. Pursuing them, [Hayk and his troops] took herds of horses, mules and camels from them.

Hayk returned to his own place; and he went and took over the country of Ararad and dwelled there with his clan (azg), until now. At the time of his death, he gave his heritable property to his grandson, Katmos, son of Aramenak, brother of Harma. And he ordered Aramenak to go to the northern region where he himself had first dwelled.

After the death of Hayk, Aramenak took his sons and daughters and their husbands, the seven sisters and their husbands, sons, and daughters, with all of their belongings, and went and dwelled there in the first district which they called Hark', after the name of their father, Hayk'. Then Aramenak went farther north, descending onto a deep plain which is between lofty mountains and which is crossed by a fast-moving river. Crossing this, Aramenak settled there and built up the country of his inheritance, a place of mountains and rocks.

After Aramenak, his son, Aramays, built his residential dwelling over the river banks and called it Aramayir after his own name. Then his sons began to multiply and fill the country. And they built districts.

Aramays, too, died and his son, Amasia, took over his country; and after him was Gegham. Gegham died and his son, Harma, ruled, then Harma's son, Aram [ruled]. [Aram's] son was Ara the Handsome, by whose name that very plain was known, Ayrarad. [g50]

Shamiram, the wife of Ninos, the king of the Assyrians, heard about his beauty and wanted to have relations with [Ara] to fulfill her desire with prostitution. [This was] because she was extremely aroused by what she had heard and was inflamed by his person and physical beauty, since there was no other man having his striking good looks anywhere. She sent emissaries with offerings to him, calling him to her at Ninue'. But Ara did not accept her offerings, nor did he agree to go to Shamiram in Ninue'. So Shamiram took her troops and went against Hayk. She came and reached the plain of Ara, and made war with Ara, striking [his] troops and killing him in battle.

Shamiram ordered that his body be taken to the roof of her palace and said: "I will tell the gods to lick his wounds and bring him back to life."

But when his corpse began to decay, she secretly ordered that it be thrown into a pit and covered up. She then adorned one of her lovers, a man who was an appropriate [substitute], and then noised it about that Ara had been licked by the gods and had resurrected. She kept [the double] hidden and did not show him to anyone who knew him. Thus did Queen Shamiram cause the story of the [mythological creatures called] aralezk' to be spread about.

Then Shamiram ruled over the country of the Armenians and from that time the kings of Assyria ruled [over Armenia] until the death of Senek'arim, when they rebelled from service to the kings of Assyria.

Zareh, son of the sons of Aramenak, ruled over them; he was a powerful man and able with the bow. Then Armog [ruled the Armenians], then Sarhang, then Shawash, followed by P'ar'awaz.

[P'ar'awaz] begat Bagam and Bagarat. And Bagarat begat Biwrat who begat Aspat. The sons of Bagarat had their inheritance in the western parts, namely Angeghtun, for Bagarat was called Angegh which in that period, the nation of barbarians styled god.

This P'ar'awaz was obedient to King Nabugodonosor in Babylon. From that time on, the kings of the Babylonians and the Mark' [Medes] ruled [over the Armenians] until Alexander the Macedonian, who put the entire world into his service.

And [the Armenians] served the Macedonians until the uprising of the Parthians against the Macedonians [g51] and the rise of the Arsacid kingship. This is what [the text] before me by the same chronicler [?Mar Abas] narrates.

They say that Abraham's adopted son, Marseak, left Damascus, fleeing from Isaac; and he came and settled by the foot of two mountains which face the great plain of Ara, the peak of Aragats and Gegh mountain.

He named the mountain after himself; thus they call the mountain Azat. [Marseak] had three sons [one of whom was] P'ar'ox, who is Eliazar. They named the place of their habitation P'ar'oxt, and named the plain of their hunts and horse races P'ar'akan; and they mixed with the clan of Aramenak.

Chapter 2.

The uprising of the Parthians which took place in this period.

After the death of Alexander, emperor of the Macedonians, the Parthians served the Macedonians for 61 years. For [the following individuals] ruled: Seleucid Nikanovr in Babylon for 32 years, Antiochus Soter, 19 years, and Antiochus Theos for 10 years.

In the eleventh year of King Antiochus, the Parthians rebelled from service to the Macedonians. And Arshak the Great, son of the king of the T'e'talats'ik' ruled in Bahl Shahastan, the country of the Kushans, and all the peoples of the east and north served him.

King Arshak with all his troops went from the east to Babylon, the property of the first kings, so that he could establish his kingship there. He arrived in Babylon.

Now when Antiochus saw that Arshak, king of the Parthians, had come against him with such a multitude, he thereafter was unable to trust in the great numbers of his troops to resist that fierce man, and so he fled from him, going to Asiastan. He ruled over Asiastan for five years. Then, one after the other, for a certain period, Macedonians ruled in Asiastan. King Arshak [g52] subjugated Asorestan, which [had been] under Antiochus, as well as the Babylonians, Persians, and Medes and the country of the Armenians as far as the great Mount Kapkoh and as far as the shore of the great Western Sea. Arshak ruled in Babylon for many years.

In the one hundred fourteenth year of Arshak, king of the Parthians, [which was] in the fourth year of Demetrius' kingship over Asiastan and the Syrians, when King Arshak had gone to the east, Demetrius massed troops and went and captured Babylon.

Demetrius, seeing what a multitude Arshak brought against him, gave way and went as far as Antioch. There he fought a war against Arshak. By the city of Antioch a great battle occurred. [Arshak's troops] struck and destroyed Demetrius' troops and arrested Demetrius. King Arshak bound [Demetrius] hand and foot, took him, and went east to Bahl Shahastan.

As soon as Demetrius' brother, Antiochus, saw that Demetrius had fallen into King Arshak's hands, he himself ruled over the Syrians and Asiastan. He massed troops and

went to Babylon, ten years later. News was brought [to Arshak] that Demetrius' brother, Antiochus, was ruling as king and had come to Babylon.

Arshak freed Demetrius after ten years and dispatched him to his brother to tell him what [Arshak] would do to him. However, Demetrius did not go to his brother in Babylon; rather, he went to Asiastan. Then Arshak went to Babylon with 130,000 [troops].

In the one hundred and twentieth year of his kingship, as [Arshak] neared Babylon, Antiochus fell upon him, suddenly, in summer at a narrow place. [Antiochus'] troops were unable to battle and [Arshak's forces] wiped out [Antiochus'] troops. They struck Antiochus to the ground and killed him. Then they arrested Antiochus' son, Seleucus, whom, he relates, the King had kept at court.

In that time, Arshak installed his son, called Arshak the Lesser, as king over the land of the Armenians, in the city of Mtsurn. [Arshak] designated the borders [of his son's realm]: Aruastan to the country of the Tachiks and to the country of the Syrians; Cappadocia to Cilicia, to the shore of the great Western Sea; and in the northern areas to the great Kovkas Mountain which extends through the eastern areas and to the borders of the secure land [g53] of the Medes, reaching to Zarasp Mountain and crossing through Nor Shirak.

[King Arshak the Great] sent [his son] from Mtsurn to the west with a large force of seventy thousand well-armed men and with countless grandee princes of the lords (naxarars) whom no one could resist in warfare. Bagarat P'ar'azean, [a descendant] of the sons of Aramenak, a great lord, came before [Arshak the Lesser] with his troops. He made an offering to him of gold and silver and adorned him in silk and vestments; he crowned him with the ancestral crown and seated him on a throne covered with gold and inlaid with gems, and gave him his daughter as a wife.

King Arshak made him aspēt of the land of Armenia, prince and commander, chief of the edicts [issued] for the entire realm, as well as father and brother of the king. He gave rule over that lordship [to Bagarat]. He crushed the giants who had massed against him in Syrian Mesopotamia.

Here are [the names of] the princes of the Parthians who ruled after their father, Arshak, in Bahl Shahastan in the country of the Kushans. They say that Arshak, king of the Parthians, had four sons. They say that he installed the first as king in the land of the T'etalats'ik'; the second [was placed] over the Cilicians; the third, over the Parthians; and the fourth over the land of Armenia.

Arshak lived for one hundred thirty years, reigning for fifty-six years. After him his son, Arshak, ruled over the Parthians in Bahl Shahastan, in the country of the Kushans for seventy years. Then his son, Ashnash, for thirty-two years; then Arshe'n, for twenty-two years. Then Arshawir, for forty-five years; then Artashe's, for thirty-four years. Then Dareh, for thirty years; Arshak, for seventeen years; Artashir, for forty-six years; Peroz, for sixty-four years; Vagharshak, for fifty years; and then Artawan, for thirty-six years. In all, Parthian rule lasted for 553 years.

Here are the [names of] the Arsacids who ruled the country of Armenia after Arshak the Great: Arshak, styled the Lesser, in the one hundred twenty-ninth year of the reign of his father, Arshak, ruled over the country of Armenia in the city of Mtsurn with his brother, Vagharshak, whom he made king of the land of Armenia for forty-two years. Then

Arshak, for thirteen years, then Artashe's, for twenty-five years. Then Artawan and Arshawir, for twelve years. Then Arshak, son of Arshawir, for thirty-seven years, then Arshak's son, Eruand, for twenty-one years. [g54] Then Artashe's, his brother, for fifty-two years. Then Tiran, son of Artashe's, for twenty-two years. Then Tigran, his brother, for forty-two years. Then Arsham for twenty years. Then Abgar, son of Arsham, for thirty-eight years. Then Sanatruk, Abgar's sister's son, for thirty years. Then Artashe's, son of Sanatruk, for forty-nine years. Then Artawazd, then Tigran, sons of Artashe's, for twenty-three years. Then Vagharsh, son of Tigran, for twenty years. Then brave [k'aj] Xosrov, son of Vagharsh, for forty-eight years. Then Trdate's the Great, son of Xosrov, for fifty-seven years. Then Xosrov, son of Trdat, for nine years; Tiran, son of Xosrov, for forty-eight years. Then Arshak, son of Tiran, for thirty years. Shapuh, the king of Persia, for twelve years. Then Bab, son of Arshak, for seven years. [g55] ...“

The ancient chronicles of the Armenians tell how they were converted from paganism to Christianity, in the years following the First Advent of Christ. The website <http://users.arminco.com/travel/histover.html> tells of this transformation :

“According to the history of Armenians by Movses Khorenatsi in 2107 B.C. the legendary archer Haik defeated the army of the Assyrian king Belus and established the first Armenian kingdom. In 1824 B.C. the Armenian principedom united and come under one authority, thus giving birth to the geographic and political concept of Armenia.

The first indications of Armenia can traced in Summerian cuneiform inscription dating back to III millenium B.C., and the Hittites testify the existence of a country called Hayasa which is belived to be the cradle of Armenians. According to Assyro-Babylonian cuneiform inscriptions(XIII- VII cc.B.C.) Armenia was also called Nairi (coutry of rivers). That legendary country consisted of kingdoms is called Ararat kingdom in Bible...

The first century B.C. is considered as Armenia's Golden Age with its flourishing towns,arts and literature...A very difficult period for Armenia was the first century A.D. The destructive policies of successive Parthian rulers lead the country to decline ...After a long struggle against Rome the Armenian king Trdat lwas crowned by Nero in 66A.D. and a period of revival started in Armenia ...

According to historians already in 33 A.D. the Armenian king Abgar Arshakouni adopted Chrstianity, which was after his death rejected by his court. In 301 Armenia adopted Christianity, thus becoming the first country in the world to proclaim its state religion. For comparison Christianity was legalized in the Roman Empire in 313 by the Edict of Milan.”

Having considered the literature of many peoples of the Middle East, let’s now move west and review some of the literature and records of Africa.

CHAPTER 11 : OF EGYPT

Egypt is the oldest and greatest civilization in Africa since the Great Flood. Its post-Flood origins date back to Mizraim, of whom we read: “Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood...And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.” (Genesis 10:1,6) “The sons of Ham were Cush, Mizraim, Phut, and Canaan...Cush subsequently became identified with Ethiopia, Mizraim with Egypt, Phut with Libya and Canaan with Palestine.” (from <http://custance.org/old/noah/ch3h.html>) Smith’s Bible Dictionary records this concerning Mizraim (see http://www.reference-guides.com/smiths_bible_dictionary/Mizra-im_or_Mizraim/) :

“Mizra-im or Mizraim: (the two Egypts; red soil), the usual name of Egypt in the Old Testament the dual of Mazor, which is less frequently employed. Mizraim first occurs in the account of the Hamites in Ge 10:1 ... In the use of the name Mizraim for Egypt there can be no doubt that the dual indicates the two regions, upper and lower Egypt, into which the country has always been divided by nature as well as by its inhabitants.”

Let’s now consider some of the literature of Egypt or concerning Egypt. One of the more famous works is commonly called *The Egyptian Book of the Dead* , but is also known as *The Papyrus of Ani* (see <http://awc.evansville.edu/anthology/ani.htm>) :

“A Hymn of Praise to Ra When He Riseth in the Eastern Part of Heaven: Behold, the Osiris Ani, the scribe of the holy offerings of all the gods, saith: Homage to thee, O thou who hast come as Khepera, Khepera the creator of the gods, Thou art seated on thy throne, thou risest up in the sky, illumining thy mother [Nut], thou art seated on thy throne as the king of the gods. [Thy] mother Nut stretcheth out her hands, and performeth an act of homage to thee. The domain of Manu receiveth thee with satisfaction. The goddess Maat embraceth thee at the two seasons of the day. May Ra give glory, and power, and thruth-speaking, and the appearance as a living soul so that he may gaze upon Heru-khuti, to the KA of the Osiris the Scribe Ani, who speaketh truth before Osiris, and who saith: Hail, O all ye gods of the House of the Soul, who weigh heaven and earth in a balance, and who give celestial food [to the dead]. Hail, Tatum, [who art] One, thou creator of mortals [and] of the Companies of the Gods of the South and of the North, of the West and of the East, ascribe ye praise to Ra, the lord of heaven, the KING, Life, Strength, and Health, the maker of the gods. Give ye thanks unto him in his beneficent form which is enthroned in the Atett Boat; beings celestial praise thee, beings terrestrial praise thee. Thoth and the goddess Maat mark out thy course for thee day by day and every day. Thine enemy the Serpent hath been given over to the fire. The Serpent- fiend Sebau hath fallen headlong, his forelegs are bound in chains, and his hind legs hath Ra carried away from him. The Sons of Revolt shall never more rise up. The House of the Aged One keepeth festival, and the voices of those who make merry are in the Great Place. The gods rejoice when they see Ra crowned upon his throne, and when his beams flood the world with light. The majesty of this holy god setteth out on his journey, and he goeth onwards until he reacheth the land of Manu; the earth becometh light at his birth each day; he proceedeth until he reacheth the place where he was yesterday. O be thou at

peace with me. Let me gaze upon thy beauties. Let me journey above the earth. Let me smite the Ass. Let me slit asunder the Serpent-fiend Sebau. Let me destroy Aepep at the moment of his greatest power. Let me behold the Abtu Fish at his season, and the Ant Fish with the Ant Boat as it piloteth it in its lake. Let me behold Horus when he is in charge of the rudder [of the Boat of Ra], with Thoth and the goddess Maat on each side of him. Let me lay hold of the tow-rope of the Sektet Boat, and the rope at the stern of the Matett Boat. Let Ra grant to me a view of the Disk (the Sun), and a sight of Ah (the Moon) unfailingly each day. Let my Ba- soul come forth to walk about hither and thither and whithersoever it pleaseth. Let my name be called out, let it be found inscribed on the tablet which recordeth the names of those who are to receive offerings. Let meals from the sepulchral offerings be given to me in the presence [of Osiris], as to those who are in the following of Horus. Let there be prepared for me a seat in the Boat of the Sun on the day wheron the god saileth. Let me be received in the presence of Osiris in the Land of Truth-speaking- the Ka of Osiris Ani.

A Hymn of Praise of Osiris: A Hymn of Praise to Osiris Un-Nefer, the great god who dwelleth in Abtu, the king of eternity, the lord of everlastingness, who traverseth millions of years in his existence. Thou art the eldest son of the womb of Nut. Thou was begotten by Keb, the Erpat. Thou art the lord of the Urrt Crown. Thou art he whose White Crown is lofty. Thou art the King (Ati) of gods [and] men. Thou hast gained possession of the sceptre of rule, and the whip, and the rank and dignity of thy divine fathers. Thy heart is expanded with joy, O thou who art in the kingdom of the dead. Thy son Horus is firmly placed on thy throne. Thou hast ascended thy throne as the Lord of Tetu, and as the Heq who dwelleth in Abydos. Thou makest the Two Lands to flourish through Truth-speaking, in the presence of him who is the Lord to the Uttermost Limit. Thou drawest on that which hath not yet come into being in thy name of "Ta-her-sta-nef." Thou governest the Two Lands by Maat in thy name of "Seker." Thy power is wide-spread, thou art he of whom the fear is great in thy name of "Usar" (or "Asar"). Thy existence endureth for an infinite number of double henti periods in thy name of "Un-Nefer."

Homage to thee, King of Kings, and Lord of Lords, and Prince of Princes. Thou hast ruled the Two Lands from the womb of the goddess Nut. Thou hast governed the Lands of Akert. Thy members are of silver-gold, thy head is of lapis-lazuli, and the crown of thy head is of turquoise. Thou art An of millions of years. Thy body is all pervading, O Beautiful Face in Ta-tchesert. Grant thou to me glory in heaven, and power upon earth, and truth-speaking in the Divine Underworld, and [the power to] sail down the river to Tetu in the form of a living Ba-soul, and [the power to] sail up the river to Abydos in the form of a Benu bird, and [the power to] pass in through and to pass out from, without obstruction, the doors of the lords of the Tuat. Let there be given unto me bread-cakes in the House of Refreshing, and sepulchral offerings of cakes and ale, and propitiatory offerings in Anu, and a permanent homestead in Sekhet-Aaru, with wheat and barley therein- to the Double of the Osiris, the scribe Ani.

The Chapters of Coming Forth by Day: Here begin the chapters of coming forth by day, and the songs of praising and glorifying which are to be recited for "coming forth" and for entering into Khert-Neter, and the spells which are to be said in beautiful Amentet. They shall be recited on the day of the funeral, entering in after coming forth: The Osiris Ani, the Osiris the scribe Ani saith:- Homage to thee, O Bull of

Amentet, Thoth the king of eternity is with me. I am the great god by the side of the divine boat, I have fought for thee, I am one of those gods, those divine chiefs, who proved the truth-speaking of Osiris before his enemies on the day of the weighing of words. I am thy kinsman Osiris. I am [one of] those gods who were the children of the goddess Nut, who hacked in pieces the enemies of Osiris, and who bound in fetters the legion of Sebau devils on his behalf. I am thy kinsman Horus, I have fought on thy behalf, I have come to thee for thy name's sake. I am Thoth who proved the truth of the words of Osiris before his enemies on the day of the weighing of words in the great House of the Prince, who dwelleth in Anu. I am Teti, the son of Teti. My mother conceived me in Tetu, and gave birth to me in Tetu. I am with the mourners [and with] the women who tear out their hair and make lament for Osiris in Taui-Rekhti, proving true the words of Osiris before his enemies. Ra commanded Thoth to prove true the words of Osiris before his enemies; what was commanded [for Osiris], let that be done for me by Thoth. I am with Horus on the day of dressing Teshtesh. I open the hidden water-springs for the ablutions of Urt-ab. I unbolt the door of the Shetait Shrine in Ra-stau. I am with Horus as the protector of the left shoulder of Osiris, the dweller in Sekhem. I enter in among and I come forth from the Flame-gods on the day of the destruction of the Sebau fiends in Sekhem. I am with Horus on the day[s] of the festivals of Osiris, at the making of offerings and oblations, namely, on the festival which is celebrated on the sixth day of the month, and on the day of the Tenat festival in Anu. I am the UAB priest (libationer) in Tetu, Rera, the dweller in Per-Asar. I exalt him that is upon the high place of the country. I look upon the hidden things (the mysteries) in Ra-stau. I recite the words of the liturgy of the festival of the Soul- god in Tetu. I am the SEM priest, and [perform] his duties. I am the UR- KHERP-HEM priest on the day of placing the Henu Boat of Seker upon its divine sledge. I have taken in my hand the digging tool on the day of digging up the earth in Hensu.

Hail, O ye who make perfect souls to enter into the House of Osiris, make ye the well-instructed soul of the Osiris the scribe Ani, whose word is true, to enter in and to be with you in the House of Osiris. Let him hear even as ye hear; let him have sight even as ye have sight; let him stand up even as ye stand up; let him take his seat even as ye take your seats.

Hail, O ye who give cakes and ale to perfect souls in the House of Osiris, give ye cakes and ale twice each day (in the morning and in the evening) to the soul of the Osiris Ani, whose word is true before the gods, the Lords of Abydos, and whose word is true with you. Hail, O ye who open up the way, who act as guides to the roads [in the Other World] to perfect souls in the House of Osiris, open ye up for him the way, and act ye as guides to the roads to the soul of the Osiris, the scribe, the registry of all the offerings made to the gods, Ani, [whose word is true] with you. May he enter the House of Osiris with boldness, and may he come forth therefrom in peace. May there be no opposition made to him, and may he not be sent back [therefrom]. May he enter in under favour [of Osiris], and may he come forth gratified [at the acceptance of] his true words. May his commands be performed in the House of Osiris, may his words travel with you, may he be glorious as ye are. May he be not found to be light in the Balance, may the Balance dispose of his case.

The Chapter of Giving a Mouth to the Osiris Ani, the Scribe, and Teller of the Offerings Which Are Made to All the Gods, Whose Word is True, Who Saith:- I rise up out of the Egg in the Hidden Land. May my mouth be given unto me that I may speak therewith in the presence of the Great God, the Lord of the Tuat. Let not my hand and my arm be repulsed in the presence of the Chiefs (Tchatchau) of any god. I am Osiris, the Lord of Ra-stau. May I, the Osiris, the scribe Ani, whose word is true, have my portion with him who is on the top of the Steps (Osiris). According to the desire of my heart I have come forth from the Island of Nesersert, and I have extinguished the fire.

Rubric: If this Chapter be known by the Osiris the scribe Ani, upon earth, [or if it be done] in writing upon [his] coffin, he shall come forth by day in every form which he pleaseth, and he shall enter into [his] abode, and shall not be repulsed. And cakes, and ale, and joints of meat [from those which are on] the altar of Osiris shall be given unto him; and he shall enter in peace into Sekhet-Aaru, conformably to the decree of the Dweller in Busiris. Wheat and barley (dhura) shall be given unto him therein, and he shall flourish there just as he did upon earth; and he shall do whatsoever it pleaseth him to do, even as do the Company of the Gods who are in the Tuat, regularly and continually, for millions of times.”

Here is a HYMN TO AMON (from the time of Amenophis II), found at <http://members.tripod.com/historel/egypt/17nouemp.htm> :

“Amon father of the gods who shaped humanity, all animals and the fields that feed the herds.

You make the fruit trees for us,

The fishes that live in the river

The birds that fly in the sky.

You give the breath of life to the chick in the egg and feed the earth worms.

Lord of radiance who created light,

You are the ONLY one who made everything that is,

You alone made everything that exists.”

(From: G. Roeder (Urkunden zur Religion)

A. Wilson (The ancient World of the Orient)

And here is a HYMN to the Great God ATON , found at <http://members.tripod.com/historel/egypt/18nouemp.htm> :

(Excerpt engraved on the tomb of king AY at Tell el-Armana.)

You appear on the horizon of the sky,

You are the living ATON, the beginning of life.

You are great, gracious, beloved of all lands,

As you are Re, you are alpha and omega,

and no man knows your ways.

When you disappear the west of the horizon,

lands enter into darkness and seem dead.

The obscurity becomes a shroud and silence covers the Earth.
At the dawn when you rise on the horizon
by your rays you dispel obscurity.
Trees and plants bloom
birds fly off their nests
fishes in the river jump into your arms
chicks come out of their shell to speak to you.
Oh Unique God, unlike no other,
Only You created the world according to your desire,
and you give to every man what is necessary,
You calculate the length of every life,
and you created the men differently
By their nature and the color of their skin.
You created a Nile in heavens for everyone.
It waters fields, germinates seeds,
and renews the silt of mountains.
Oh Lord of eternity!
Your rays nurture every field
You made millions in the image of yourself.
You are Aton, light of day on the Earth
You filled my heart while giving it
the knowledge of your knowledge and your strength.

And here are excerpts from THE BOOK of WISDOM of AMENEMOPE (on a papyrus which arrived in the British Museum in 1888 under the N°1074):

“His advice to humanity :

That you understand my words and your heart puts them into practice,
because the one that follows them knows interior peace.
Do not allow the poor and the old to be treated harshly by gesture or word.
Don't wish to be ever in the company of a perverse man.
Know that a man of good is always loved of God
when he thinks before expressing himself.
The bad trample underfoot the good, and by bad actions try to waste time!
Those that want to be owners should not become wealthy
while digging furrows in the earth of others.
It is better to be poor and in God's hands.
Bread is better when the heart is happy,
For every man has his hour fixed by destiny.
Recite your prayers to ATON when he appears on the horizon
so that he will grant you prosperity and health, and will
save you from need and misery for all of your life.
You must endeavor to be sincere with YOUR NEIGHBOR
even though it may cause him grief.
Don't covet the possessions of others, and don't let your neighbor starve,

because it is evil to take the life of one that is good.
If you discover that a bad man took a measure of bread
from a hard-working farmer, stop it from occurring in the future.
Such an act will be beneficial to your soul.
The one that is pure as gold in high content
will have honors above of the crowd,
and will see the downfall of his enemies.
Be humble and discreet, because discretion is better
for the man who looks for perfection.
In truth God's intentions are impenetrable,
Bow yourself before them and know that he can when he wants,
destroy the tranquillity of men.
In truth, man is made of clay, mingled with straw.
God is his creator and came from his divine hand.
How happy the one that reaches the beyond!
It proves that he lives in God's hand.
If a young man curses an old man, he cannot pray to the solar disk,
because Re, that knows all, will punish the guilty heart.
Don't forget that the stranger is your brother,
Don't pass by with your jug of oil without stopping for him.”

And here are Maxims of the scribe ANTY to his son (on a papyrus found by Mariette Bey and kept in the museum of Boulacq):

“Do not enter into the house of another, but know that if he invites you, it is an honor for you. When you enter a divine sanctuary avoid noise, and respect the house of God.
Pray humbly with a sincere heart so that all your words are said in secret. Then God will listen to your message and will accept your offerings.
Always remember that it is your God that gives and decides on your existence, and think of him continually, tomorrow as today.
The God of this world lives in light, above the firmament, but his emblems are on earth. Do not dispute his mysteries and you will see the divine one give the sun to make all vegetation grow, to make food for man to feed himself.
Do not be rough with your woman when you know that she looks after your house.
Recognize her merits and put your hand in hers. Doing otherwise will sow misfortune, and show a bad example for your children. They will lose a source of peace and happiness.”

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To summarize, these excerpts show us Egyptian thought as taught by the scribes and doctors of the religion. They seem to date from around the centuries when the Exodus of the Hebrews occurred, in the 1300s BC .

Here is a Hymn to the Nile, which some have dated to c. 2100 BC. , as found at <http://www.fordham.edu/halsall/ancient/hymn-nile.html> :

“Hail to thee, O Nile! Who manifests thyself over this land, and comes to give life to Egypt! Mysterious is thy issuing forth from the darkness, on this day whereon it is celebrated! Watering the orchards created by Re, to cause all the cattle to live, you give the earth to drink, inexhaustible one! Path that descends from the sky, loving the bread of Seb and the first-fruits of Nepera, You cause the workshops of Ptah to prosper!

Lord of the fish, during the inundation, no bird alights on the crops. You create the grain, you bring forth the barley, assuring perpetuity to the temples. If you cease your toil and your work, then all that exists is in anguish. If the gods suffer in heaven, then the faces of men waste away.

Then He torments the flocks of Egypt, and great and small are in agony. But all is changed for mankind when He comes; He is endowed with the qualities of Nun. If He shines, the earth is joyous, every stomach is full of rejoicing, every spine is happy, every jaw-bone crushes (its food).

He brings the offerings, as chief of provisioning; He is the creator of all good things, as master of energy, full of sweetness in his choice. If offerings are made it is thanks to Him. He brings forth the herbage for the flocks, and sees that each god receives his sacrifices. All that depends on Him is a precious incense. He spreads himself over Egypt, filling the granaries, renewing the marts, watching over the goods of the unhappy.

He is prosperous to the height of all desires, without fatiguing Himself therefor. He brings again his lordly bark; He is not sculptured in stone, in the statues crowned with the uraeus serpent, He cannot be contemplated. No servitors has He, no bearers of offerings! He is not enticed by incantations! None knows the place where He dwells, none discovers his retreat by the power of a written spell.

No dwelling (is there) which may contain you! None penetrates within your heart! Your young men, your children applaud you and render unto you royal homage. Stable are your decrees for Egypt before your servants of the North! He stanches the water from all eyes and watches over the increase of his good things.

Where misery existed, joy manifests itself; all beasts rejoice. The children of Sobek, the sons of Neith, the cycle of the gods which dwells in him, are prosperous. No more reservoirs for watering the fields! He makes mankind valiant, enriching some, bestowing his love on others. None commands at the same time as himself. He creates the offerings without the aid of Neith, making mankind for himself with multiform care.

He shines when He issues forth from the darkness, to cause his flocks to prosper. It is his force that gives existence to all things; nothing remains hidden for him. Let men clothe themselves to fill his gardens. He watches over his works, producing the inundation during the night. The associate of Ptah . . . He causes all his servants to exist, all writings and divine words, and that which He needs in the North.

It is with the words that He penetrates into his dwelling; He issues forth at his pleasure through the magic spells. Your unkindness brings destruction to the fish; it is then that prayer is made for the (annual) water of the season; Southern Egypt is seen in the same

state as the North. Each one is with his instruments of labor. None remains behind his companions. None clothes himself with garments, The children of the noble put aside their ornaments.

He might remain silent, but all is changed by the inundation; it is a healing-balm for all mankind. Establisher of justice! Mankind desires you, supplicating you to answer their prayers; You answer them by the inundation! Men offer the first-fruits of corn; all the gods adore you! The birds descend not on the soil. It is believed that with your hand of gold you make bricks of silver! But we are not nourished on lapis-lazuli; wheat alone gives vigor.

A festal song is raised for you on the harp, with the accompaniment of the hand. Your young men and your children acclaim you and prepare their (long) exercises. You are the august ornament of the earth, letting your bark advance before men, lifting up the heart of women in labor, and loving the multitude of the flocks.

When you shine in the royal city, the rich man is sated with good things, the poor man even disdains the lotus; all that is produced is of the choicest; all the plants exist for your children. If you have refused (to grant) nourishment, the dwelling is silent, devoid of all that is good, the country falls exhausted.

O inundation of the Nile, offerings are made unto you, men are immolated to you, great festivals are instituted for you. Birds are sacrificed to you, gazelles are taken for you in the mountain, pure flames are prepared for you. Sacrifice is mettle to every god as it is made to the Nile. The Nile has made its retreats in Southern Egypt, its name is not known beyond the Tuau. The god manifests not his forms, He baffles all conception.

Men exalt him like the cycle of the gods, they dread him who creates the heat, even him who has made his son the universal master in order to give prosperity to Egypt. Come (and) prosper! Come (and) prosper! O Nile, come (and) prosper! O you who make men to live through his flocks and his flocks through his orchards! Come (and) prosper, come, O Nile, come (and) prosper!" (From: Oliver J. Thatcher, ed., *The Library of Original Sources* (Milwaukee: University Research Extension Co., 1907), Vol. I: The Ancient World, pp. 79-83.)

Here are excerpts from the Ptah-Hotep Egyptian Precepts (also called The Instruction of Ptah-Hotep), found at <http://bleedingeyeballs.com/basenjiart/ptahhotep01.htm> :

“Do not boast of your knowledge, but seek the advice of the untutored as much as the well-educated.

Wise words are rarer than precious stones and may come even from slave-girls grinding the corn.

Be prudent whenever you open your mouth. Your every utterance should be outstanding, so that the mighty men who listen to you will say: "How beautiful are the words that fly from his lips."

There is a massive quantity of ancient Egyptian records and literature, but still significant uncertainty concerning the historical chronology of Egypt. The reality is that we have no clear and certain chronology of Egyptian history. Nevertheless, for various reasons, many modern scholars have used Egyptian chronology as a foundation for deriving the chronologies of many other peoples in the ancient world. Egyptian chronology necessarily leads back to Manetho, the most famous of ancient Egyptian chroniclers.

Let's begin our consideration of Manetho by reading this entry concerning him from a very mainstream source, *The Columbia Encyclopedia*, Sixth Edition., Copyright © 2003 Columbia University Press :

“Manetho (mǎn'ĩthō) (KEY) , fl. 300 B.C., Egyptian historian, a priest at Heliopolis, under Ptolemy I and Ptolemy II. His work, covering the history of Egypt from legendary times to 323 B.C., is written in Greek and is known to us only through the later works of Josephus, Sextus Julius Africanus, and Eusebius. Manetho's arrangement of 30 dynasties, in spite of limitations—some dynastic changes are not recorded; some dynasties continued through two or three of Manetho's—has proved to be a convenient device and is still in use...”

As this entry suggests, the writings of Manetho on Egyptian history continue to be important for outlining Egyptian history, for they are still the basis of our conventional numbering of the Egyptian dynasties. "The chronology of Ancient Egypt relies on indigenous historical traditions organized in the third century BC by the priest Manetho into a framework of thirty-one dynasties stretching from the beginning of historical times through the Persian Period (Helck 1956)." This quote is from the revised 1992 edition of "Chronologies in Old World Archaeology", which is, together with "The Cambridge Ancient History", the authoritative word on Egyptian dating.

In the third century BC, Manetho was in fact commissioned by the Egyptian Ptolemaic government to write the definitive work on the history of Egypt from its inception to the time of Alexander the Great. But Manetho's original work is lost. So how do we know what he wrote? Because he was quoted by writers like Josephus, who lived at a time when Manetho's work was still publicly available. If a writer as prominent as Josephus during the years of the Roman Empire had flagrantly mis-quoted Manetho, Josephus' scholarly reputation would have been impaired, and we would most likely have some record of the controversy. But there is no such record of a controversy concerning mis-quotation, so it is reasonable to believe that men like Josephus were accurate in their quotation. The controversy arose, on the other hand, concerning Josephus' commentary upon Manetho's writings.

With that background, let's now read an extended excerpt from Book I of Josephus' *Against Apion* concerning Manetho's writings (http://www.biblestudytools.net/History/BC/FlaviusJosephus/?book=Apion_1&chapter=1) :

1. I SUPPOSE that by my books of the Antiquity of the Jews, most excellent Epaphroditus, (2) have made it evident to those who peruse them, that our Jewish nation is of very great antiquity, and had a distinct subsistence of its own originally; as also, I have therein declared how we came to inhabit this country wherein we now live. Those Antiquities contain the history of five thousand years, and are taken out of our sacred books, but are translated by me into the Greek tongue. However, since I observe a considerable number of people giving ear to the reproaches that are laid against us by those who bear ill-will to us, and will not believe what I have written concerning the antiquity of our nation, while they take it for a plain sign that our nation is of a late date, because they are not so much as vouchsafed a bare mention by the most famous historiographers among the Grecians. I therefore have thought myself under an obligation to write somewhat briefly about these subjects, in order to convict those that reproach us of spite and voluntary falsehood, and to correct the ignorance of others, and withal to instruct all those who are desirous of knowing the truth of what great antiquity we really are. As for the witnesses whom I shall produce for the proof of what I say, they shall be such as are esteemed to be of the greatest reputation for truth, and the most skillful in the knowledge of all antiquity by the Greeks themselves. I will also show, that those who have written so reproachfully and falsely about us are to be convicted by what they have written themselves to the contrary. I shall also endeavor to give an account of the reasons why it hath so happened, that there have not been a great number of Greeks who have made mention of our nation in their histories. I will, however, bring those Grecians to light who have not omitted such our history, for the sake of those that either do not know them, or pretend not to know them already.

2. And now, in the first place, I cannot but greatly wonder at those men, who suppose that we must attend to none but Grecians, when we are inquiring about the most ancient facts, and must inform ourselves of their truth from them only, while we must not believe ourselves nor other men; for I am convinced that the very reverse is the truth of the case. I mean this, - if we will not be led by vain opinions, but will make inquiry after truth from facts themselves; for they will find that almost all which concerns the Greeks happened not long ago; nay, one may say, is of yesterday only. I speak of the building of their cities, the inventions of their arts, and the description of their laws; and as for their care about the writing down of their histories, it is very near the last thing they set about. However, they acknowledge themselves so far, that they were the Egyptians, the Chaldeans, and the Phoenicians (for I will not now reckon ourselves among them) that have preserved the memorials of the most ancient and most lasting traditions of mankind; for almost all these nations inhabit such countries as are least subject to destruction from the world about them; and these also have taken especial care to have nothing omitted of what was [remarkably] done among them; but their history was esteemed sacred, and put into public tables, as written by men of the greatest wisdom they had among them. But as for the place where the Grecians inhabit, ten thousand destructions have overtaken it, and blotted out the memory of former actions; so that they were ever beginning a new way of living, and supposed that every one of them was the origin of their new state. It was also late, and with difficulty, that they came to know the letters they now use; for those who would advance their use of these letters to the greatest antiquity pretend that they learned them from the Phoenicians and from Cadmus; yet is nobody able to demonstrate that they have any writing preserved from that time, neither in their temples, nor in any other

public monuments. This appears, because the time when those lived who went to the Trojan war, so many years afterward, is in great doubt, and great inquiry is made, whether the Greeks used their letters at that time; and the most prevailing opinion, and that nearest the truth, is, that their present way of using those letters was unknown at that time. However, there is not any writing which the Greeks agree to be genuine among them ancients than Homer's Poems, who must plainly be confessed later than the siege of Troy; nay, the report goes, that even he did not leave his poems in writing, but that their memory was preserved in songs, and they were put together afterward, and that this is the reason of such a number of variations as are found in them. (3) As for those who set themselves about writing their histories, I mean such as Cadmus of Miletus, and Acusilaus of Argos, and any others that may be mentioned as succeeding Acusilaus, they lived but a little while before the Persian expedition into Greece. But then for those that first introduced philosophy, and the consideration of things celestial and divine among them, such as Pherceydes the Syrian, and Pythagoras, and Thales, all with one consent agree, that they learned what they knew of the Egyptians and Chaldeans, and wrote but little. And these are the things which are supposed to be the oldest of all among the Greeks; and they have much ado to believe that the writings ascribed to those men are genuine.

3. How can it then be other than an absurd thing, for the Greeks to be so proud, and to vaunt themselves to be the only people that are acquainted with antiquity, and that have delivered the true accounts of those early times after an accurate manner? Nay, who is there that cannot easily gather from the Greek writers themselves, that they knew but little on any good foundation when they set to write, but rather wrote their histories from their own conjectures? Accordingly, they confute one another in their own books to purpose, and are not ashamed. to give us the most contradictory accounts of the same things; and I should spend my time to little purpose, if I should pretend to teach the Greeks that which they know better than I already, what a great disagreement there is between Hellanicus and Acusilaus about their genealogies; in how many eases Acusilaus corrects Hesiod: or after what manner Ephorus demonstrates Hellanicus to have told lies in the greatest part of his history; as does Timeus in like manner as to Ephorus, and the succeeding writers do to Timeus, and all the later writers do to Herodotus (3) nor could Timeus agree with Antiochus and Philistius, or with Callias, about the Sicilian History, no more than do the several writers of the Athide follow one another about the Athenian affairs; nor do the historians the like, that wrote the Argolics, about the affairs of the Argives. And now what need I say any more about particular cities and smaller places, while in the most approved writers of the expedition of the Persians, and of the actions which were therein performed, there are so great differences? Nay, Thucydides himself is accused of some as writing what is false, although he seems to have given us the exactest history of the affairs of his own time.

4. As for the occasions of so great disagreement of theirs, there may be assigned many that are very probable, if any have a mind to make an inquiry about them; but I ascribe these contradictions chiefly to two causes, which I will now mention, and still think what I shall mention in the first place to be the principal of all. For if we remember that in the beginning the Greeks had taken no care to have public records of their several transactions preserved, this must for certain have afforded those that would afterward write about those ancient transactions the opportunity of making mistakes, and the power

of making lies also; for this original recording of such ancient transactions hath not only been neglected by the other states of Greece, but even among the Athenians themselves also, who pretend to be Aborigines, and to have applied themselves to learning, there are no such records extant; nay, they say themselves that the laws of Draco concerning murders, which are now extant in writing, are the most ancient of their public records; which Draco yet lived but a little before the tyrant Pisistratus. For as to the Arcadians, who make such boasts of their antiquity, what need I speak of them in particular, since it was still later before they got their letters, and learned them, and that with difficulty also.

5. There must therefore naturally arise great differences among writers, when they had no original records to lay for their foundation, which might at once inform those who had an inclination to learn, and contradict those that would tell lies. However, we are to suppose a second occasion besides the former of these contradictions; it is this: That those who were the most zealous to write history were not solicitous for the discovery of truth, although it was very easy for them always to make such a profession; but their business was to demonstrate that they could write well, and make an impression upon mankind thereby; and in what manner of writing they thought they were able to exceed others, to that did they apply themselves, Some of them betook themselves to the writing of fabulous narrations; some of them endeavored to please the cities or the kings, by writing in their commendation; others of them fell to finding faults with transactions, or with the writers of such transactions, and thought to make a great figure by so doing. And indeed these do what is of all things the most contrary to true history; for it is the great character of true history that all concerned therein both speak and write the same things; while these men, by writing differently about the same things, think they shall be believed to write with the greatest regard to truth. We therefore [who are Jews] must yield to the Grecian writers as to language and eloquence of composition; but then we shall give them no such preference as to the verity of ancient history, and least of all as to that part which concerns the affairs of our own several countries.

6. As to the care of writing down the records from the earliest antiquity among the Egyptians and Babylonians; that the priests were intrusted therewith, and employed a philosophical concern about it; that they were the Chaldean priests that did so among the Babylonians; and that the Phoenicians, who were mingled among the Greeks, did especially make use of their letters, both for the common affairs of life, and for the delivering down the history of common transactions, I think I may omit any proof, because all men allow it so to be. But now as to our forefathers, that they took no less care about writing such records, (for I will not say they took greater care than the others I spoke of,) and that they committed that matter to their high priests and to their prophets, and that these records have been written all along down to our own times with the utmost accuracy; nay, if it be not too bold for me to say it, our history will be so written hereafter; - I shall endeavor briefly to inform you.

7. For our forefathers did not only appoint the best of these priests, and those that attended upon the Divine worship, for that design from the beginning, but made provision that the stock of the priests should continue unmixed and pure; for he who is partaker of the priesthood must propagate of a wife of the same nation, without having any regard to money, or any other dignities; but he is to make a scrutiny, and take his wife's genealogy from the ancient tables, and procure many witnesses to it. (7) And this is our practice not

only in Judea, but wheresoever any body of men of our nation do live; and even there an exact catalogue of our priests' marriages is kept; I mean at Egypt and at Babylon, or in any other place of the rest of the habitable earth, whithersoever our priests are scattered; for they send to Jerusalem the ancient names of their parents in writing, as well as those of their remoter ancestors, and signify who are the witnesses also. But if any war falls out, such as have fallen out a great many of them already, when Antiochus Epiphanes made an invasion upon our country, as also when Pompey the Great and Quintilius Varus did so also, and principally in the wars that have happened in our own times, those priests that survive them compose new tables of genealogy out of the old records, and examine the circumstances of the women that remain; for still they do not admit of those that have been captives, as suspecting that they had conversation with some foreigners. But what is the strongest argument of our exact management in this matter is what I am now going to say, that we have the names of our high priests from father to son set down in our records for the interval of two thousand years; and if any of these have been transgressors of these rules, they are prohibited to present themselves at the altar, or to be partakers of any other of our purifications; and this is justly, or rather necessarily done, because every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written; they being only prophets that have written the original and earliest accounts of things as they learned them of God himself by inspiration; and others have written what hath happened in their own times, and that in a very distinct manner also.

8. For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, (8) which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them; whereas there are none at all among the Greeks who would undergo the least harm on that account, no, nor in case all the writings that are among them were to be destroyed; for they take them to be such discourses as are framed agreeably to the inclinations of those that write them; and they have justly the same opinion of the ancient writers, since they see some of the present generation bold enough to write about such affairs, wherein they were not present, nor had concern enough to inform themselves about them from those that knew them; examples of which may be

had in this late war of ours, where some persons have written histories, and published them, without having been in the places concerned, or having been near them when the actions were done; but these men put a few things together by hearsay, and insolently abuse the world, and call these writings by the name of Histories.

9. As for myself, I have composed a true history of that whole war, and of all the particulars that occurred therein, as having been concerned in all its transactions; for I acted as general of those among us that are named Galileans, as long as it was possible for us to make any opposition. I was then seized on by the Romans, and became a captive. Vespasian also and Titus had me kept under a guard, and forced me to attend them continually. At the first I was put into bonds, but was set at liberty afterward, and sent to accompany Titus when he came from Alexandria to the siege of Jerusalem; during which time there was nothing done which escaped my knowledge; for what happened in the Roman camp I saw, and wrote down carefully; and what informations the deserters brought [out of the city], I was the only man that understood them. Afterward I got leisure at Rome; and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue, and by these means I composed the history of those transactions. And I was so well assured of the truth of what I related, that I first of all appealed to those that had the supreme command in that war, Vespasian and Titus, as witnesses for me, for to them I presented those books first of all, and after them to many of the Romans who had been in the war. I also sold them to many of our own men who understood the Greek philosophy; among whom were Julius Archelaus, Herod [king of Chalcis], a person of great gravity, and king Agrippa himself, a person that deserved the greatest admiration. Now all these men bore their testimony to me, that I had the strictest regard to truth; who yet would not have dissembled the matter, nor been silent, if I, out of ignorance, or out of favor to any side, either had given false colors to actions, or omitted any of them.

10. There have been indeed some bad men, who have attempted to calumniate my history, and took it to be a kind of scholastic performance for the exercise of young men. A strange sort of accusation and calumny this! since every one that undertakes to deliver the history of actions truly ought to know them accurately himself in the first place, as either having been concerned in them himself, or been informed of them by such as knew them. Now both these methods of knowledge I may very properly pretend to in the composition of both my works; for, as I said, I have translated the Antiquities out of our sacred books; which I easily could do, since I was a priest by my birth, and have studied that philosophy which is contained in those writings: and for the History of the War, I wrote it as having been an actor myself in many of its transactions, an eye-witness in the greatest part of the rest, and was not unacquainted with any thing whatsoever that was either said or done in it. How impudent then must those deserve to be esteemed that undertake to contradict me about the true state of those affairs! who, although they pretend to have made use of both the emperors' own memoirs, yet could not they be acquainted with our affairs who fought against them.

11. This digression I have been obliged to make out of necessity, as being desirous to expose the vanity of those that profess to write histories; and I suppose I have sufficiently declared that this custom of transmitting down the histories of ancient times hath been better preserved by those nations which are called Barbarians, than by the Greeks

themselves. I am now willing, in the next place, to say a few things to those that endeavor to prove that our constitution is but of late time, for this reason, as they pretend, that the Greek writers have said nothing about us; after which I shall produce testimonies for our antiquity out of the writings of foreigners; I shall also demonstrate that such as cast reproaches upon our nation do it very unjustly.

12. As for ourselves, therefore, we neither inhabit a maritime country, nor do we delight in merchandise, nor in such a mixture with other men as arises from it; but the cities we dwell in are remote from the sea, and having a fruitful country for our habitation, we take pains in cultivating that only. Our principal care of all is this, to educate our children well; and we think it to be the most necessary business of our whole life to observe the laws that have been given us, and to keep those rules of piety that have been delivered down to us. Since, therefore, besides what we have already taken notice of, we have had a peculiar way of living of our own, there was no occasion offered us in ancient ages for intermixing among the Greeks, as they had for mixing among the Egyptians, by their intercourse of exporting and importing their several goods; as they also mixed with the Phoenicians, who lived by the sea-side, by means of their love of lucre in trade and merchandise. Nor did our forefathers betake themselves, as did some others, to robbery; nor did they, in order to gain more wealth, fall into foreign wars, although our country contained many ten thousands of men of courage sufficient for that purpose. For this reason it was that the Phoenicians themselves came soon by trading and navigation to be known to the Grecians, and by their means the Egyptians became known to the Grecians also, as did all those people whence the Phoenicians in long voyages over the seas carried wares to the Grecians. The Medes also and the Persians, when they were lords of Asia, became well known to them; and this was especially true of the Persians, who led their armies as far as the other continent [Europe]. The Thracians were also known to them by the nearness of their countries, and the Scythians by the means of those that sailed to Pontus; for it was so in general that all maritime nations, and those that inhabited near the eastern or western seas, became most known to those that were desirous to be writers; but such as had their habitations further from the sea were for the most part unknown to them which things appear to have happened as to Europe also, where the city of Rome, that hath this long time been possessed of so much power, and hath performed such great actions in war, is yet never mentioned by Herodotus, nor by Thucydides, nor by any one of their contemporaries; and it was very late, and with great difficulty, that the Romans became known to the Greeks. Nay, those that were reckoned the most exact historians (and Ephorus for one) were so very ignorant of the Gauls and the Spaniards, that he supposed the Spaniards, who inhabit so great a part of the western regions of the earth, to be no more than one city. Those historians also have ventured to describe such customs as were made use of by them, which they never had either done or said; and the reason why these writers did not know the truth of their affairs was this, that they had not any commerce together; but the reason why they wrote such falsities was this, that they had a mind to appear to know things which others had not known. How can it then be any wonder, if our nation was no more known to many of the Greeks, nor had given them any occasion to mention them in their writings, while they were so remote from the sea, and had a conduct of life so peculiar to themselves?

13. Let us now put the case, therefore, that we made use of this argument concerning the Grecians, in order to prove that their nation was not ancient, because nothing is said of

them in our records: would not they laugh at us all, and probably give the same reasons for our silence that I have now alleged, and would produce their neighbor nations as witnesses to their own antiquity? Now the very same thing will I endeavor to do; for I will bring the Egyptians and the Phoenicians as my principal witnesses, because nobody can complain of their testimony as false, on account that they are known to have borne the greatest ill-will towards us; I mean this as to the Egyptians in general all of them, while of the Phoenicians it is known the Tyrians have been most of all in the same ill disposition towards us: yet do I confess that I cannot say the same of the Chaldeans, since our first leaders and ancestors were derived from them; and they do make mention of us Jews in their records, on account of the kindred there is between us. Now when I shall have made my assertions good, so far as concerns the others, I will demonstrate that some of the Greek writers have made mention of us Jews also, that those who envy us may not have even this pretense for contradicting what I have said about our nation.

14. I shall begin with the writings of the Egyptians; not indeed of those that have written in the Egyptian language, which it is impossible for me to do. But Manetho was a man who was by birth an Egyptian, yet had he made himself master of the Greek learning, as is very evident; for he wrote the history of his own country in the Greek tongue, by translating it, as he saith himself, out of their sacred records; he also finds great fault with Herodotus for his ignorance and false relations of Egyptian affairs. Now this Manetho, in the second book of his Egyptian History, writes concerning us in the following manner. I will set down his very words, as if I were to bring the very man himself into a court for a witness: "There was a king of ours whose name was Timaus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt down our cities, and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner; nay, some they slew, and led their children and their wives into slavery. At length they made one of themselves king, whose name was Salatis; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as fore-seeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and invade them; and as he found in the Saite Nomos, [Sethroite,] a city very proper for this purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called Avaris, this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of two hundred and forty thousand armed men whom he put into it to keep it. Thither Salatis came in summer time, partly to gather his corn, and pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners. When this man had reigned thirteen years, after him reigned another, whose name was Beon, for forty-four years; after him reigned another, called Apachnas, thirty-six years and seven months; after him Apophis reigned sixty-one years, and then Janins fifty years and one month; after all these reigned Assis forty-nine years and two months. And these six were the first rulers among them, who were all along making war with the Egyptians, and were very desirous gradually to destroy them to the very roots. This whole nation was styled HYCSOS, that is, Shepherd-kings: for the first syllable HYC, according to the sacred

dialect, denotes a king, as is SOS a shepherd; but this according to the ordinary dialect; and of these is compounded HYCSOS: but some say that these people were Arabians." Now in another copy it is said that this word does not denote Kings, but, on the contrary, denotes Captive Shepherds, and this on account of the particle HYC; for that HYC, with the aspiration, in the Egyptian tongue again denotes Shepherds, and that expressly also; and this to me seems the more probable opinion, and more agreeable to ancient history. [But Manetho goes on]: "These people, whom we have before named kings, and called shepherds also, and their descendants," as he says, "kept possession of Egypt five hundred and eleven years." After these, he says, "That the kings of Thebais and the other parts of Egypt made an insurrection against the shepherds, and that there a terrible and long war was made between them." He says further, "That under a king, whose name was Alisphragmuthosis, the shepherds were subdued by him, and were indeed driven out of other parts of Egypt, but were shut up in a place that contained ten thousand acres; this place was named Avaris." Manetho says, "That the shepherds built a wall round all this place, which was a large and a strong wall, and this in order to keep all their possessions and their prey within a place of strength, but that Thummosis the son of Alisphragmuthosis made an attempt to take them by force and by siege, with four hundred and eighty thousand men to lie rotund about them, but that, upon his despair of taking the place by that siege, they came to a composition with them, that they should leave Egypt, and go, without any harm to be done to them, whithersoever they would; and that, after this composition was made, they went away with their whole families and effects, not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem. Now Manetho, in another book of his, says, "That this nation, thus called Shepherds, were also called Captives, in their sacred books." And this account of his is the truth; for feeding of sheep was the employment of our forefathers in the most ancient ages and as they led such a wandering life in feeding sheep, they were called Shepherds. Nor was it without reason that they were called Captives by the Egyptians, since one of our ancestors, Joseph, told the king of Egypt that he was a captive, and afterward sent for his brethren into Egypt by the king's permission. But as for these matters, I shall make a more exact inquiry about them elsewhere.

15. But now I shall produce the Egyptians as witnesses to the antiquity of our nation. I shall therefore here bring in Manetho again, and what he writes as to the order of the times in this case; and thus he speaks: "When this people or shepherds were gone out of Egypt to Jerusalem, Tethtosis the king of Egypt, who drove them out, reigned afterward twenty-five years and four months, and then died; after him his son Chebron took the kingdom for thirteen years; after whom came Amenophis, for twenty years and seven months; then came his sister Amesses, for twenty-one years and nine months; after her came Mephres, for twelve years and nine months; after him was Mephramuthosis, for twenty-five years and ten months; after him was Thmosis, for nine years and eight months; after him came Amenophis, for thirty years and ten months; after him came Orus, for thirty-six years and five months; then came his daughter Acenchres, for twelve years and one month; then was her brother Rathotis, for nine years; then was Acencheres, for twelve years and five months; then came another Acencheres, for twelve years and

three months; after him Armais, for four years and one month; after him was Ramesses, for one year and four months; after him came Armesses Miammoun, for sixty-six years and two months; after him Amenophis, for nineteen years and six months; after him came Sethosis, and Ramesses, who had an army of horse, and a naval force. This king appointed his brother, Armais,, to be his deputy over Egypt." [In another copy it stood thus: After him came Sethosis, and Ramesses, two brethren, the former of whom had a naval force, and in a hostile manner destroyed those that met him upon the sea; but as he slew Ramesses in no long time afterward, so he appointed another of his brethren to be his deputy over Egypt.] He also gave him all the other authority of a king, but with these only injunctions, that he should not wear the diadem, nor be injurious to the queen, the mother of his children, and that he should not meddle with the other concubines of the king; while he made an expedition against Cyprus, and Phoenicia, and besides against the Assyrians and the Medes. He then subdued them all, some by his arms, some without fighting, and some by the terror of his great army; and being puffed up by the great successes he had had, he went on still the more boldly, and overthrew the cities and countries that lay in the eastern parts. But after some considerable time, Armais, who was left in Egypt, did all those very things, by way of opposition, which his brother had forbid him to do, without fear; for he used violence to the queen, and continued to make use of the rest of the concubines, without sparing any of them; nay, at the persuasion of his friends he put on the diadem, and set up to oppose his brother. But then he who was set over the priests of Egypt wrote letters to Sethosis, and informed him of all that had happened, and how his brother had set up to oppose him: he therefore returned back to Pelusium immediately, and recovered his kingdom again. The country also was called from his name Egypt; for Manetho says, that Sethosis was himself called Egyptus, as was his brother Armais called Danaus."

16. This is Manetho's account. And evident it is from the number of years by him set down belonging to this interval, if they be summed up together, that these shepherds, as they are here called, who were no other than our forefathers, were delivered out of Egypt, and came thence, and inhabited this country, three hundred and ninety-three years before Danaus came to Argos; although the Argives look upon him as their most ancient king. Manetho, therefore, hears this testimony to two points of the greatest consequence to our purpose, and those from the Egyptian records themselves. In the first place, that we came out of another country into Egypt; and that withal our deliverance out of it was so ancient in time as to have preceded the siege of Troy almost a thousand years; but then, as to those things which Manetho adds, not from the Egyptian records, but, as he confesses himself, from some stories of an uncertain original, I will disprove them hereafter particularly, and shall demonstrate that they are no better than incredible fables...

25. Now the Egyptians were the first that cast reproaches upon us; in order to please which nation, some others undertook to pervert the truth, while they would neither own that our forefathers came into Egypt from another country, as the fact was, nor give a true account of our departure thence. And indeed the Egyptians took many occasions to hate us and envy us: in the first place, because our ancestors had had the dominion over their country? and when they were delivered from them, and gone to their own country again, they lived there in prosperity. In the next place, the difference of our religion from theirs

hath occasioned great enmity between us, while our way of Divine worship did as much exceed that which their laws appointed, as does the nature of God exceed that of brute beasts; for so far they all agree through the whole country, to esteem such animals as gods, although they differ one from another in the peculiar worship they severally pay to them. And certainly men they are entirely of vain and foolish minds, who have thus accustomed themselves from the beginning to have such bad notions concerning their gods, and could not think of imitating that decent form of Divine worship which we made use of, though, when they saw our institutions approved of by many others, they could not but envy us on that account; for some of them have proceeded to that degree of folly and meanness in their conduct, as not to scruple to contradict their own ancient records, nay, to contradict themselves also in their writings, and yet were so blinded by their passions as not to discern it.

26. And now I will turn my discourse to one of their principal writers, whom I have a little before made use of as a witness to our antiquity; I mean Manetho. (22) He promised to interpret the Egyptian history out of their sacred writings, and premised this: that "our people had come into Egypt, many ten thousands in number, and subdued its inhabitants;" and when he had further confessed that "we went out of that country afterward, and settled in that country which is now called Judea, and there built Jerusalem and its temple." Now thus far he followed his ancient records; but after this he permits himself, in order to appear to have written what rumors and reports passed abroad about the Jews, and introduces incredible narrations, as if he would have the Egyptian multitude, that had the leprosy and other distempers, to have been mixed with us, as he says they were, and that they were condemned to fly out of Egypt together; for he mentions Amenophis, a fictitious king's name, though on that account he durst not set down the number of years of his reign, which yet he had accurately done as to the other kings he mentions; he then ascribes certain fabulous stories to this king, as having in a manner forgotten how he had already related that the departure of the shepherds for Jerusalem had been five hundred and eighteen years before; for Tethmosis was king when they went away. Now, from his days, the reigns of the intermediate kings, according to Manethe, amounted to three hundred and ninety-three years, as he says himself, till the two brothers Sethos and Hermeus; the one of whom, Sethos, was called by that other name of Egyptus, and the other, Hermeus, by that of Danaus. He also says that Sethos east the other out of Egypt, and reigned fifty-nine years, as did his eldest son Rhampses reign after him sixty-six years. When Manethe therefore had acknowledged that our forefathers were gone out of Egypt so many years ago, he introduces his fictitious king Amenophis, and says thus: "This king was desirous to become a spectator of the gods, as had Orus, one of his predecessors in that kingdom, desired the same before him; he also communicated that his desire to his namesake Amenophis, who was the son of Papis, and one that seemed to partake of a divine nature, both as to wisdom and the knowledge of futurities." Manethe adds, "how this namesake of his told him that he might see the gods, if he would clear the whole country of the lepers and of the other impure people; that the king was pleased with this injunction, and got together all that had any defect in their bodies out of Egypt; and that their number was eighty thousand; whom he sent to those quarries which are on the east side of the Nile, that they might work in them, and might be separated from the rest of the Egyptians." He says further, that "there were some of the learned priests that were polluted with the leprosy; but that

still this Amenophis, the wise man and the prophet, was afraid that the gods would be angry at him and at the king, if there should appear to have been violence offered them; who also added this further, [out of his sagacity about futurities,] that certain people would come to the assistance of these polluted wretches, and would conquer Egypt, and keep it in their possession thirteen years; that, however, he durst not tell the king of these things, but that he left a writing behind him about all those matters, and then slew himself, which made the king disconsolate." After which he writes thus verbatim: "After those that were sent to work in the quarries had continued in that miserable state for a long while, the king was desired that he would set apart the city Avaris, which was then left desolate of the shepherds, for their habitation and protection; which desire he granted them. Now this city, according to the ancient theology, was Typho's city. But when these men were gotten into it, and found the place fit for a revolt, they appointed themselves a ruler out of the priests of Heliopolis, whose name was Osarsiph, and they took their oaths that they would be obedient to him in all things. He then, in the first place, made this law for them, That they should neither worship the Egyptian gods, nor should abstain from any one of those sacred animals which they have in the highest esteem, but kill and destroy them all; that they should join themselves to nobody but to those that were of this confederacy. When he had made such laws as these, and many more such as were mainly opposite to the customs of the Egyptians, (23) he gave order that they should use the multitude of the hands they had in building walls about their City, and make themselves ready for a war with king Amenophis, while he did himself take into his friendship the other priests, and those that were polluted with them, and sent ambassadors to those shepherds who had been driven out of the land by Tefilmosis to the city called Jerusalem; whereby he informed them of his own affairs, and of the state of those others that had been treated after such an ignominious manner, and desired that they would come with one consent to his assistance in this war against Egypt. He also promised that he would, in the first place, bring them back to their ancient city and country Avaris, and provide a plentiful maintenance for their multitude; that he would protect them and fight for them as occasion should require, and would easily reduce the country under their dominion. These shepherds were all very glad of this message, and came away with alacrity all together, being in number two hundred thousand men; and in a little time they came to Avaris. And now Amenophis the king of Egypt, upon his being informed of their invasion, was in great confusion, as calling to mind what Amenophis, the son of Papis, had foretold him; and, in the first place, he assembled the multitude of the Egyptians, and took counsel with their leaders, and sent for their sacred animals to him, especially for those that were principally worshipped in their temples, and gave a particular charge to the priests distinctly, that they should hide the images of their gods with the utmost care he also sent his son Sethos, who was also named Ramesses, from his father Rhampses, being but five years old, to a friend of his. He then passed on with the rest of the Egyptians, being three hundred thousand of the most warlike of them, against the enemy, who met them. Yet did he not join battle with them; but thinking that would be to fight against the gods, he returned back and came to Memphis, where he took Apis and the other sacred animals which he had sent for to him, and presently marched into Ethiopia, together with his whole army and multitude of Egyptians; for the king of Ethiopia was under an obligation to him, on which account he received him, and took care of all the multitude that was with him, while the country supplied all that was necessary for the

food of the men. He also allotted cities and villages for this exile, that was to be from its beginning during those fatally determined thirteen years. Moreover, he pitched a camp for his Ethiopian army, as a guard to king Amenophis, upon the borders of Egypt. And this was the state of things in Ethiopia. But for the people of Jerusalem, when they came down together with the polluted Egyptians, they treated the men in such a barbarous manner, that those who saw how they subdued the forementioned country, and the horrid wickedness they were guilty of, thought it a most dreadful thing; for they did not only set the cities and villages on fire but were not satisfied till they had been guilty of sacrilege, and destroyed the images of the gods, and used them in roasting those sacred animals that used to be worshipped, and forced the priests and prophets to be the executioners and murderers of those animals, and then ejected them naked out of the country. It was also reported that the priest, who ordained their polity and their laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris, who was the god of Heliopolis; but that when he was gone over to these people, his name was changed, and he was called Moses."

27. This is what the Egyptians relate about the Jews, with much more, which I omit for the sake of brevity. But still Manetho goes on, that "after this, Amenophis returned back from Ethiopia with a great army, as did his son Ahampses with another army also, and that both of them joined battle with the shepherds and the polluted people, and beat them, and slew a great many of them, and pursued them to the bounds of Syria." These and the like accounts are written by Manetho. But I will demonstrate that he trifles, and tells arrant lies, after I have made a distinction which will relate to what I am going to say about him; for this Manetho had granted and confessed that this nation was not originally Egyptian, but that they had come from another country, and subdued Egypt, and then went away again out of it. But that those Egyptians who were thus diseased in their bodies were not mingled with us afterward, and that Moses who brought the people out was not one of that company, but lived many generations earlier, I shall endeavor to demonstrate from Manetho's own accounts themselves.

28. Now, for the first occasion of this fiction, Manetho supposes what is no better than a ridiculous thing; for he says that "king Amenophis desired to see the gods." What gods, I pray, did he desire to see? If he meant the gods whom their laws ordained to be worshipped, the ox, the goat, the crocodile, and the baboon, he saw them already; but for the heavenly gods, how could he see them, and what should occasion this his desire? To be sure? it was because another king before him had already seen them. He had then been informed what sort of gods they were, and after what manner they had been seen, insomuch that he did not stand in need of any new artifice for obtaining this sight. However, the prophet by whose means the king thought to compass his design was a wise man. If so, how came he not to know that such his desire was impossible to be accomplished? for the event did not succeed. And what pretense could there be to suppose that the gods would not be seen by reason of the people's maims in their bodies, or leprosy? for the gods are not angry at the imperfection of bodies, but at wicked practices; and as to eighty thousand lepers, and those in an ill state also, how is it possible to have them gathered together in one day? nay, how came the king not to comply with the prophet? for his injunction was, that those that were maimed should be expelled out of Egypt, while the king only sent them to work in the quarries, as if he were rather in want of laborers, than intended to purge his country. He says further, that "this prophet

slew himself, as foreseeing the anger of the gods, and those events which were to come upon Egypt afterward; and that he left this prediction for the king in writing." Besides, how came it to pass that this prophet did not foreknow his own death at the first? nay, how came he not to contradict the king in his desire to see the gods immediately? how came that unreasonable dread upon him of judgments that were not to happen in his lifetime? or what worse thing could he suffer, out of the fear of which he made haste to kill himself? But now let us see the silliest thing of all: - The king, although he had been informed of these things, and terrified with the fear of what was to come, yet did not he even then eject these maimed people out of his country, when it had been foretold him that he was to clear Egypt of them; but, as Manetho says, "he then, upon their request, gave them that city to inhabit, which had formerly belonged to the shepherds, and was called Avaris; whither when they were gone in crowds," he says, "they chose one that had formerly been priest of Helopolis; and that this priest first ordained that they should neither worship the gods, nor abstain from those animals that were worshipped by the Egyptians, but should kill and eat them all, and should associate with nobody but those that had conspired with them; and that he bound the multitude by oaths to be sure to continue in those laws; and that when he had built a wall about Avaris, he made war against the king." Manetho adds also, that "this priest sent to Jerusalem to invite that people to come to his assistance, and promised to give them Avaris; for that it had belonged to the forefathers of those that were coming from Jerusalem, and that when they were come, they made a war immediately against the king, and got possession of all Egypt." He says also that "the Egyptians came with an army of two hundred thousand men, and that Amenophis, the king of Egypt, not thinking that he ought to fight against the gods, ran away presently into Ethiopia, and committed Apis and certain other of their sacred animals to the priests, and commanded them to take care of preserving them." He says further, that "the people of Jerusalem came accordingly upon the Egyptians, and overthrew their cities, and burnt their temples, and slew their horsemen, and, in short, abstained from no sort of wickedness nor barbarity; and for that priest who settled their polity and their laws," he says, "he was by birth of Helopolis, and his name was Osarsiph, from Osyris the god of Helopolis, but that he changed his name, and called himself Moses." He then says that "on the thirteenth year afterward, Amenophis, according to the fatal time of the duration of his misfortunes, came upon them out of Ethiopia with a great army, and joining battle with the shepherds and with the polluted people, overcame them in battle, and slew a great many of them, and pursued them as far as the bounds of Syria."

29. Now Manetho does not reflect upon the improbability of his lie; for the leprous people, and the multitude that was with them, although they might formerly have been angry at the king, and at those that had treated them so coarsely, and this according to the prediction of the prophet; yet certainly, when they were come out of the mines, and had received of the king a city, and a country, they would have grown milder towards him. However, had they ever so much hated him in particular, they might have laid a private plot against himself, but would hardly have made war against all the Egyptians; I mean this on the account of the great kindred they who were so numerous must have had among them. Nay still, if they had resolved to fight with the men, they would not have had impudence enough to fight with their gods; nor would they have ordained laws quite contrary to those of their own country, and to those in which they had been bred up

themselves. Yet are we beholden to Manethe, that he does not lay the principal charge of this horrid transgression upon those that came from Jerusalem, but says that the Egyptians themselves were the most guilty, and that they were their priests that contrived these things, and made the multitude take their oaths for doing so. But still how absurd is it to suppose that none of these people's own relations or friends should be prevailed with to revolt, nor to undergo the hazards of war with them, while these polluted people were forced to send to Jerusalem, and bring their auxiliaries from thence! What friendship, I pray, or what relation was there formerly between them that required this assistance? On the contrary, these people were enemies, and greatly differed from them in their customs. He says, indeed, that they complied immediately, upon their praising them that they should conquer Egypt; as if they did not themselves very well know that country out of which they had been driven by force. Now had these men been in want, or lived miserably, perhaps they might have undertaken so hazardous an enterprise; but as they dwelt in a happy city, and had a large country, and one better than Egypt itself, how came it about that, for the sake of those that had of old been their enemies, of those that were maimed in their bodies, and of those whom none of their own relations would endure, they should run such hazards in assisting them? For they could not foresee that the king would run away from them: on the contrary, he saith himself that "Amenophis's son had three hundred thousand men with him, and met them at Pelusium." Now, to be sure, those that came could not be ignorant of this; but for the king's repentance and flight, how could they possibly guess at it? He then says, that "those who came from Jerusalem, and made this invasion, got the granaries of Egypt into their possession, and perpetrated many of the most horrid actions there." And thence he reproaches them, as though he had not himself introduced them as enemies, or as though he might accuse such as were invited from another place for so doing, when the natural Egyptians themselves had done the same things before their coming, and had taken oaths so to do. However, "Amenophis, some time afterward, came upon them, and conquered them in battle, and slew his enemies, and drove them before him as far as Syria." As if Egypt were so easily taken by people that came from any place whatsoever, and as if those that had conquered it by war, when they were informed that Amenophis was alive, did neither fortify the avenues out of Ethiopia into it, although they had great advantages for doing it, nor did get their other forces ready for their defense! but that he followed them over the sandy desert, and slew them as far as Syria; while yet it is not an easy thing for an army to pass over that country, even without fighting.

30. Our nation, therefore, according to Manetho, was not derived from Egypt, nor were any of the Egyptians mingled with us. For it is to be supposed that many of the leprous and distempered people were dead in the mines, since they had been there a long time, and in so ill a condition; many others must be dead in the battles that happened afterward, and more still in the last battle and flight after it.

31. It now remains that I debate with Manetho about Moses. Now the Egyptians acknowledge him to have been a wonderful and a divine person; nay, they would willingly lay claim to him themselves, though after a most abusive and incredible manner, and pretend that he was of Heliopolis, and one of the priests of that place, and was ejected out of it among the rest, on account of his leprosy; although it had been demonstrated out of their records that he lived five hundred and eighteen years earlier, and then brought our forefathers out of Egypt into the country that is now inhabited by

us. But now that he was not subject in his body to any such calamity, is evident from what he himself tells us; for he forbade those that had the leprosy either to continue in a city, or to inhabit in a village, but commanded that they should go about by themselves with their clothes rent; and declares that such as either touch them, or live under the same roof with them, should be esteemed unclean; nay, more, if any one of their disease be healed, and he recover his natural constitution again, he appointed them certain purifications, and washings with spring water, and the shaving off all their hair, and enjoins that they shall offer many sacrifices, and those of several kinds, and then at length to be admitted into the holy city; although it were to be expected that, on the contrary, if he had been under the same calamity, he should have taken care of such persons beforehand, and have had them treated after a kinder manner, as affected with a concern for those that were to be under the like misfortunes with himself. Nor ;was it only those leprous people for whose sake he made these laws, but also for such as should be maimed in the smallest part of their body, who yet are not permitted by him to officiate as priests; nay, although any priest, already initiated, should have such a calamity fall upon him afterward, he ordered him to be deprived of his honor of officiating. How can it then be supposed that Moses should ordain such laws against himself, to his own reproach and damage who so ordained them? Nor indeed is that other notion of Manetho at all probable, wherein he relates the change of his name, and says that "he was formerly called Osarsiph;" and this a name no way agreeable to the other, while his true name was Mosses, and signifies a person who is preserved out of the water, for the Egyptians call water Moil. I think, therefore, I have made it sufficiently evident that Manetho, while he followed his ancient records, did not much mistake the truth of the history; but that when he had recourse to fabulous stories, without any certain author, he either forged them himself, without any probability, or else gave credit to some men who spake so out of their ill-will to us.

32. And now I have done with Manetho, I will inquire into what Cheremon says. For he also, when he pretended to write the Egyptian history, sets down the same name for this king that Manetho did, Amenophis, as also of his son Ramesses, and then goes on thus: "The goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war. But that Phritiphantes, the sacred scribe, said to him, that in case he would purge Egypt of the men that had pollutions upon them, he should be no longer troubled. with such frightful apparitions. That Amenophis accordingly chose out two hundred and fifty thousand of those that were thus diseased, and cast them out of the country: that Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally; that of Moses had been Tisithen, and that of Joseph, Peteseiph: that these two came to Pelusium, and lighted upon three hundred and eighty thousand that had been left there by Amenophis, he not being willing to carry them into Egypt; that these scribes made a league of friendship with them, and made with them an expedition against Egypt: that Amenophis could not sustain their attacks, but fled into Ethiopia, and left his wife with child behind him, who lay concealed in certain caverns, and there brought forth a son, whose name was Messene, and who, when he was grown up to man's estate, pursued the Jews into Syria, being about two hundred thousand, and then received his father Amenophis out of Ethiopia."

33. This is the account Cheremon gives us. Now I take it for granted that what I have said already hath plainly proved the falsity of both these narrations; for had there been any

real truth at the bottom, it was impossible they should so greatly disagree about the particulars. But for those that invent lies, what they write will easily give us very different accounts, while they forge what they please out of their own heads. Now Manetho says that the king's desire of seeing the gods was the origin of the ejection of the polluted people; but Cheremon feigns that it was a dream of his own, sent upon him by Isis, that was the occasion of it. Manetho says that the person who foreshowed this purgation of Egypt to the king was Amenophis; but this man says it was Phritiphantes. As to the numbers of the multitude that were expelled, they agree exceedingly well (24) the former reckoning them eighty thousand, and the latter about two hundred and fifty thousand! Now, for Manetho, he describes those polluted persons as sent first to work in the quarries, and says that the city Avaris was given them for their habitation. As also he relates that it was not till after they had made war with the rest of the Egyptians, that they invited the people of Jerusalem to come to their assistance; while Cheremon says only that they were gone out of Egypt, and lighted upon three hundred and eighty thousand men about Pelusium, who had been left there by Amenophis, and so they invaded Egypt with them again; that thereupon Amenophis fled into Ethiopia. But then this Cheremon commits a most ridiculous blunder in not informing us who this army of so many ten thousands were, or whence they came; whether they were native Egyptians, or whether they came from a foreign country. Nor indeed has this man, who forged a dream from Isis about the leprous people, assigned the reason why the king would not bring them into Egypt. Moreover, Cheremon sets down Joseph as driven away at the same time with Moses, who yet died four generations (25) before Moses, which four generations make almost one hundred and seventy years. Besides all this, Ramesses, the son of Amenophis, by Manetho's account, was a young man, and assisted his father in his war, and left the country at the same time with him, and fled into Ethiopia. But Cheremon makes him to have been born in a certain cave, after his father was dead, and that he then overcame the Jews in battle, and drove them into Syria, being in number about two hundred thousand. O the levity of the man! for he had neither told us who these three hundred and eighty thousand were, nor how the four hundred and thirty thousand perished; whether they fell in war, or went over to Ramesses. And, what is the strangest of all, it is not possible to learn out of him who they were whom he calls Jews, or to which of these two parties he applies that denomination, whether to the two hundred and fifty thousand leprous people, or to the three hundred and eighty thousand that were about Pelusium. But perhaps it will be looked upon as a silly thing in me to make any larger confutation of such writers as sufficiently confute themselves; for had they been only confuted by other men, it had been more tolerable.

34. I shall now add to these accounts about Manetho and Cheremon somewhat about Lysimachus, who hath taken the same topic of falsehood with those forementioned, but hath gone far beyond them in the incredible nature of his forgeries; which plainly demonstrates that he contrived them out of his virulent hatred of our nation. His words are these: "The people of the Jews being leprous and scabby, and subject to certain other kinds of distempers, in the days of Bocchoris, king of Egypt, they fled to the temples, and got their food there by begging: and as the numbers were very great that were fallen under these diseases, there arose a scarcity in Egypt. Hereupon Bocchoris, the king of Egypt, sent some to consult the oracle of [Jupiter] Hammon about his scarcity. The god's answer was this, that he must purge his temples of impure and impious men, by expelling

them out of those temples into desert places; but as to the scabby and leprous people, he must drown them, and purge his temples, the sun having an indignation at these men being suffered to live; and by this means the land will bring forth its fruits. Upon Bocchoris's having received these oracles, he called for their priests, and the attendants upon their altars, and ordered them to make a collection of the impure people, and to deliver them to the soldiers, to carry them away into the desert; but to take the leprous people, and wrap them in sheets of lead, and let them down into the sea. Hereupon the scabby and leprous people were drowned, and the rest were gotten together, and sent into desert places, in order to be exposed to destruction. In this case they assembled themselves together, and took counsel what they should do, and determined that, as the night was coming on, they should kindle fires and lamps, and keep watch; that they also should fast the next night, and propitiate the gods, in order to obtain deliverance from them. That on the next day there was one Moses, who advised them that they should venture upon a journey, and go along one road till they should come to places fit for habitation: that he charged them to have no kind regards for any man, nor give good counsel to any, but always to advise them for the worst; and to overturn all those temples and altars of the gods they should meet with: that the rest commended what he had said with one consent, and did what they had resolved on, and so traveled over the desert. But that the difficulties of the journey being over, they came to a country inhabited, and that there they abused the men, and plundered and burnt their temples; and then came into that land which is called Judea, and there they built a city, and dwelt therein, and that their city was named Hierosyla, from this their robbing of the temples; but that still, upon the success they had afterwards, they in time changed its denomination, that it might not be a reproach to them, and called the city Hierosolyma, and themselves Hierosolymites."

35. Now this man did not discover and mention the same king with the others, but feigned a newer name, and passing by the dream and the Egyptian prophet, he brings him to [Jupiter] Hammon, in order to gain oracles about the scabby and leprous people; for he says that the multitude of Jews were gathered together at the temples. Now it is uncertain whether he ascribes this name to these lepers, or to those that were subject to such diseases among the Jews only; for he describes them as a people of the Jews. What people does he mean? foreigners, or those of that country? Why then' dost thou call them Jews, if they were Egyptians? But if they were foreigners, why dost thou not tell us whence they came? And how could it be that, after the king had drowned many of them in the sea, and ejected the rest into desert places, there should be still so great a multitude remaining? Or after what manner did they pass over the desert, and get the land which we now dwell in, and build our city, and that temple which hath been so famous among all mankind? And besides, he ought to have spoken more about our legislator than by giving us his bare name; and to have informed us of what nation he was, and what parents he was derived from; and to have assigned the reasons why he undertook to make such laws concerning the gods, and concerning matters of injustice with regard to men during that journey. For in case the people were by birth Egyptians, they would not on the sudden have so easily changed the customs of their country; and in case they had been foreigners, they had for certain some laws or other which had been kept by them from long custom. It is true, that with regard to those who had ejected them, they might have sworn never to bear good-will to them, and might have had a plausible reason for so doing. But if these men resolved to wage an implacable war against all men, in case they had acted as

wickedly as he relates of them, and this while they wanted the assistance of all men, this demonstrates a kind of mad conduct indeed; but not of the men themselves, but very greatly so of him that tells such lies about them. He hath also impudence enough to say that a name, implying "Robbers of the temples," (26) was given to their city, and that this name was afterward changed. The reason of which is plain, that the former name brought reproach and hatred upon them in the times of their posterity, while, it seems, those that built the city thought they did honor to the city by giving it such a name. So we see that this fine fellow had such an unbounded inclination to reproach us, that he did not understand that robbery of temples is not expressed By the same word and name among the Jews as it is among the Greeks. But why should a man say any more to a person who tells such impudent lies? However, since this book is arisen to a competent length, I will make another beginning, and endeavor to add what still remains to perfect my design in the following book. “

Some ancient literature of the Egyptians is to be found on monuments. An Egyptian monument of special note is the so called Israel Stela of Pharoah Merneptah. Pharoah Merneptah is the 4th King of the Nineteenth Dynasty of Egypt (according to Manetho's ordering of dynasties). He is the only Egyptian King known to have captured Gezer in the Land of Canaan. (see <http://www.biblemysteries.com/lectures/egypt.htm>) Here is an excerpt from the famous monument, which can be viewed in its entirety at http://members.tripod.com/~ib205/israel_stela.html :

"The Kings are overthrown, saying 'Salam!'
Not one holds up his head among the Nine Bows.
Wasted is Tehenu,
Kheta is pacified,
Plundered is Pakanan
Carried off is Askalon,
Seized upon is Gezer
Yenoam is made as a thing not existing.
Israel is desolate, his seed is not:
Palestine has become a widow for Egypt.
All lands are united, they are pacified..."

This monument is wonderful confirmation of what we read about this Pharoah (a contemporary of Solomon) in I Kings 9:16 : “[For] Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it [for] a present unto his daughter, Solomon's wife.” It also confirms the various political and geographic circumstances described in scripture.

Another artifact of immense value to historians is the Amarna Tablets, as we read at <http://www.crystalinks.com/armanatablet.html> :

“The Amarna tablets are named after the site Tell el-Amarna (in middle Egypt) where they were discovered. The first Amarna tablets were found by local inhabitants in 1887. They form the majority of the corpus. Subsequent excavations at the site have yielded less than 50 out of the 382 itemized tablets and fragments which form the Amarna corpus known to date. The majority of the Amarna tablets are letters. These letters were sent to the Egyptian Pharaohs Amenophis III and his son Akhenaten around the middle of the 14th century B.C. The correspondents were kings of Babylonia, Assyria, Hatti and Mitanni, minor kings and rulers of the Near East at that time, and vassals of the Egyptian Empire. Almost immediately following their discovery, the Amarna tablets were deciphered, studied and published. Their importance as a major source for the knowledge of the history and politics of the Ancient Near East during the 14th Century B.C. was recognized. The tablets presented several difficulties to scholars. The Amarna tablets are written in Akkadian cuneiform script and present many features which are peculiar and unknown from any other Akkadian dialect. This was most evident in the letters sent from Canaan, which were written in a mixed language (Canaanite-Akkadian). The Amarna letters from Canaan have proved to be the most important source for the study of the Canaanite dialects in the pre-Israelite period.”

Pharaohs Amenophis III and his son Akhenaten seem to have lived in the period following the Exodus of the Israelites from Egypt, when Israel was invading and conquering the land of Canaan. It is noteworthy therefore that among the line of Egyptian Pharaohs, Pharaoh Akhenaten was known as the “heretic king”, because he rejected the rampant polytheism of ancient Egyptian culture, opting instead for monotheism (see <http://www.crystalinks.com/akhenaten.html>). Perhaps he had taken to heart the judgment of God upon an earlier Egyptian Pharaoh who was destroyed in the Red Sea in pursuit of the Hebrews, as well as God’s blessing upon the Hebrews who were conquering Canaan. The Pharaohs were very much aware of what was happening with the Hebrews in Canaan, as we discover in the Amarna letters. Too, Akhenaten might have learned and embraced some aspects of true religion (albeit still corrupted) from his mother, for he was the son of Amenhotep III and Queen Tiy, a descendent of a Hebrew tribe.

Below is one of the most important of the Amarna letters, for it confirms what we learn in scripture, that at this time in history the Hebrews (in the letter below called ‘the Hapiru’) were conquering Canaan, following their wilderness wanderings (see <http://www.touregypt.net/amarna18.htm>):

A Letter from Abdu-Heba of Jerusalem

EA 286

“To the king, my Lord, thus speaks Abdu-Heba, your servant. At the feet of the king, my Lord, seven times and seven times I prostrate myself. What have I done to the king, my Lord? They blame me before the king, my Lord, saying: " Abdu-Heba has rebelled against the king, my Lord ". I am here, as far as I am concerned, it was not my father, nor my mother, who put to me in this position; the arm of the powerful king lead me to the house of my father! Why would I commit a transgression against the king, my Lord.

While the king, my Lord, lives, I will say to the commissioner of the king, my Lord: " Why do you favour the Hapiru and are opposed to the rulers? " And thus I am accused before the king, my Lord. Because it is said: " Lost are the territories of the king, my Lord ". Thus am I calumniated before the king, my Lord! But may the king, my Lord know, that, when the king sent a garrison, Yanhamu seized everything, and... the land of Egypt... Oh king, my Lord, there are no garrison troops here! (Therefore), the king takes care of his land! May the king take care of his land! ! All the territories of the king have rebelled; Ilimilku caused the loss of all the territories of the king. May the king take care of his land!

I repeat: Allow me to enter the presence of the king, my Lord, and let me look into both eyes of the king, my Lord. But the hostility against me is strong, and I cannot enter the presence of the king, my Lord. May the king send garrison troops, in order that I may enter and look into the eyes of the king, my Lord. So certain as the king, my Lord, lives, when the commissioners come, I will say: Lost are the territories of the king. Do you not hear to me? All the rulers are lost; the king, my Lord, does not have a single ruler left. May the king direct his attention to the archers, and may the king, my Lord, send troops of archers, the king has no more lands. The Hapiru sack the territories of the king. If there are archers (here) this year, all the territories of the king will remain (intact); but if there are no archers, the territories of the king, my Lord, will be lost!

To the king, my Lord thus writes Abdu-Heba, your servant. He conveys eloquent words to the king, my Lord. All the territories of the king, my Lord, are lost."

In the letter above, the Canaanite king of Jerusalem, Abdu-Heba, is importuning the Egyptian Pharaoh for assistance against the Hebrews who are invading Canaan. When he wrote these, Hebrews had already conquered Rushada, and were advancing on Jerusalem.

Below is another sample letter, this one written from the king of Babylon to the Pharaoh:

Letter from Kadashman Enlil I, king of Babylon, to Amenhotep III

EA 3

"Kadashman Enlil of Babylon to Amenhotep of Egypt [...] How is it possible that, having written to you in order to ask for the hand of your daughter – oh my brother, you should have written me using such language, telling me that you will not give her to me as since earliest times no daughter of the king of Egypt has ever been given in marriage? Why are you telling me such things? You are the king. You may do as you wish. If you wanted to give me your daughter in marriage who could say you nay?

But you, keeping to your principle of not sending anybody, have not sent me a wife. Have you not been looking for a fraternal and amical relationship, when you suggested to me – in writing – a marriage, in order to make us become closer? Why hasn't my brother sent me a wife? [...] It is possible for you not to send me a wife, but how could I refuse you a wife and not send her to you, as you did? I have daughters, I will not refuse you in any way concerning this....

As to the gold about which I wrote you, send me now quickly during this summer [...]

before your messenger reach me, gold in abundance, as much as is available. I could thus achieve the task I have undertaken. If you send me this summer [...] the gold concerning which I've written to you, I shall give you my daughter in marriage. Therefore, send gold, willingly, as much as you please. But if you do not send me gold [...] so I can achieve the task I have undertaken , why haven't you sent me any earlier willingly? After I have finished the task I have undertaken , why would I wish for gold? Even if you sent me 3000 talents of gold I would not accept them. I would return them and would not give you my daughter in marriage.”

Egypt is rich with these and other records testifying of its past.

CHAPTER 12 : OF INDIA

There is evidence of a very ancient civilization along the Indus Valley in India, which preceded the rule of Indo-European people. As one has pointed out, there “emerges a reasonably clear picture in which a single family beginning with Japheth multiplied in the course of time and peopled the northern shore of the Mediterranean, the whole of Europe, the British Isles and Scandinavia, and the larger part of Russia. The same family settled India, displacing a prior settlement of Hamites who had established themselves in the Indus Valley. Isolated groups of this same people seem to have wandered further afield towards the East, contributing to small pockets of Japhethites.”
(http://culance.org/Library/Volume1/Part_II/Chapter2.html)

The Indo-European people which conquered India, forming its upper caste, brought with them a religion displayed in the hymns of the Rig-Veda. The website <http://www.northpark.edu/history/WebChron/India/RigVeda.html> explains the nature of the Rig-Veda:

“The Rig-Veda is a collection of over 1,000 hymns, which contain the mythology of the Hindu gods, and is considered to be one of the foundations of the Hindu religion. While the Rig is the oldest of the Vedas, there are three other Vedas. There is the Sama Veda, which is the "knowledge of chants" or a number of basic hymns recited at sacrifices. There is also the Yajur Veda or "knowledge of rites" which serve basically as a "how to make sacrifices" book. The final Veda is the Athara Veda, this Veda represents the knowledge given by Athara who was a sage. These Vedas were passed on orally for many generations. When they were written down, they were first written in Vedic, an early form of Sanskrit. Then around 300 B.C. the Vedas were written down in the form we have them today.

The Rig Veda was written by the Aryans who entered the Indus Valley toward the end of the Harappan Civilization. They wrote this Veda between 1300 and 1000 BC, during the period of the Aryan Migrations. However, there may be possible Harappan influences on these works.

Although there are many Vedas written, the most important is the Rig, which contains over 1,000 hymns directed to the gods. The content of these hymns includes praises, blessings, sacrifices, and curses. These hymns are the major way in which the Aryan people praised their gods. The subject of the hymns is the personification of the powers of nature. The hymns are written in poetic form:

*"This light hath come, of all the lights the fairest,
The brilliant brightness hath been born, far-shining,
Urged on to prompt the sun-god's shining power.
Night and Morning clash not, nor yet do linger." (Bloomfield 30)*

As you can see, this is very poetic language. This can be chanted, creating a worshipful mood in a person. When you chant these words, you are transported into another state of mind. In fact, this and other hymns were probably chanted by the Aryan people at one of their religious ceremonies.”

And the website <http://www.northpark.edu/history/WebChron/India/RigVeda.html> not only explains the Rig Veda, but supplies us with excerpts from the Rig Veda itself:

“c. 1300: Aryans migrate into the Indus Valley

c. 1000: Aryans migrate into Ganges Valley

c. 1200-500 BC: Vedic Era

c. 1200-900: Rig-Veda

c. 900-500: Later Vedas and early Upanishads

The Vedas are collections of hymns dating back to the Aryan period of Indian history. The Rig Veda is the most important of these collections. It is very likely that some of these hymns originated well before the time the Aryans came to northwestern India as a warrior elite. It was probably compiled into its present form between 1200 and 900 BC but was probably not written down until 600 BC. The first of the two selections is among the oldest in the collection and celebrates the victory of Indra, one of the most important gods, over Vritra, the dragon of drought. The second hymn is much later and tells of Prusha, the universal spirit, sacrificing himself to himself.

I. Hymn to Indra

I will declare the manly deeds of Indra, the first that he achieved, the thunder wielder.

He slew the dragon [1], then disclosed the waters, and cleft the channels of the mountain torrents.

He slew the dragon lying on the mountain: his heavenly bolt of thunder Twashtar [2] fashioned.

Like lowing cows in rapid flow descending the waters glided downward to the ocean.

Impetuous as a bull, he chose the Soma [3], and quaffed in threefold sacrifice the juices.

Maghavan [4] grasped the thunder for his weapon, and smote to death this firstborn of the dragons.

When, Indra, thou hadst slain the dragons' firstborn, and overcome the charms of the enchanters,

Then, giving life to sun and dawn and heaven, thou foundest not one foe to stand against thee.

Indra with his own great and deadly thunder smote into pieces Vritra worst of Vritras.

As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate dragon.

He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying hero.

He, brooking not the clashing of the weapons, crushed Indra's foe, the

shattered forts in falling [5],
 Footless and handless, still he challenged Indra, who smote him with his
 bolt between the shoulders.
 Emasculate yet claiming manly vigor, thus Vritra lay with scattered limbs
 dissevered. . .
 Nothing availed him lightning, nothing thunder, hailstorm or mist which
 he had spread around him: [6]
 When Indra and the dragon strove in battle, Maghavan gained the victory
 forever.
 Whom sawest thou to avenge the dragon, Indra, that fear possessed thy
 heart when thou hadst slain him;
 That, like a hawk affrighted through the regions, thou crossedst nine-and-
 ninety flowing rivers?
 Indra is king of all that moves and moves not, of creatures tame and
 horned, the thunder-wielder.
 Over all living men he rules as sovereign, containing all as spokes within
 the felly. [7]

II. Hymn to Purusha

A thousand heads had Purusha [8], a thousand eyes, a thousand feet.
 He covered earth on every side, and *spread* ten fingers' breadth beyond.
 This Purusha is all that yet hath been and all that is to be;
 The lord of immortality which waxes greater still by food.
 So mighty is his greatness; yea, greater than this is Purusha. All creatures
 are one-fourth of him, three-fourths eternal life in heaven.
 With three-fourths Purusha went up: one-fourth of him again was here.
 Thence he strode out to every side over what eats not and what eats.
 From him Viraj [9] was born; again Purusha from Viraj was born.
 As soon as he was born, he spread eastward and westward o'er the earth.
 When gods prepared the sacrifice with Purusha as their offering,
 Its oil was spring, the holy gift was autumn; summer was the wood.
 They balm'd as victim on the grass Purusha born in earliest time. [10]
 With him the deities and all Sadhyas [11] and Rishis [12] sacrificed.
 From that great general sacrifice the dripping fat was gathered up.
 He fanned the creatures of the air and animals both wild and tame.
 From that great general sacrifice, Richas and Samahymns [13] were born:
 Therefrom the metres were produced, the Yajus [14] had its birth from it.
 From it were horses born, from it all creatures with two rows of teeth:
 From it were generated kine, from it the goats and sheep were born.
 When they divided Purusha how many portions did they make?
 What do they call his mouth, his arms? What do they call his thighs and
 feet?
 The Brahmin [15] was his mouth, of both his arms was the Rajanya [16]
 made.
 His thighs became the Vaisya [17], from his feet the Sudra [18] was

produced.

The Moon was generated from his mind, and from his eye the Sun had birth; Indra and Agni [19] from his mouth were born, and Vayu [20] from his breath.

For from his navel came mid-air; the sky was fashioned from his head; Earth from his feet, and from his ear the regions. Thus they formed the worlds.

Seven flogging-logs had he, thrice seven layers of fuel were prepared, When the gods, offering sacrifice, bound, as their victim, Purusha. Gods, sacrificing, sacrificed the victim: these were the earliest holy ordinances.

The mighty ones attained the height of heaven, there where the Sadhyas, gods of old, are dwelling.

The theology of the Vedas was later developed in the Upanishads. At the end of the Rig and all of the Vedas, the Hindu Brahmins added a summary of the philosophy of the Veda. The Upanishads became the basis of Hinduism. For the Hindu person, they serve as a summary of all of the knowledge of the Veda as well as a commentary on them.

The religion that sprang forth from the Vedas helped shape Indian society. For example, the Rig Veda and Vedic literature were used in the development of the caste system. The Rig Veda describes how the god Purusha sacrificed himself to himself. Each of the pieces of his body developed into a different portion of society. His mouth became the Brahmin or priests; his arms became the Kshatriyas or warriors; his thighs became the Vaisya or merchants, farmers, herders and artisans; and the feet became the Sudra or slaves and servants. Thus, while each part of society had its own role, it was still and single body.”

The Upanishads are explained at the site

<http://www.northpark.edu/history/Classes/Sources/Upanishads.html> :

“The Upanishads are the principle texts of what is often regarded as the Hindu religion. Compiled between 800 and 500 BC, they are the result of meditations on many of the themes found in the Vedas, but brought to a new philosophical and spiritual level through the introduction of the concept of *Brahman* or universal spirit.

I. Chandogya Upanishad

There lived once Svetaketu. . . To him his father Uddalaka . . . said: "Svetaketu, go to school; for no one belonging to our race, dear son, who, not having studied, is, as it were, a Brahmin by birth only"

Having begun his apprenticeship when he was twelve years of age, Svetaketu returned to his father, when he was twenty-four, having then studied all the Vedas, conceited, considering himself well-read, and stern.

His father said to him: "Svetaketu, as you are so conceited, considering yourself so well-read and so stern, my dear, have you ever asked for that instruction by which we hear

what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known? "

"What is that instruction, Sir?" he asked. . .

"Fetch me . . . a fruit of the Nyagrodha tree."

"Here is one, Sir."

"Break it."

"It is broken, Sir."

"What do you see there?"

"These seeds, almost infinitesimal."

"Break one of them."

"It is broken, Sir."

"What do you see there?"

"Not anything, Sir."

The father said: "My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.

"Believe it, my son. That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and you, . . . Svetaketu, are it. "

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

"Place this salt in water, and then wait on me in the morning."

The son did as he was commanded.

The father said to him: "Bring me the salt, which you placed in the water last night."

The son having looked for it, found it not, for, of course, it was melted.

The father said: "Taste it from the surface of the water. How is it?"

The son replied: "It is salt."

"Taste it from the middle. How is it?"

The son replied: "It is salt."

"Taste it from the bottom. How is it?"

The son replied: "It is salt."

The father said: "Throw it away and then wait. . .on me.

He did so, but the salt exists forever.

Then the father said: "Here also, in this body, . . . you do not perceive the True, my son; but there indeed it is.

"That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and you, Svetaketu, are it."

II. Brihadaranyaka Upanishad

"And when the body grows weak through old age, or becomes weak through illness, at that time that person, after separating himself from his members, as a mango, or fig, or Pippala-fruit is separated from the stalk, hastens back again as he came, to the place from which he started, to new life. . .

"Then both his knowledge and his work take hold of him and his acquaintance with former things.

"And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach to another blade, draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and after making another approach to another body, draw himself together towards it.

"And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape. . .

"Now as a man is like this or like that, according as he acts and according as he behaves, so will he be: a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

"And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

"And here there is this verse: 'To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the consequences of whatever deed he does here on earth, he returns again from that world . . . to this world of action.'^[1]

"So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere--being Brahman, he goes to Brahman.

"On this there is this verse: 'When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.'"

* * *

"Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the intelligent Self, knows nothing that is without, nothing that is within. This indeed is his true form, in which his wishes are fulfilled, in which the Self only is his wish, in which no wish is left--free from any sorrow.

"Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. Then a thief is not a thief, a murderer not a murderer, a Kandala not a Kandala, [2] a Sramana not a Sramana, [3] a Tapasa not a Tapasa.[4] He is not followed by good, not followed by evil, for he has then overcome all the sorrows of the heart."

[1] This is the law of karma.

[2] The kandalas were the lowest of all the pariahs, those without caste.

[3] A holy beggar.

[4] A person atoning for sins.

From the translation by Max Mueller, **The Upanishads**, in Max Mueller, ed., **The Sacred Books of the East**, 50 vols. (Oxford; Clarendon Press, 1879-1910), vol. 1, pp. 92, 104-105 and vol. 15, pp. 173, 175-177, 168-169 passim. Reprinted in Alfred J. Andrea and James H. Overfield, eds., **The Human Record: Sources of Global History**, 3rd ed., Vol. 1, (New York; Houghton Mifflin, 1998) pp. 67-68."

Much of the literature of India then concerns religious subjects. And so a study of India's ancient literature helps us to understand ancient India's religion and culture. While there was the concept of one Supreme Being, there was the tendency to deify and worship many lesser beings. Like the Indo-Europeans of Medo-Persia, the Indo-Europeans of the Indian sub-continent employed hymns to engage in religious worship and to serve as their scriptures.

CHAPTER 13 : OF CHINA

Today the Han Chinese make up 91.9% of China's population. The Han people dominate all of China culturally and politically. China's 55 recognized minority groups total about 8% of the nation's population.

One of these ethnic minority groups is the Miao. Related to the Hmong of Southeast Asia, the Miao people lived in central China during ancient times. Their ancestors established the Three-Miao State along the middle and lower reaches of the Yangtze River during the Zhou Dynasty. Pushed southward by the rising tide of the Han, Miao clans became scattered and isolated from one another among the Miaolong and Wuling Mountains. Forming strong groups with diverse dialects, customs, and dress, there was no love lost between them. Here is how one website (<http://www.globaled.org/curriculum/china/ethnic.htm>) describes them:

“Dispersed from southern China across northern Vietnam, Laos, and into Thailand, the Maio (Hmong) vary in dialect, styles of farming, and designation: Black, White, Red, Blue, Flowery, and Cowerie Shell Miao among others. Forced southward by the Han, often despised and exploited, many settled in distant mountains, raising millet and buckwheat by slash-and-burn farming, their diet supplemented by domestic animals and hunting.”

Until recently, the Maio have been illiterate, so there is no ancient Maio literature to speak of. However, they did maintain a knowledge of their past by means of poetry passed down by oral tradition. The Miao traditions are very precise, as compared with those of many primitive peoples, because they are not only handed down in metrical form, but, also, they are in couplets, in which the same or similar meaning is expressed in different wording, so that the second sentence acts as a definition of the first, where it might otherwise not be clear.

Here is an example of their ancient poetry, passed down by oral tradition (see <http://www.icr.org/pubs/imp/imp-214.htm>):

“The Creation

On the day God created the heavens and earth.
On that day He opened the gateway of light.
In the earth then He made heaps of earth and of stone.
In the sky He made bodies, the sun and the moon.
In the earth He created the hawk and the kite.
In the water created the lobster and fish.
In the wilderness made He the tiger and bear,
Made verdure to cover the mountains,
Made forest extend with the ranges,
Made the light green cane,
Made the rank bamboo.

Man

On the earth He created a man from the dirt.
Of the man thus created, a woman He formed.
Then the Patriarch Dirt made a balance of stones.
Estimated the weight of the earth to the bottom.
Calculated the bulk of the heavenly bodies.
And pondered the ways of the Deity, God.
The Patriarch Dirt begat Patriarch Se-teh.
The Patriarch Se-Teh begat a son Lusu.
And Lusu had Gehlo and he begat Lama.
The Patriarch Lama begat the man Noah.
His wife was the Matriarch Gaw Bo-lu-en.
Their sons were Lo Han, Lo Shen and Jah-hu.
So the earth began filling with tribes and with families.
Creation was shared by the clans and the peoples.

The World Wicked

These did not God's will nor returned His affection.
But fought with each other defying the Godhead.
Their leaders shook fists in the face of the Mighty
Then the earth was convulsed to the depth of three strata.
Rending the air to the uttermost heaven.
God's anger arose till His Being was changed;
His wrath flaring up filled His eyes and His face.
Until He must come and demolish humanity.
Come and destroy a whole world full of people.

The Flood

So it poured forty days in sheets and in torrents.
Then fifty-five days of misting and drizzle.
The waters surmounted the mountains and ranges.
The deluge ascending leapt valley and hollow.
An earth with no earth upon which to take refuge!
A world with no foothold where one might subsist!
The people were baffled, impotent and ruined,
Despairing, horror stricken, diminished and finished.
But the Patriarch Noah was righteous.
The Matriarch Gaw Bo-lu-en upright.
Built a boat very wide.
Made a ship very vast.
Their household entire got aboard and were floated,
The family complete rode the deluge in safety.
The animals with him were female and male.
The birds went along and were mated in pairs.
When the time was fulfilled, God commanded the waters.
The day had arrived, the flood waters receded.
Then Noah liberated a dove from their refuge,

Sent a bird to go forth and bring again tidings.
The flood had gone down into lake and to ocean;
The mud was confined to the pools and the hollows.
There was land once again where a man might reside;
There was a place in the earth now to rear habitations.
Buffalo then were brought, an oblation to God,
Fatter cattle became sacrifice to the Mighty.
The Divine One then gave them His blessing;
Their God then bestowed His good graces.

Babel

Lo-han then begat Cusah and Mesay.
Lo-shan begat Elan and Nga-shur.
Their offspring begotten became tribes and peoples;
Their descendants established encampments and cities.
Their singing was all with the same tunes and music;
Their speaking was all with the same words and language.
Then they said let us build us a very big city;
Let us raise unto heaven a very high tower.
This was wrong, but they reached this decision;
Not right, but they rashly persisted.
God struck at them then, changed their language and accent.
Descending in wrath, He confused tones and voices.
One's speech to the others who hear him has no meaning;
He's speaking in words, but they can't understand him.
So the city they builded was never completed;
The tower they wrought has to stand thus unfinished.
In despair then they separate under all heaven,
They part from each other the globe to encircle.
They arrive at six corners and speak the six languages.

Miao Genealogy

The Patriarch Jahphu got the center of nations.
The son he begat was the Patriarch Go-men.
Who took him a wife called the Matriarch Go-yong.
Their grandson and his wife both took the name Tutan.
Their descendants are given in order as follows:
Patriarch Gawndan Mew-wan,
Matriarch Cawdan Mew-jew;
Patriarch Jenku Dawvu, Matriarch Jeneo Boje;
Patriarch Gangen Newang (wife not given);
Patriarch Seageweng, Matriarch Maw gueh.
Their children, eleven in number, was each the head of a family.
Five branches became the Miao nation.
Six families joined with the Chinese.”

This same source goes on to add: “The story continues through many more pages, telling of the separation of the Chinese and Miao; their travels and demon worship, their division

into families. The Miao at funerals and weddings recite the ancestry of the principal or principals clear back to Adam. Their frequent use of it may account for its accuracy.”

With respect to the majority population of China, we know that they have a tradition that their first king, Fu-hi, made his appearance on the Mountains of Chin immediately after the world had been covered with water. (Inglis, J., *Notes on the Book of Genesis*, Edinburgh, UK, Gall and Inglis, 1877, 89, footnote to verse 28.) (see <http://custance.org/old/noah/ch3h.html>)

The website <http://across.co.nz/GENESIS-China.htm> outlines some other things we know about ancient China:

“Writing is a central feature in Chinese civilisation. Indeed the present word "civilisation" in Chinese is wen hua - which conveys the notion that civilisation is nothing less than change brought about by the written word. When did Chinese writing actually begin? Its genesis is remote and little known today, for there is a lack of documentary evidence. One legend says it was a minister of the legendary Yellow Emperor who first invented the script after observing the footprints of birds and beasts

According to tradition, the Xia dynasty (2200-1700BC) constituted the first Chinese state but no written records or artifacts have so far been discovered of such a dynasty. However, next came the Shang dynasty (1700-1066BC) and that has bequeathed us with a large body of the earliest written records - oracle inscriptions on tortoise shell and oxen bone. These were discovered by one Liu O during a flood in northern China in 1899.

Studies of these inscriptions subsequently showed that even by the time of the Shang dynasty, the language had grown to a corpus of 4,500 very complex characters, of which 1,700 have been deciphered so far. This indicates that the Chinese script had already been existence for quite some time prior to it.

The various characters were standardised for the first time in 221 BC by the first emperor of united China, Shi Huang Di. The first great dictionary, Shuo Wen Jie Zi was the work of a forest of scholars under the Han dynasty lexicographer Xu Shen. Completed in 121AD, it analysed the Chinese characters into their components, but no connections with the Hebrew accounts of Genesis were mentioned.

The support of the ancient Chinese pictograms for the Genesis account that has subsequently emerged is noteworthy considering that China was long geographically isolated in East Asia from the other centres of civilisation in India, the Middle East and the west...

With such an ancient history and a reverence for the written word in the Middle Kingdom, one might well expect that the Chinese histories or written historical records would bolster the Genesis accounts. Unfortunately, while China does possess the world's largest literary collection by virtue of numbers and time - they do not. The most ancient of the Chinese classical books is the Shu Jing (Book of History). The book has come

down to us in mutilated form but it did not profess to give a history of China from the dawn of its history. It was simply a collection of historical memorials, extending over a space of 1,700 years between 2357-627BC, but with no connected method, and with frequent and great gaps between them

However, it does mention at one point a great flood - it was interpreted by the American Jewish writer Immanuel Velikovsky as referring to the biblical flood: "In their vast extent they embrace the hills and overtop the great heights, threatening the heavens with their floods, so that the lower people groan and murmur!" ...

It is also worth noting that the British Sinologist E.T.C. Werner wrote that a legend of a great flood was traced to Lieh Zi, a Taoist who lived in the 5th century BC; he told of a legend of one Nu Wa or Nu Kua who repaired the heavens after a great flood. It was also said that this Nu Kua moulded the first man out of clay (8). Perhaps this Nu Wa was a corruption for the biblical Noah, and he seemed to have been confused with the biblical Adam who was made out of dust of the earth.

Werner also mentioned in a footnote other remarkable Sino-Hebrew parallelisms of religious beliefs recorded in Chinese Repository: There was an age of primeval chaos, virtue and happiness, paradise, a garden with a tree bearing 'apples of immortality', guarded by a winged serpent (dragon), the fall of man, and the beginnings of lust and war..."

Much can be learned from a study of the Chinese ideographic characters. Consider this article at <http://www.apologeticspress.org/rr/rr2002/res0208a.htm> :

“Not many individuals would consider China a monotheistic civilization that believes in the Creation account as recorded in Genesis. Religious influences such as Taoism, Buddhism, and Confucianism have muddied the religious waters to the point that myths and magic often play a key role in public or private worship. But it has not always been this way. In fact, if we journey back in time beyond the first century B.C. (when Buddhism was introduced), beyond the fifth century B.C. (when Taoism and Confucianism simultaneously arose), and even 1,500 or more years beyond, we find a different religious atmosphere—one in which the ancient people served only one God, had no myths or idols, and kept a strict moral code (Ross, 1909, pp. 19-20).

Prior to 1911, the emperors of China observed a yearly ritual that went back almost 4,000 years. Known as the “Border Sacrifice,” this ceremony was the year’s most important and most colorful celebration. One of the earliest accounts of the Border Sacrifice is found in *Shu Jing (Book of History)* compiled by Confucius, where it is recorded that Emperor Shun (who ruled from about 2265 B.C. to 2205 B.C.) sacrificed to ShangTi (sometimes written Shang Ti—literally “Heavenly Ruler”). As the emperors took part in this annual ceremony of paying reverence to ShangTi, the following words were recited, which clearly indicate that ShangTi was considered the Creator of the world:

Of old in the beginning, there was the great chaos, without form and dark. The five elements [planets] had not begun to revolve, nor the sun and moon to shine. You, O Spiritual Sovereign first divided the grosser parts from the purer. You made heaven. You made earth. You made man. All things with their reproducing power got their being (Legge, 1852, p. 28).

For Christians those statements should sound strangely familiar, since much of the same sentiment can be found in the opening chapter of the book of Genesis. While the Chinese may not have referred to their “world-Creator” as God or Yahweh, ShangTi, the Creator-God of the Chinese, surely appears to be the same God of the Hebrews.

Now, consider the implications of finding records of the Creation that were written prior to Moses penning Genesis. Not only would this reinforce the biblical account, but it also would be catastrophic for evolutionists. And yet, this is exactly what we are discovering in regard to the Chinese language. Being one of the oldest scripts known to humankind, Chinese boasts a history of several thousand years. The written language began with ancient pictures that represented exactly what they looked like—a writing style often referred to as ideographic or pictographic. Simple pictures were combined to form complex sentences. Over time, these characters were simplified and streamlined to allow for easier writing. However, the origination of the symbols can be traced back several thousand years—to the time when the Chinese were worshipping ShangTi.

Interestingly, many of the original symbols and letters recount—in exacting detail—narratives from Genesis. For instance, in Chinese the symbol for “garden” is composed of the symbols:

土 + 口 + 人 + 口 = 園

 dust + breath + two persons + enclosure = garden

Likewise the character for “boat” tells the story of Noah and the eight people on the ark. There are three elements used to symbolize a boat:

舟 + 八 + 口 = 船

 vessel + eight + mouth (or people) = boat

Examples such as these are abundant in the Chinese language. Consider how intriguing it is that the Chinese word for “tower” is a composition of:

人 + 一 + 口 = 合 + 艹 = 荅 + 土 = 塔

 man + one + mouth (or speech) = united + grass = undertake + clay (brick) = tower

It is obvious that these individuals had personal knowledge of the incident that confused and confounded human languages. These people were acutely aware of the Creation account, the temptation, and the fall of man. For creationists, it is easy to understand why these Genesis depictions have been found recorded, and are still in use, in Chinese character-writing. For evolutionists, such distinctive depictions pointing back to the

Creation are like a bomb detonating at the very foundation of their beloved theory. [For more information regarding China's original religion and Chinese characters in light of Genesis, see C.H. Kang and Ethel R. Nelson (1979), *Discovery of Genesis* (St. Louis, MO: Concordia), or Ethel R. Nelson and Richard Broadberry (1994), *Mysteries Confucius Couldn't Solve* (St. Louis, MO: Concordia).]"

The same site goes on to point out how "in the land of China, there are many legends about a great flood. One of those comes from a group of people known as the Nosu. According to their legend, God sent a personal messenger to Earth to warn three sons that a flood was coming. Only the youngest son, Dum, heeded the messenger. He constructed a wooden boat to prepare for the coming flood. When the waters arrived, Dum entered his boat, and was saved. After the waters began to recede, the boat landed on the mountains of Tibet, where Dum had three sons who repopulated the Earth... The Iban people of Sarawak tell of a hero named Trow, who floated around in an ark with his wife and numerous domestic animals (Schoch, p. 252). Natives from India tell a story about a man named Manu who built an ark after being warned of a flood. Later, the waters receded, and he landed on a mountain (Schoch, p. 250). " (see <http://www.apologeticspress.org/rr/rr2003/r&r0311b.htm>)

Though there seem not to be extensive written accounts of the period before the Shang dynasty, there are some genealogical and other records. The website http://www.geocities.com/zhouclan/chia_pu.html documents some of those records. Briefly stated, most of the Han people are Hamitic in origin (the word 'Han' derived from 'Ham'), but many of the Han people are Semitic in origin (descendants of Jobab, son of Joktan, son of Shem), having been absorbed into the more numerous Han nation. Those of Hamitic origin are descended from Pul, son of Ham. There are even some of Japhethite origin, mostly found in the Chiang clan in China. All of this suggests that Chinese are a composite of Semitic, Hamitic and Japhethite peoples. While the very earliest dynasties were led by Hamites, the Shang and Chou dynasties were led by Semitic descendants.

Now let's consider some ancient Chinese literature. Here is an excerpt from an ancient prayer of a Chinese emperor, which can be found at <http://www.geocities.com/zhouclan/ImperialSuccession/prayer.html> :

"In the year ting mao, the month of authority, the highest day, after purification, the Emperor went to the temple, and gave blessings... May the Spirit of Heaven, knowing the virtue of the Emperor, give him peaceful days during the ten thousand years and conserve him his imperial mandate forever. Upon ascending the throne, offers this gift, to his ancestral spirit, hoping the spirit will prevent internecine wars...the wish is for the virtue of China to last ten thousand generations, forever..."

Earlier we had read about the Shu Jing (Book of History). We can read excerpts from the Shu Jing at <http://acc6.its.brooklyn.cuny.edu/~phalsall/texts/shu-jing.html> :

Chinese Cultural Studies: The Mandate of Heaven, Selections from the *Shu Jing* (The Classic of History) (6th Cent. BCE)

from James Legge, trans, *The Sacred Books of China: The Texts of Confucianism*, in F. Max Mueller, ed., *The Sacred Books of the East*, 50 vols., (Oxford: Clarendon, 1879-1910), Vol 3. pp. 92-95, repr. in Alfred J. Andrea and James H. Overfield, *The Human Record: Sources of Global History, Vol 1*, 2d. ed., (Boston: Houghton Mifflin, 1994), pp. 25-27

[Andrea Introduction] The Shu Jing, or Classic of History, is the oldest complete work among what are known as the five Confucian classics. The five classics were canonized as the basic elements of the Confucian educational system during the second century BCE., when the books were reconstructed by order of several emperors of the Han Dynasty (202 BCE-220 CE). Although Han scholars probably refashioned elements of the Shu Jing, the work was already ancient in Confucius's day, and the book, as we have received it, is probably essentially the same text that Confucius (551-479 BCE) knew, studied, and accepted as an authentic record of Chinese civilization.

Despite its title, the Classic of History is not a work of historical interpretation or narration. Rather, it is a collection of documents spanning some seventeen hundred years of Chinese history and legend, from 2357 to 631 BCE. Many of the documents, however, are the spurious creations of much later period fore reflect the attitudes of those subsequent eras.

*The document that appears here was composed in the age of Zhou but purports to be the advice given by the faithful Yi Yin to King Tai Jia, second of the Shang kings. According to the story behind this document, when the first Shang king, Cheng Tang, died around 1753, his chief minister Yi Yin took it upon himself to instruct the new young king in the ways and duties of kingship and the workings of the **Mandate of Heaven**.*

*The **Mandate of Heaven** was a political-social philosophy that served as the basic Chinese explanation for the success and failure of monarchs and states down to the end of the empire in 1912 CE. Whenever a dynasty fell, the reason invariably offered by China's sages was that it had lost the moral right to rule which is given by Heaven alone. In this context heaven did not mean a personal god but a cosmic all-pervading power. Most historians today agree that the theory the Mandate of Heaven was an invention of the Zhou to justify their overthrow of the Shang. The king, after all, was the father of his people, and paternal authority was the basic cement of Chinese society from earliest times. Rebellion against a father, therefore, needed extraordinary justification.*

In the twelfth month of the first year... Yi Yin sacrificed to the former king, and presented the heir-king reverently before the shrine of his grandfather. All the princes from the domain of the nobles and the royal domain were present; all the officers also, each continuing to discharge his particular duties, were there to receive the orders of the chief minister. Yi Yin then clearly described the complete virtue of the Meritorious Ancestor for the instruction of the young king.

He said, "Oh! of old the former kings of Xia cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers alike were all in tranquility; and the birds and beasts, the fishes and tortoises, all enjoyed their existence according to their nature. But their descendant did not follow their example, and great Heaven sent down calamities, employing the agency of our ruler- who was in possession of its favoring appointment. The attack on Xia may be traced to the orgies in Ming Tiao... Our king of Shang brilliantly displayed his sagely prowess; for oppression he substituted his generous gentleness; and the millions of the people gave him their hearts. Now your Majesty is entering on the inheritance of his virtue; -- all depends on how you commence your reign. To set up love, it is for you to love your relations; to set up respect, it is for you to respect your elders. The commencement is in the family and the state....

"Oh! the former king began with careful attention to the bonds that hold men together. He listened to expostulation, and did not seek to resist it; he conformed to the wisdom of the ancients; occupying the highest position, he displayed intelligence; occupying an inferior position, he displayed his loyalty; he allowed the good qualities of the men whom he employed and did not seek that they should have every talent....

"He extensively sought out wise men, who should be helpful to you, his descendant and heir. He laid down the punishments for officers, and warned those who were in authority, saying, 'If you dare to have constant dancing in your palaces, and drunken singing in your chambers, -- that is called the fashion of sorcerers; if you dare to see your hearts on wealth and women, and abandon yourselves to wandering about or to the chase, -- that is called the fashion of extravagance; if you dare to despise sage words, to resist the loyal and upright, to put far from you the aged and virtuous, and to seek the company of...youths, -- that is called the fashion of disorder. Now if a high noble or officer be addicted to one of these three fashions with their ten evil ways, his family will surely come to ruin; if the prince of a country be so addicted, his state will surely come to ruin. The minister who does not try to correct such vices in the sovereign shall be punished with branding.'...

"Oh! do you, who now succeed to the throne, revere these warnings in your person. Think of them! -- sacred counsels of vast importance, admirable words forcibly set forth! The ways of Heaven are not invariable: -- on the good-doer it sends down all blessings, and on the evil-doer it sends down all miseries. Do you but be virtuous, be it in small things or in large, and the myriad regions will have cause for rejoicing. If you not be virtuous, be it in large things or in small, it will bring the ruin of your ancestral temple."

The philosopher Confucius had significant influence upon Chinese culture and thought. Here is an excerpt from his *Analecets*, dating around the 5th century BC, which can be found at

http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/confucius.html

The sayings of Confucius were remembered by his followers and were later compiled in a book of Analects (sayings), perhaps having been expanded on in the meantime. Through them we discover Confucius' notions of the virtues, i.e., the positive character traits, to which we should aspire. Foremost among these is Filial Piety, the respect which children owe to parents--and by extension, wives owe to husbands, sisters to brothers, and everyone to ancestors. When such virtue is cultivated in the home, it is supposed to carry over into one's relations in affairs of state as well.

How does Confucius formulate the equivalent of the [Golden Rule](#) ("do unto others as you would have them do unto you")? ...

On Filial Piety

Mang I asked what filial piety is. The Master said, "It is being obedient." Soon after, as Fan Chi was driving him, the Master told him "Mang asked me what filial piety is, and I answer him 'being obedient.'" Fan Chi asked, "What exactly did you mean?" The Master replied, "That parents, when alive, should be served according to ritual; that, when dead, they should be buried according to ritual; and that they should be sacrificed to according to ritual."

Ziyou asked what filial piety is. The Master said, "The filial piety of now-a-days means providing nourishment for one's parents. But dogs and horses likewise are able to do something along that line for their own kind. Without reverence, what is there to distinguish the one support given from the other?"

On Goodness

The Master said, "A youth, when at home, should behave well toward his parents, and when abroad, respectfully to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after doing those things, he should study the polite arts."

The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow, I still have joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud."

Zhonggong asked about perfect virtue. The Master said, "When abroad, behave to everyone as if you were receiving an important guest; treat people as if you were assisting at a great sacrifice; do not do to others as you would not wish done to yourself. Thereby you will let no murmuring rise against you in the country, and none in the family. . . ."

On the Gentleman

Confucius took the notion of the gentleman, as one who owned land and had some political power, and reworked it into a moral notion which captures the essence of the good life. The graciousness and self-discipline which characterize such a gentleman are fostered by, and expressed in, ritual and music. But this also leads to many detailed

guidelines about how to dress and how to perform the rituals. (The counterpart would be rules of etiquette in our society.)

Why is ritual supposed to be important? What happens to otherwise virtuous traits without such ritual?

The Master said, "Riches and honours are what men desire; but if they cannot be obtained in the proper way, they should be let go. Poverty and meanness are what men dislike; but if they cannot be avoided in the proper way, they should not be avoided. If a gentleman abandons virtue, how can he fulfill the requirements of his title? A gentleman not, even for the space of a single meal, act contrary to virtue. Even in moments of haste, and in times of danger, he clings to virtue."

The Master said, "A gentleman, well studied in literature, and abiding by the rules of ritual, will not go very wrong."

"When gentlemen perform well all their duties to their relations, the people are inspired to virtue. When they remain true to their old friends, the people are preserved from irresponsible behavior."

The Master said, "A gentleman points out the admirable qualities of men and does not point out their bad qualities. A petty man does just the opposite."

The Master said, "A gentleman is distressed by his lack of ability, but he is not distressed by men's not knowing him."

The Master said, "What the gentleman demands is something of himself. What the petty man demands is something of others."

A gentleman does not wear a deep purple or a puce color, nor in his at-home clothes does he wear red. In warm weather, he wears a single-layered garment, either of coarse or fine texture, but when going out he wears it over another garment. He wears lambskin with a garment of black, fawn with white, and fox with yellow. His fur dressing gown should be long, but with the right sleeve short. His night clothes must be half again as long as his body. When staying at home, he wears thick furs of the fox or the badger. So long as he is not in mourning, he wears all the trimmings of his girdle. . . . He does not wear lamb's fur or a black cap when making a visit of condolence. And on the first day of the month he must put on his court robes and present himself at court.

On Ritual and Music

The Master said, "If a man lacks the human virtues, what has he to do with ritual? If a man lacks the human virtues, what has he to do with music?"

The Master said, "Respectfulness, without the rules of ritual becomes laborious bustle; carefulness, without the rules, becomes timidity; boldness becomes insubordination; straightforwardness becomes rudeness.

The Master said, "It is by the Odes that a man's mind is aroused, by the rules of ritual that his character is established, and by music that he is perfected [finished]. . . ."

Education is, of course, important to Confucius, as one needs to learn the traditions and profit from the wisdom of the past. Government can then be carried on by "moral force," as opposed to requiring military or legal force. As to religion, Confucius does not challenge it, but he doesn't put his hope in it either. His stress is always on living well, which means living properly, here and now and by our own actions.

Which is more important for an orderly state: food, weapons, or a government that one can trust.

On Education

The Master said, "Anyone learning without thought is lost; anyone thinking but not learning is in peril."

The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to realize that you know it; and when you do not know a thing, to allow that you do not know it: this is knowledge." The Master said, [I have been] "a transmitter and not a maker, believing in and loving the ancients. . ."

When the Master went to Wei, Ran Yu acted as driver of his carriage. The Master observed, "How numerous the people are!" Ran Yu asked, "When they are more numerous, what more shall be done for them?" "Enrich them," was the reply. "And when they have been enriched, what more shall be done?" The Master said, "Instruct them."

On Government

The Master said, "To rule a country of a thousand chariots requires reverent attention to business, sincerity, economy in expenditures, and love for men, as well as the employment of the people only in the right seasons."

The Master said, "If the people are governed by laws and punishment is used to maintain order, they will try to avoid the punishment but have no sense of shame. If they are governed by virtue and rules of propriety [ritual] are used to maintain order, they will have a sense of shame and will become good as well."

Ji Kang Zi asked Confucius about government, saying, "What do you say to killing those who are unprincipled [i.e., the immoral] for the good of those who are principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your obvious desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass: the grass is bound to bend when the wind blows across it."

Zigong asked about government. The Master said, "The requisites of government are that there be sufficient food, sufficient military equipment, and the confidence of the people in their ruler." Zigong said, "If one had to dispense with one of those three, which should be given up first?" "The military equipment," said the Master. Zigong again asked, "If one had to dispense with one of the two remaining, which should be given up?" The Master answered, "Give up the food. From of old, death has always been the lot of men; but if the people have no faith in their rulers, they cannot stand."

On Religion

Someone asked the meaning of the great sacrifice. The Master said, "I do not know. Anyone who knew its meaning would find it as easy to govern the kingdom as to look on this," and he pointed to the palm of his hand.

Zilu asked about serving the ghosts of the dead. The Master said, "Until you are able to serve men, how can you serve their ghosts?" When Zilu ventured to ask about death, the answer was: "While you do not know life, how can you [hope to] know about death?"

Beautiful poetry was also an important genre of Chinese literature. Here is a sample ancient Chinese poem, which can be found at http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/soldier.html :

(Many classic Chinese poems speak eloquently of the suffering caused by warfare. The author of this one is unknown, but it is considered a classic.)

“At fifteen I went with the army,
At fourscore I came home.
On the way I met a man from the village,
I asked him who there was at home.
That over there is your house,
All covered over with trees and bushes.
Rabbits had run in at the dog-hole,
Pheasants flew down from the beams of the roof.
In the courtyard was growing some wild grain;
And by the well, some wild mallows.
I'll boil the grain and make porridge,
I'll pluck the mallows and make soup.
Soup and porridge are both cooked,
But there is no one to eat them with.
I went out and looked towards the east,
While tears fell and wetted my clothes.”

China is certainly fertile ground for the study of language and literature.

CHAPTER 14 : OF JAPAN

The aboriginal people of the islands of Japan were the Ainu people. Remarkably, the Ainu show significant evidence of being of Causasian stock (descended from Japheth). There physical appearance (especially those of more pure Ainu stock) includes many Caucasian characteristics. They are of light skin, and and sometimes blue-eyed.

Their language seems to be closely related to that of the Basques of Spain. Consider these similarities outlined at <http://www.highspeedplus.com/~edonon/ainu.htm> :

“None of the Ainu words were exactly the same as in Basque, but many were extremely close such as *ikoro* and *koro* (money), *kokor* and *gogor* (to scold), *tasum* and *eritasun* (illness), *iska* and *xiska* (to steal). A surprise was the Ainu word *nok* (testicle) which is much like the Basque word *noka* (familiarity with women). In English slang the same word is used in "to knock up" meaning "to cause a woman to become pregnant." In Indonesian *nok* means "unmarried young woman," while *dénok* means "slender, elegant woman." In Dutch slang the word is slightly altered to *neuk* (sexual intercourse). There is little doubt that the word goes way back to the Neolithic or even Paleolithic. From the following comparisons it seems clear to me that Ainu and Basque are genetically related. In comparing Ainu with Dravidian, I did not find such a relationship, although Dravidian itself is obviously also related to Basque. Two separate branches of the same tree?

The following words were taken from: *An Ainu Dialect Dictionary* edited by Shiro Hattori and (thank goodness) printed mostly in Latin characters. This work provided a wealth of excellent material for my comparison. Don't forget that the Basque "s" is pronounced as a soft "sh" and that our sharp "sh" is written as "x" in Basque. (The page column shows the word number/page number)

Page*	AINU	ENGLISH	BASQUE	ENGLISH
2/5	<i>tontone</i>	to be bald	<i>tontordun</i>	crested, plumed
2/6	<i>kepsapa</i>	bald head	<i>kepireska</i>	heads or tails
6/38	<i>aspa</i>	to be deaf	<i>aspaldiko</i>	old, ancient
6/41	<i>papus</i>	lips	<i>papar</i>	breast
6/69	<i>taspare</i>	to sigh	<i>asparen</i>	to sigh
11/82	<i>aske</i>	hand	<i>esku</i>	hand
12/94	<i>poro monpeh</i>	thumb	<i>erpuru</i>	thumb
15/131	<i>pok</i>	vulva	<i>puki</i>	vulva (slang)

16/133	<i>uka'un</i>	sexualintercourse	<i>ukan</i>	to possess, to have
16/134	<i>meno kupuri</i>	to menstruate	<i>kopor-kopuri</i>	goblet, quantity
17/136	<i>kema</i>	leg, foot	<i>kemen</i>	vigor, strength
17/137	<i>hera</i>	to limp	<i>herren</i>	cripple
18/149	<i>kiski</i>	hair	<i>kizkur</i>	curly, wavy hair
18/152	<i>kamihi</i>	surface of skin	<i>kamiso</i>	nightgown, the
19/161	<i>tur</i>	dirt	<i>lur</i>	dirt
23/188	<i>hatcir</i>	to fall (down)	<i>atzeratu</i>	to fall (back)
24/194	<i>hotkuku</i>	to stoop	<i>kukutu</i>	to stoop
24/201	<i>mokor</i>	sleep	<i>makar</i>	sleep
28/1	<i>siko</i>	to be born	<i>ziko</i>	stork
28/4	<i>hetuku</i>	to grow up	<i>gehitu</i>	to grow up
28/4	<i>sikup</i>	to grow up	<i>siku</i>	miserly
29/14	<i>sinki</i>	to get tired	<i>sinkulin</i>	crying, whining
29/15	<i>yasumi</i>	to rest	<i>jaso</i>	to get better
29/16	<i>tasum</i>	illness	<i>eritasun</i>	illness
...	“			

Traditional Ainu culture is quite different from Japanese culture. Never shaving after a certain age, the men have full beards and moustaches. Men and women alike cut their hair level with the shoulders at the sides of the head, but trim it semicircularly behind. The women tattoo their mouths, arms, clitorii, and sometimes their foreheads, starting at the onset of puberty. Both sexes are fond of earrings, which are said to have been made of grapevine in former times, as also are bead necklaces called *tamasay*, which the women prize highly. Their cuisine consists of the flesh of the bear, the fox, the wolf, the badger, the ox or the horse, as well as fish, fowl, millet, vegetables, herbs, and roots. They never eat raw fish or flesh, but always either boil or roast it.

The Ainu believe that everything in nature has a "kamui" (spirit or god) on the inside. They have no priests by profession. The village chief performs whatever religious ceremonies are necessary; ceremonies are confined to making libations of wine, uttering prayers, and offering willow sticks with wooden shavings attached to them. The Ainu people give thanks to the gods before eating and pray to the deity of fire ("Huchi") in time of sickness. They believe their spirits are immortal, and that their spirits will be rewarded hereafter by ascending to *kamui mosir* (Land of the Gods) or punished in hell. One can observe in the Ainu religion a structure of religious practice reminiscent of Noah and his immediate posterity, albeit perverted by man's foolish proclivity to multiply gods.

The Japanese, who came to the islands of Japan much later than the Ainu, were considerably different from the Ainu aborigines. They were a more literate people, having a priestly class. In contrast, the Japanese have long been a literate people, with a great appreciation of their literature.

The ancient literature of Japan comes in a variety of forms. Japanese poetry was one prominent form. In the early *waka* and later *haiku* forms, poets strove for the utmost conciseness and vividness; always linking emotions or ideas to natural objects. The following poems are from two classic collections of Japanese verse, the *Manyoshu* and the *Kokinoshu*, and can be found at

http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/japanese_poetry.html#autumn :

Anonymous: In the autumn fields

From the early section of the love poems of the Kokinoshu.

In the autumn fields
mingled with the pampas grass
flowers are blooming
should my love too, spring forth
or shall we never meet?

Mibu no Tadamine: On Kasuga plain

Having seen a young lady at the Kasuga festival, Tadamine asked where she lived and sent this poem.

On Kasuga plain
between those patches of snow
just beginning to sprout,
glimpsed, the blades of grass,
like those glimpses of you.

Besides poetry, histories were an important genre of Japanese literature. There are two main collections of historical accounts in Japan: the *Kojiki* (The Record of Ancient Matters) and the *Nihon shoki* (or Nihongi, Chronicles of Japan). The *Kojiki* was compiled in 712 AD, and the *Nihon shoki* was compiled in 720 AD. In Japan in 645 AD the Imperial library, which had kept very important old documents and books, was all burnt down. There was a fight between the pro-Shinto and the pro-Buddhism and as the result, the pro-Buddhism, Soga clan, set fire to the library, and all the important records and books in it were burnt down. The oldest book existing now among all the Japanese books is *Kojiki*, but even this *Kojiki* was written in 712 AD, which was 67 years after the burning down of the Imperial library. That is, before *Kojiki* there had existed many ancient books, records, and documents in Japan. The *Kojiki* was compiled under the direction of the imperial family, and serves as an official ancient record of the Japanese people. *Kojiki* has three books ordered in a chronological fashion: Book One deals with "The Age of the Gods"; Book Two, the reigns of the first fifteen sovereigns (from Emperor Jimmu to Emperor Ojin); and Book Three, the imperial reigns from Emperor Nintoku to Emperor Suiko (628 AD), the sixteenth to the thirty-third emperors. According to *Kojiki*, Japan's first emperor, Emperor Jimmu, began his reign in approximately 660 BC.

Let's now read excerpts from *Kojiki*, and then consider some of its salient features. It begins with this preface:

“Now when chaos had begun to condense, but force and form were not yet manifest, and there was nought named, nought done, who could know its shape? Nevertheless Heaven and Earth first parted, and the Three Deities performed the commencement of creation; the Passive and Active Essences then developed, and the Two Spirits became the ancestors of all things. Therefore did he enter obscurity and emerge into light, and the Sun and Moon were revealed by the washing of his eyes; he floated on and plunged into the sea-water, and Heavenly and Earthly Deities appeared through the ablutions of his person? so in the dimness of the great commencement, we, by relying on the original teaching, learn the time of the conception of the earth and of the birth of islands; in the remoteness of the original beginning, we, by trusting the former sages, perceive the era of the genesis of Deities and of the establishment of men. Truly do we know that a mirror was hung up, that jewels were spat out, and that then an Hundred Kings succeeded each other; that a blade was bitten, and a serpent cut in pieces, so that a Myriad Deities did flourish." By deliberations in the Tranquil River the Empire was pacified; by discussions on the Little Shore the land was purified. Wherefore His Augustness Ho-no-ni-ni-gi first descended to the Peak of Takachi, and the Heavenly Sovereign Kamu-Yamato did traverse the Island of the Dragon-Fly. A weird bear put forth its claws, and a heavenly sabre was obtained at Takakura. They with tails obstructed the path, and a great crow guided him to Yeshinu. Dancing in rows they destroyed the brigands, and listening to a song they vanquished the foemen. Being instructed in a dream, he was reverent to the Heavenly and Earthly Deities, and was therefore styled the Wise Monarch, having gazed on the smoke, he was benevolent to the black-haired people, and is therefore remembered as the Emperor-Sage. Determining the frontiers and civilising the country, he issued laws from the Nearer Afumi; reforming the surnames and selecting the gentile names, he held sway at the Further Asuka. Though each differed in caution and in ardour, though all were unlike in accomplishments and in intrinsic worth, yet was there none who did not by contemplating antiquity correct manners that had fallen to ruin, and by illumining modern times repair laws that were approaching dissolution.

In the august reign of the Heavenly Sovereign who governed the Eight Great Islands from the Great Palace of Kiyomihara at Asuka, the Hidden Dragon put on perfection, the Reiterated Thunder came at the appointed moment. Having heard a song in a dream, he felt that he should continue the succession; having reached the water at night, he knew that he should receive the inheritance. Nevertheless Heaven's time was not yet, and he escaped like the cicada to the Southern Mountains; both men and matters were favourable, and he marched like the tiger to the Eastern Land. Suddenly riding in the Imperial Palanquin, he forced his way across mountains and rivers: the Six Divisions rolled like thunder, the Three Hosts sped like lightning. The erect spears lifted up their might, and the bold warriors arose like smoke: the crimson flags glistened among the weapons, and the ill-omened crew were shattered like tiles. Or ere a day had elapsed, the evil influences were purified: forthwith were the cattle let loose and the horses given repose, as with shouts of victory they returned to the Flowery Summer; the flags were rolled up and the javelins put away, as with dances and chants they came to rest in the capital city. The year was that of the Cock, and it was in the Second Moon. At the Great Palace of Kiyomihara did he ascend to the Heavenly seat: in morality he outstripped Ken-

Ko, in virtue he surpassed Shiu-O. Having grasped the celestial seals, he was paramount over the Six Cardinal Points; having obtained the heavenly supremacy, he annexed the Eight Wildernesses. He held the mean between the Two Essences, and regulated the order of the Five Elements. He established divine reason wherewith to advance good customs; he disseminated brilliant usages wherewith to make the land great. Moreover the ocean of his wisdom, in its vastness, profoundly investigated the highest antiquity; the mirror of his heart, in its fervour, clearly observed former ages.

Hereupon the Heavenly Sovereign commanded, saying: "I hear that the chronicles of the emperors and likewise the original words in the possession of the various families deviate from exact truth, and are mostly amplified by empty falsehoods. If at the present time these imperfections be not amended, ere many years shall have elapsed, the purport of this, the great basis of the country, the grand foundation of the monarchy, will be destroyed. So now I desire to have the chronicles of the emperors selected and recorded, and the old words examined and ascertained, falsehoods being erased and the truth determined, in order to transmit [the latter] to after ages." At that time there was a retainer whose surname was Hiyeda and his personal name Are. He was twenty-eight years old, and of so intelligent a disposition that he could repeat with his mouth whatever met his eyes, and record in his heart whatever struck his ears. Forthwith Are was commanded to learn by heart the genealogies of the emperors, and likewise the words of former ages. Nevertheless time elapsed and the age changed, and the thing was not yet carried out.

Prostrate I consider how Her Majesty the Empress, having obtained Unity, illumines the empire,--being versed in the Triad, nourished the people. Ruling from the Purple Palace, Her virtue reaches to the utmost limits of the horse's hoof-marks: dwelling amid the Sombre Retinue, Her influence illumines the furthest distance attained to by vessels' prows. The sun rises, and the brightness is increased; the clouds disperse, neither is there smoke. Never cease the historiographers from recording the good omens of connected stalks and double rice-ears; never for a single moon is the treasury without the tribute of continuous beacon-fires and repeated interpretations. In fame She must be pronounced superior to Bum-Mei, in virtue more eminent than Ten-Itsu. Hereupon, regretting the errors in the old words, and wishing to correct the misstatements in the former chronicles, She, on the eighteenth day of the ninth month of the fourth year of Wa-do (the name of a Japanese "year-period" which lasted from A.D. 708 to 714), commanded me Yasumaro to select and record the old words learnt by heart by Hiyeda no Are according to the Imperial Decree, and dutifully to lift them up to Her.

In reverent obedience to the contents of the Decree, I have made a careful choice. But in high antiquity both speech and thought were so simple, that it would be difficult to arrange phrases and compose periods in the characters. To relate everything in an ideographic transcription would entail an inadequate expression of the meaning; to write altogether according to the phonetic method would make the story of events unduly lengthy. For this reason have I sometimes in the same sentence used the phonetic and ideographic systems conjointly, and have sometimes in one matter used the ideographic record exclusively. Moreover where the drift of the words was obscure, I have by

comments elucidated their signification; but need it be said that I have nowhere commented on what was easy? Again, in such cases as calling the surname *Kusaka*, and the personal name written with the character *Tarashi*, I have followed usage without alteration. Altogether the things recorded commence with the separation of Heaven and Earth, and conclude with the august reign at Woharida. So from the Deity Master-of-the-August-Center-of-Heaven down to His Augustness Prince-Wave-Limit-Brave-Cormorant-Thatch-Meeting-Incompletely makes the First Volume; from the Heavenly Sovereign Kamu-Yamato-Ihare-Biko down to the august reign of Homuda makes the Second Volume; from the Emperor Oho-Sazaki down to the great palce of Woharida makes the Third Volume. Altogether I have written Three Volumes, which I reverently and respectfully present. I Yasumaro, with true trembling and true fear, bow my head, bow my head.

Reverently presented by the Court Noble Futo no Yasumaro, an Officer of the Upper Division of the Fifth Rank and of the Fifth Order of Merit, on the 28th day of the first moon of the fifth year of Wa-do (i.e., 10th March, A.D. 712)."

The preface supplies the rationale for the compilation and recording of *Kojiki*. It serves as the official account of history by the Japanese imperial family. It includes use of an intriguing term in this sentence: "Determining the frontiers and civilising the country, he issued laws from the Nearer Afumi; reforming the surnames and selecting the *gentile* names, he held sway at the Further Asuka." The term translated *gentile* here is the Japanese word *Gai-jin*. Here is how the website <http://www.animeofthestate.org/testcontent/glossary.htm> explains the term :

"A Japanese word used to describe people from outside their culture, who have not been raised within their society and hence to not fully understand how people within it relate to one another in formal and casual society. It does not strictly mean foreigner, which is a measure of nationality. It's more akin to the Hebrew "goyim," which implies cultural ignorance. When said with malice, it can also imply 'barbarian.'"

Here is how another website (<http://www.rsd.org/rsdb.txt>) describes the term Gai-jin as well as the Hebrew term Goy/Goyim:

"Gai-jin Whites Japanese equivalent to "Goyim," refers to anyone not Japanese, but especially Westerners. Actually is a shortened version of "Gai-koku-jin" (literally "outside-country-person," the NICE way to say "foreigner.") "Gai-Ko," depending on how it's written in Japanese, can mean "diplomacy" (outside-mingle,) "extroversion" (outside-facing,) "outer harbor" or a Japanese name in which "ko" means "happiness" Gai-ko Whites Pronounced "guy-ko". Derogatory way of saying gaijin which is 'foreigner' (literally outside person) in Japanese."

Goy/Goyim Whites Used by Jews to describe White gentiles or non-Jews in general. Hebrew derivation from the word for nation(goy singular; goyim plural). It is not, contrary to popular belief, derogatory."

We shall consider this fascinating parallel usage of terms later in the chapter.

Book One of *Kojiki* is highly mythical and imaginative, unlike the rest of the book. Here is a modern translation of a portion from Book One, found at http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/kojiki.html :

“The Beginning of the World

Before the heavens and the earth came into existence, all was a chaos, unimaginably limitless and without definite shape or form. Eon followed eon: then, lo! out of this boundless, shapeless mass something light and transparent rose up and formed the heaven. This was the Plain of High Heaven, in which materialized a deity called Ame-no-Minaka-Nushi-no-Mikoto (the Deity-of-the-August-Center-of-Heaven). Next the heavens gave birth to a deity named Takami-Musubi-no-Mikoto (the High-August-Producing-Wondrous-Deity), followed by a third called Kammi-Musubi-no-Mikoto (the Divine-Producing-Wondrous-Deity). These three divine beings are called the Three Creating Deities.

In the meantime what was heavy and opaque in the void gradually precipitated and became the earth, but it had taken an immeasurably long time before it condensed sufficiently to form solid ground. In its earliest stages, for millions and millions of years, the earth may be said to have resembled oil floating, medusa-like, upon the face of the waters. Suddenly like the sprouting up of a reed, a pair of immortals were born from its bosom. These were the Deity Umashi-Ashi-Kahibi-Hikoji-no-Mikoto (the Pleasant-Reed-Shoot-Prince-Elder-Deity) and the Deity Ame-no-Tokotachi-no-Mikoto (The Heavenly-Eternally-Standing-Deity). . . .

Many gods were thus born in succession, and so they increased in number, but as long as the world remained in a chaotic state, there was nothing for them to do. Whereupon, all the Heavenly deities summoned the two divine beings, Izanagi and Izanami, and bade them descend to the nebulous place, and by helping each other, to consolidate it into terra firma. "We bestow on you," they said, "this precious treasure, with which to rule the land, the creation of which we command you to perform." So saying they handed them a spear called Ama-no-Nuboko, embellished with costly gems. The divine couple received respectfully and ceremoniously the sacred weapon and then withdrew from the presence of the Deities, ready to perform their august commission. Proceeding forthwith to the Floating Bridge of Heaven, which lay between the heaven and the earth, they stood awhile to gaze on that which lay below. What they beheld was a world not yet condensed, but looking like a sea of filmy fog floating to and fro in the air, exhaling the while an inexpressibly fragrant odor. They were, at first, perplexed just how and where to start, but at length Izanagi suggested to his companion that they should try the effect of stirring up the brine with their spear. So saying he pushed down the jeweled shaft and found that it touched something. Then drawing it up, he examined it and observed that the great drops which fell from it almost immediately coagulated into an island, which is, to this day, the Island of Onokoro. Delighted at the result, the two deities descended forthwith from the Floating Bridge to reach the miraculously created island. In this island they thenceforth

dwelt and made it the basis of their subsequent task of creating a country. Then wishing to become espoused, they erected in the center of the island a pillar, the Heavenly August Pillar, and built around it a great palace called the Hall of Eight Fathoms. Thereupon the male Deity turning to the left and the female Deity to the right, each went round the pillar in opposite directions. When they again met each other on the further side of the pillar, Izanami, the female Deity, speaking first, exclaimed: "How delightful it is to meet so handsome a youth!" To which Izanagi, the male Deity, replied: "How delightful I am to have fallen in with such a lovely maiden!" After having spoken thus, the male Deity said that it was not in order that woman should anticipate man in a greeting. Nevertheless, they fell into connubial relationship, having been instructed by two wagtails which flew to the spot. Presently the Goddess bore her divine consort a son, but the baby was weak and boneless as a leech. Disgusted with it, they abandoned it on the waters, putting it in a boat made of reeds. Their second offspring was as disappointing as the first. The two Deities, now sorely disappointed at their failure and full of misgivings, ascended to Heaven to inquire of the Heavenly Deities the causes of their misfortunes. The latter performed the ceremony of divining and said to them: "It is the woman's fault. In turning round the Pillar, it was not right and proper that the female Deity should in speaking have taken precedence of the male. That is the reason." The two Deities saw the truth of this divine suggestion, and made up their minds to rectify the error. So, returning to the earth again, they went once more around the Heavenly Pillar. This time Izanagi spoke first saying: "How delightful to meet so beautiful a maiden!" "How happy I am," responded Izanami, "that I should meet such a handsome youth!" This process was more appropriate and in accordance with the law of nature. After this, all the children born to them left nothing to be desired. First, the island of Awaji was born, next, Shikoku, then, the island of Oki, followed by Kyushu; after that, the island Tsushima came into being, and lastly, Honshu, the main island of Japan. The name of Oyashi- ma-kuni (the Country of the Eight Great Islands) was given to these eight islands. After this, the two Deities became the parents of numerous smaller islands destined to surround the larger ones.

The Birth of the Deities

Having, thus, made a country from what had formerly been no more than a mere floating mass, the two Deities, Izanagi and Izanami, about begetting those deities destined to preside over the land, sea, mountains, rivers, trees, and herbs. Their first-born proved to be the sea-god, Owatatsumi-no-Kami. Next they gave birth to the patron gods of harbors, the male deity Kamihaya-akitsu-hiko having control of the land and the goddess Haya-akitsu-hime having control of the sea. These two latter deities subsequently gave birth to eight other gods.

Next Izanagi and Izanami gave birth to the wind-deity, Kami-Shinatsuhiko-no-Mikoto. At the moment of his birth, his breath was so potent that the clouds and mists, which had hung over the earth from the beginning of time, were immediately dispersed. In consequence, every corner of the world was filled with brightness. Kukunochi-no-Kami, the deity of trees, was the next to be born, followed by Oyamatsumi-no-Kami, the deity of mountains, and Kayanuhime-no-Kami, the goddess of the plains. . . .

The process of procreation had, so far, gone on happily, but at the birth of Kagutsuchi-no-Kami, the deity of fire, an unseen misfortune befell the divine mother, Izanami. During the course of her confinement, the goddess was so severely burned by the flaming child that she swooned away. Her divine consort, deeply alarmed, did all in his power to resuscitate her, but although he succeeded in restoring her to consciousness, her appetite had completely gone. Izanagi, thereupon and with the utmost loving care, prepared for her delectation various tasty dishes, but all to no avail, because whatever she swallowed was almost immediately rejected. It was in this wise that occurred the greatest miracle of all. From her mouth sprang Kanayama-biko and Kanayama-hime, respectively the god and goddess of metals, whilst from other parts of her body issued forth Haniyasu-hiko and Haniyasu-hime, respectively the god and goddess of earth. Before making her "divine retirement," which marks the end of her earthly career, in a manner almost unspeakably miraculous she gave birth to her last-born, the goddess Mizuhame-no-Mikoto. Her demise marks the intrusion of death into the world. Similarly the corruption of her body and the grief occasioned by her death were each the first of their kind.

By the death of his faithful spouse Izanagi was now quite alone in the world. In conjunction with her, and in accordance with the instructions of the Heavenly Gods, he had created and consolidated the Island Empire of Japan. In the fulfillment of their divine mission, he and his heavenly spouse had lived an ideal life of mutual love and cooperation. It is only natural, therefore, that her death should have dealt him a truly mortal blow.

He threw himself upon her prostrate form, crying: "Oh, my dearest wife, why art thou gone, to leave me thus alone? How could I ever exchange thee for even one child? Come back for the sake of the world, in which there still remains so much for both us twain to do." In a fit of uncontrollable grief, he stood sobbing at the head of the bier. His hot tears fell like hailstones, and lo! out of the tear-drops was born a beauteous babe, the goddess Nakisawame-no-Mikoto. In deep astonishment he stayed his tears, and gazed in wonder at the new-born child, but soon his tears returned only to fall faster than before. It was thus that a sudden change came over his state of mind. With bitter wrath, his eyes fell upon the infant god of fire, whose birth had proved so fatal to his mother. He drew his sword, Totsuka-no-tsurugi, and crying in his wrath, "Thou hateful matricide," decapitated his fiery offspring. Up shot a crimson spout of blood. Out of the sword and blood together arose eight strong and gallant deities. "What! more children?" cried Izanagi, much astounded at their sudden appearance, but the very next moment, what should he see but eight more deities born from the lifeless body of the infant firegod! They came out from the various parts of the body,--head, breast, stomach, hands, feet, and navel, and, to add to his astonishment, all of them were glaring fiercely at him. Altogether stupefied he surveyed the new arrivals one after another.

Meanwhile Izanami, for whom her divine husband pined so bitterly, had quitted this world for good and all and gone to the Land of Hades.

Izanagi's Visit to the Land of Hades

As for the Deity Izanagi, who had now become a widower, the presence of so many offspring might have, to some extent, beguiled and solaced him, and yet when he remembered how faithful his departed spouse had been to him, he would yearn for her again, his heart swollen with sorrow and his eyes filled with tears. In this mood, sitting up alone at midnight, he would call her name aloud again and again, regardless of the fact that he could hope for no response. His own piteous cries merely echoed back from the walls of his chamber.

Unable any longer to bear his grief, he resolved to go down to the Nether Regions in order to seek for Izanami and bring her back, at all costs, to the world. He started on his long and dubious journey. Many millions of miles separated the earth from the Lower Regions and there were countless steep and dangerous places to be negotiated, but Izanagi's indomitable determination to recover his wife enabled him finally to overcome all these difficulties. At length he succeeded in arriving at his destination. Far ahead of him, he espied a large castle. "That, no doubt," he mused in delight, "may be where she resides."

Summoning up all his courage, he approached the main entrance of the castle. Here he saw a number of gigantic demons, some red some black, guarding the gates with watchful eyes. He retraced his steps in alarm, and stole round to a gate at the rear of the castle. He found, to his great joy, that it was apparently left unwatched. He crept warily through the gate and peered into the interior of the castle, when he immediately caught sight of his wife standing at the gate at an inner court. The delighted Deity loudly called her name. "Why! There is some one calling me," sighed Izanami-no-Mikoto, and raising her beautiful head, she looked around her. What was her amazement but to see her beloved husband standing by the gate and gazing at her intently! He had, in fact, been in her thoughts no less constantly than she in his. With a heart leaping with joy, she approached him. He grasped her hands tenderly and murmured in deep and earnest tones: "My darling, I have come to take thee back to the world. Come back, I pray thee, and let us complete our work of creation in accordance with the will of the Heavenly Gods,--our work which was left only half accomplished by thy departure. How can I do this work without thee? Thy loss means to me the loss of all." This appeal came from the depth of his heart. The goddess sympathized with him most deeply, but answered with tender grief: "Alas! Thou hast come too late. I have already eaten of the furnace of Hades. Having once eaten the things of this land, it is impossible for me to come back to the world." So saying, she lowered her head in deep despair.

"Nay, I must entreat thee to come back. Canst not thou find some means by which this can be accomplished?" exclaimed her husband, drawing nearer to her. After some reflection, she replied: "Thou hast come a very, very long way for my sake. How much I appreciate thy devotion! I wish, with all my heart, to go back with thee, but before I can do so, I must first obtain the permission of the deities of Hades. Wait here till my return, but remember that thou must not on any account look inside the castle in the meantime. " I swear I will do as thou biddest," quoth Izanagi, " but tarry not in thy quest." With implicit confidence in her husband's pledge, the goddess disappeared into the castle.

Izanagi observed strictly her injunction. He remained where he stood, and waited impatiently for his wife's return. Probably to his impatient mind, a single heart-beat may have seemed an age. He waited and waited, but no shadow of his wife appeared. The day gradually wore on and waned away, darkness was about to fall, and a strange unearthly wind began to strike his face. Brave as he was, he was seized with an uncanny feeling of apprehension. Forgetting the vow he had made to the goddess, he broke off one of the teeth of the comb which he was wearing in the left bunch of his hair, and having lighted it, he crept in softly and glanced around him. To his horror he found Izanagi lying dead in a room: and lo! a ghastly change had come over her. She, who had been so dazzlingly beautiful, was now become naught but a rotting corpse, in an advanced stage of decomposition. Now, an even more horrible sight met his gaze; the Fire Thunder dwelt in her head, the Black Thunder in her belly, the Rending-Thunder in her abdomen, the Young Thunder in her left hand, the Earth-Thunder in her right hand, the Rumbling-Thunder in her left foot, and the Couchant Thunder in her right foot:--altogether eight Thunder-Deities had been born and were dwelling there, attached to her remains and belching forth flames from their mouths. Izanagitno-Mikoto was so thoroughly alarmed at the sight, that he dropped the light and took to his heels. The sound he made awakened Izanami from her death-like slumber. For sooth!" she cried: "he must have seen me in this revolting state. He has put me to shame and has broken his solemn vow. Unfaithful wretch! I'll make him suffer, for his perfidy."

Then turning to the Hags of Hades, who attended her, she commanded them to give chase to him. At her word, an army of female demons ran after the Deity."

Although polytheistic, it is interesting to note how there are only "Three Creating Deities" in the Japanese religious scheme.

Now let's consider an excerpt from Book 2, and notice how Book 2 quickly moves from the shadowy realm of Book 1:

“[SECT.XLIV--REIGN OF THE EMPEROR JIM-MU (PART I.--HIS PROGRESS EASTWARD, AND DEATH OF HIS ELDER BROTHER).]

The two Deities His Augustness Kamu-yamato-ihare-biko and his elder brother His Augustness Itsu-se, dwelling in the palace of Takachiho, took counsel, saying: "By dwelling in what place shall we [most] quietly carry on the government of the Empire? It were probably best to go east." Forthwith they left Himuka on their progress to Tsukushi. So when they arrived at Usa in the Land of Toyo, two of the natives, whose names were Usa-tsu-hiko and Usa-tsu-hime built a palace raised on one foot, and offered them a great august banquet. Removing thence, they dwelt for one year at the palace of Wokoda in Tsukushi. Again making a progress up from that land, they dwelt seven years at the palace of Takeri in the land of Agi. Again removing, and making a progress up from that land, they dwelt eight years at the palace of Takashima in Kibi. So when they made their progress up from that land, they met in the Hayasuhi Channel a person riding towards them on the carapace of a tortoise, and raising his wings as he angled. Then they

called to him to approach, and asked him, saying: "Who art thou?" He replied, saying: "I am an Earthly Deity." Again they asked him, saying: "Knowest thou the seapath?" He replied, saying: "I know it well." Again they asked him, saying: "Wilt thou follow and respectfully serve us?" He replied, saying: "I will respectfully serve you." So they pushed a pole across to him, drew him into the august vessel, and forthwith conferred on him the designation of Sawa-ne-tsu-hiko. (This is the ancestor of the Rulers of the land of Yamato.) So when they went up from that land they passed the Namihaya Crossing, and brought up at the haven of Shirakata. At this time Nagasune-biko of Tomi raised an army, and waited to go out to fight [against them]. Then they took the shields that had been put in the august vessel, and disembarked. So they called that place by the name of Tate-dzu. It is what is now called the Tadetsu of Kusaka. Therefore when fighting with the Prince of Tomi, His Augustness Itsu-se was pierced in his august hand by the Prince of Tomi's hurtful arrow. So then he said: "It is not right for me, an august child of the Sun-Deity, to fight facing the sun. It is for this reason that I am stricken by the wretched villain's hurtful hand. I will henceforward turn round, and smite him with my back to the sun." Having [thus] decided, he, on making a progress round from the southern side, reached the sea of Chinu, and washed the blood on his august hand: so it is called the sea of Chinu. Making a progress round from thence, and arriving at the river-mouth of Wo in the land of Ki, he said: "Ah! that I should die stricken by the wretched villain's hand!" and expired as a valiant man. So that river-mouth was called the river-mouth of Wo. The Mausoleum, too, is on Mount Kama in the land of Ki.

[SECT.XLV.--EMPEROR JIM-MU (PART II.--THE CROSS-SWORD SENT DOWN FROM HEAVEN).]

So when His Augustness Kamu-yamato-ihare-biko made a progress round from thence, and reached the village of Kumanu, a large bear came out of the mountain, and forthwith disappeared into it. Then His Augustness Kamu-yamato-ihare-biko suddenly fainted away, and his august army likewise all fainted and fell prostrate. At this time Takakurazhi (this is the name of a person) of Kumanu came bearing one cross-sword to the place where the august-child of the Deity was lying prostrate, and presented it to him, upon which the august child of the Heavenly Deity forthwith rose up, and said: "How long I have slept!" So when he accepted the cross-sword, the savage Deities of the mountains of Kumanu all spontaneously fell cut down. Then the whole august army, that had been bewildered and had fallen prostrate, awoke and rose up. So the august child of the Heavenly Deity asked him how he had got the cross-sword. Takakurazhi replied, saying: "I was told in a dream that the two Deities the Heaven-Shining-Great-Deity and the High-Integrating-Deity commanded and summoned the Brave-Awful-Possessing-Male-Deity, and charged him [thus]: 'The Central Land of Reed-Plains is painfully uproarious,--it is. Our august children must be ill at ease. As [therefore] the Central Land of Reed-Plains is a land which thou specially subduedst, thou the Brave-Awful-Possessing-Male-Deity shalt descend [thither].' Then he replied, saying: 'I will not descend [myself], but I have the cross-sword wherewith I specially subdued the land. (The name by which this sword is called is *Sazhi-futsu-no-kami* [Deity Thrust-Snap]; another name by which it is called is *Mika-futsu-no-kami* [Deity Awful-Snap], and another name for it is *Futsu-no-mi-tama* [August-Snap-Spirit]. This sword dwells in the temple of the Deity of Isonokami.) The

manner in which I will send this sword down will be to perforate the ridge of [the roof of] Takakurazhi's stone-house, and drop it through!" (So the Brave-Awful-Possessing-Male-Deity instructed me, saying: 'I will perforate the ridge of [the roof of] thy store-house, and drop this sword through.) So do thou, with the good eyes of morning, take it and present it to the august child of the Heavenly Deity.' So, on my searching my store-house early next morning in accordance with the instructions of the dream, there really was a cross-sword there. So I just present this cross-sword to thee."

[SECT.XLVI.--EMPEROR JIM-MU (PART III.--THE GIGANTIC CROW AND GODS WITH TAILS).]

"Then His Augustness the Great-High-Integrating-Deity again commanded and taught, saying: "August son of the Heavenly Deity! make no progress hence into the interior. The savage Deities are very numerous. I will now send from Heaven a crow eight feet [long]. So that crow eight feet [long] shall guide thee. Thou must make thy progress following after it as it goes." So on [His Augustness Kamu-yamato-ihare-biko] making his progress following after the crow eight feet [long] in obedience to the Deity's instructions, he reached the lower course of the Yeshinu river, where there was a person catching fish in a weir. Then the august child of the Heavenly Deity asked, saying: "Who art thou?" He replied, saying: "I am an Earthly Deity and am called by the name of Nihe-motsu no Ko." (This is the ancestor of the Cormorant-Keepers of Aha.) On [His Augustness Kamu-yamato-ihare-biko] making his progress thence, a person with a tail came out of a well. The well shone. Then [His Augustness] asked: "Who art thou?" He replied, saying: "I am an Earthly Deity, and my name is Wi-hika." (This is the ancestor of the Headmen of Yeshinu.) On his forthwith entering the mountains, His Augustness Kamu-yamato-ihare-biko again met a person with a tail. This person came forth pushing the cliffs apart. Then [His Augustness Kamu-yamato-ihare-biko] asked: "Who art thou?" He replied, saying: "I am an Earthly Deity, and my name is Iha-oshi-waku no Ko. I heard [just] now that the august son of the Heavenly Deity was making his progress. So it is for that that I have come to meet thee." (This is the ancestor of the Territorial Owners of Yeshinu.) Thence [His Augustness Kamu-yamato-ihare-biko] penetrated over on foot to Uda. So they say: "The Ugachi of Uda."

[SECT.XLVII.--EMPEROR JIM-MU (PART IV.--THE UKASHI BRETHREN).]

So then there were in Uda two persons, *Ye-ukashi* (Ukashi the Elder Brother) and *Oto-ukashi* (Ukashi the Younger Brother). So [His Augustness Kamu-yamato-ihare-biko] sent the crow eight feet [long] in advance to ask these persons, saying: "The august child of the Heavenly Deity has made a progress [hither]. Will ye respectfully serve him?" Hereupon Ukashi the Elder Brother waited for and shot at the messenger with a whizzing barb to make him turn back. So the place where the whizzing barb fell is called Kaburazaki. Saying that he intended to wait for and smite [His Augustness Kamu-yamato-ihare-biko], he [tried to] collect an army. But being unable to collect an army he said deceitfully that he would respectfully serve [His Augustness Kamu-yamato-ihare-biko],

and built a great palace, and in that palace set a pitfall, and waited. Then Ukashi the Younger Brother came out to [His Augustness Kamu-yamato-ihare-biko] beforehand, and made obeisance, saying: "Mine elder brother Ukashi the Elder Brother has shot at and turned back the messenger of the august child of the Heavenly Deity, and, intending to wait for and attack thee, has [tried to] collect an army; but, being unable to collect it, he has built a great palace, and set a gin within it, intending to wait for and catch thee. So I have come out to inform [thee of this]." Then the two persons His Augustness Michino-Omi, ancestor of the Ohotomo Chieftains, and His Augustness Ohkume, ancestor of the Kume Lords, summoned Ukashi the Elder Brother and reviled him, saying: "Into the great palace within thou hast built to respectfully serve [His Augustness Kamu-yamato-ihare-biko], be thou the first to enter, and declare plainly the manner in which thou intendest respectfully to serve him; "--and forthwith grasping the hilts of their cross-swords, playing with their spears, and fixing arrows [in their bows], they drove him in, whereupon he was caught in the gin which he himself had set, and died. So they forthwith pulled him out, and cut him in pieces. So the place is called Uda-no-Chihara. Having done thus, [His Augustness Kamu-yamato-ihare-biko] bestowed on his august army the whole of the great banquet presented [to him] by Ukashi the Younger Brother. At this time he sang, saying: "

"The woodcock, for which I laid a woodcock-snare and waited in the high castle of Uda, strikes not against it; but a valiant whale strikes against it. If the elder wife ask for fish, slice off a little like the berries of the stand soba; if the younger wife ask for fish, slice off a quantity like the berries of the vigorous sasaki."

"Ugh! pfui! dolt! This is saying thou rascal. Ah! pfui! dolt! This is laughing [him] to scorn."

So Ukashi the Younger Brother (he is the ancestor of the Water Directors of Uda).

[SECT.XLVIII.--EMPEROR JIM-MU (PART V.--THE EARTH-SPIDER OF THE CAVE OF OSAKA).]

When [His Augustness Kamu-yamato-ihare-biko] made his progress, and reached the great cave of Osaka, *Tsuchi-gumo* (earth-spiders) with tails, [namely] eighty bravoos, were in the cave awaiting him. So then the august son of the Heavenly Deity commanded that a banquet be bestowed on the eighty bravoos. Thereupon he set eighty butlers, one for each of the eighty bravoos, and girded each of them with a sword, and instructed the butlers, saying: "When ye hear me sing, cut [them down] simultaneously." So the Song by which he made clear to them to set about smiting the earth-spiders said:

"Into the great cave of Osaka people have entered in abundance, and are [there]. Though people have entered in abundance, and are [there], the children of the augustly powerful warriors will smite and finish them with [their] mallet-headed [swords], [their] stone-mallet [swords]: the children of the augustly powerful warriors, with [their] mallet-headed [swords], [their] stone-mallet [swords], would now do well to smite."

Having thus sung, they drew their swords, and simultaneously smote them to death.

[SECT.XLIX.--EMPEROR JIM-MU (PART. VI.--THE PRINCE OF TOMI AND THE SHIKI BRETHERN).]

After this, when about to smite the Prince of Tomi, he sang, saying:

"The children of the augustly powerful army will smite and finish the one stem of smelly chive in the millet-field,--the stem of its root, both its root and shoots."

Again he sang:

"The ginger, which the children of the augustly powerful army planted near the hedge, resounds in the mouth. I shall not forget it. I will smite and finish it."

Again he sang, saying:

"Like the turbinidoe creeping round the great rock in the sea of Ise [on which blows] the divine wind, [so] will we creep round, and smite and finish them."

Again when he smote Shiki the Elder Brother and Shiki the Younger Brother, the august army was temporarily exhausted. Then he sang, saying:

"As we fight placing our shields in a row, going and watching from between

the trees on Mount Inasa, oh! we are
famished. Ye keepers of cormorants,
the birds of the island, come now to
our rescue!"

[SECT.L.--EMPEROR JIM-MU(PART VII.--THE EMPIRE PACIFIED).]

So then His Augustness Nigi-hayabi waited on and said to the august child of the Heavenly Deity: "As I heard that [thou], the august child of the Heavenly Deity, hadst descended from Heaven, I have followed down to wait on thee." Forthwith presenting to him the heavenly symbols, he respectfully served him. So His Augustness Nigi-hayabi wedded *Tomi-ya-bime* (Princess of Tomi), sister of the Prince of Tomi, and begot a child, His Augustness Umashi-ma-ji. (He was the ancestor of *Mononobe-no-murazhi* [Chiefs of the Warrior-Clan], of *Hodzumi-no-omi* [Grandeess of Hodzumi], and of *Une-be-no-omi* [Grandeess of the Neck-Clan].) So having thus subdued and pacified the savage Deities, and extirpated the unsubmissive people, [His Augustness Kamu-yamato-ihare-biko] dwelt at the palace of Kashibara near Unebi and ruled the Empire.

[SECT.LI.--EMPEROR JIM-MU (PART.VIII.--HE WEDS I-SURE-YORI-HIME).]

So when he dwelt in Himuka, [His Augustness Kamu-yamato-ihare-biko] wedded *Ahira-hime* (Princess Ahira), younger sister of *Wobashi-no-kimi* (Duke of Wobashi) in Ata, and begot children: there were two,--His Augustness Tagishi-mimi, next His Augustness Kisu-mimi. But when he sought for a beautiful maiden to make her his Chief Empress, His Augustness Oho-kume said: "There is here a beauteous maiden who is called the august child of a Deity. The reason why she is called the august child of a Deity is that *Seya-datara-hime* (Princess Seya-datara), daughter of Mizokuhi of Mishima, was admired on account of her beauty by *Miwa-no-oho-mono-nushi-no-kami* (Great-Master-of-Things-the-Deity-of-Miwa), qui, quum pulchra puella oletum fecit, in sagittam rubro [colore] fucatam se convertit, et ab inferiori parte cloacae [ad usum] faciendi oleti virginis privatas partes transfixit. Tunc pulchra virgo consternata est, et surrexit, et trepide fugit. Statim sagittam attulit, et juxta thalamum posuit. Subito [sagitta] formosus adolescens facta est, qui cito pulchram puellam sibi in matrimonio junxit, et filiam procreavit nomine Hoto-tarara-i-susugi-hime; et est nomen alternativum Hime-tatara-i-suke-yori-hime. (Id est posterior mutatio nominis, quoniam abhorruit facere mentionem privatarum partium). So therefore she is called the august child of a Deity. Hereupon seven beauteous maidens were out playing on the moor of Takasazhi, and I-suke-yori-hime was among them. His Augustness Ohokume, seeing I-suke-yori-hime, spoke to the Heavenly Sovereign in a Song, saying:

"Seven maidens on the moor of
Takasazhi in Yamato:-- which
shall be interlaced?"

"From the River Sawi the clouds have risen across, and the leaves of the trees have rustled on Mount Unebi: the wind is about to blow.

Again she sang, saying:

"Ah! What rest on Mount Unebi as clouds in the day-time, will surely blow as wind at night-fall, [whence] the rustling of the leaves!"

When hereupon her august children, hearing and knowing [of the danger], were alarmed and forthwith were about to slay Tagishi-mimi, His Augustness Kamu-nunakaha-mimi said to his elder brother His Augustness Kamu-ya-wi-mimi: "They dear Augustness, [do thou] take a weapon, and go in and slay Tagishi-mimi." So he took a weapon and went in, and was about to slay him. But his arms and legs trembled, so that he was unable to slay him. So then the younger brother His Augustness Kamu-nuna-kaha-mimi begged [to be allowed] to take the weapon which his elder brother held, and went in and slew Tagishi-mimi. So again, in praise of his august name, he was called His Augustness Take-nuna-kaha-mimi. Then His Augustness Kamu-ya-wi-mimi resigned [in favor of] the younger brother His Augustness Take-nuna-kaha-mimi, saying: "I could not slay the foeman; but Thine Augustness was at once able to slay him. So, though I be the elder brother, it is not right that I should be the superior." Wherefore do Thine Augustness be the superior, and rule [all] beneath the Heaven. I will assist Thine Augustness, becoming a priest, and respectfully serving thee."

[SECT.LIIL.--EMPEROR JIM-MU (PART X.--GENEALOGIES).]

So His Augustness Hiko-ya-wi (is the ancestor of *Mamuta-no-murazhi* [Chieftains of Mamuta], and of *Teshima-no-murazhi* [Chieftains of Teshima].) His Augustness Kamu-ya-wi-mimi (is the ancestor of *Oho-no-omi* [Grandeers of Oho], of *Chihisako-be-no-murazhi* [Chieftains of the Tribe of Chihisako], of *Sakahi-be-no-muhazhi* [Chieftains of the Tribe of Sakahi], of *Hi-no-kimi* [Dukes of Hi], of *Ohokida-no-kimi* [Dukes of Ohokida], of *Aso-no-kimi* [Dukes of Aso], of *Tsukushi-no-miyake-no-murazhi* [Chieftains of the Granaries of Tsukushi], of *Sazaki-be-no-omi* [Grandeers of the Sazaki Tribe], of *Sazaki-be-no-miyatsuko* [Rulers of the Tribe of Sazaki], of *Wo-hatsuse-no-miyatsuko* [Rulers of Wo-Hatsuse], of *Tsuke-no-atahe* [Suzerains of Tsuke], of *Iyo-no-kuni-no-miyatsuko* [Rulers of the land of Iyo], of *Shinanu-no-kuni-no-miyatsuko* [Rulers of the land of Shinanu], of *Michinoku-no-Ihaki-no-kuni-no-miyatsuko* [Rulers of the land of Ihaki in Michinoku], of *Hitachi-no-naka-no-kuni-no-miyatsuko* [Rulers of the Land of Naka in Hitachi], of *Nagasa-no-kuni-no-miyatsuko* [Rulers of the land of Nagasa], of *Ise-no-Funaki-no-atahe* [Suzerains of Funaki in Ise], of *Ohari-no-Niha-no-omi* [Grandeers of Niha in Ohari], and of *Shimada-no-omi* [Grandeers of Shimada].)

[SECT.LIV.--EMPEROR JIM-MU (PART XI.--HIS AGE AND PLACE OF BURIAL).]

His Augustness Kamu-nuna-kaha-mimi ruled the Empire. Altogether the august years of this Heavenly Sovereign Kamu-yamato-ihare-biko were one hundred and thirty-seven. His august mausoleum is on the top of the *Kashi (Oak) Spur (Wo)* on the northern side of Mount Unebi.

[SECT.LV.--EMPEROR SUI-ZEI.]

His Augustness Kamu-nuna-kaha-mimi dwelt at the palace of Takawoka in Kadzuraki, and ruled the Empire. This Heavenly Sovereign wedded Kaha-mata-bime, ancestress of *Shiki-na-agata-nushi* (Departmental Lords of Shiki), and begot an august child: *Shiki-tsu-hiko* (His Augustness Shiki-tsu-hiko-tama-de-mi) (one Deity). The Heavenly Sovereign's august years were forty-five. His august mausoleum is on the Mound of Tsukida.

[SECT.LVI.--EMPEROR AN-NEL.]

His Augustness shiki-tsu-hiko-tama-de-mi dwelt in the palace of Ukiana at Kata-shiha, and ruled the Empire. This Heavenly sovereign wedded *Akuto-hime* (Princess of Akuto), daughter of *Agata-nushi-Haye* (Departmental Lord Haye), elder brother of Kaha-mata-bime, and begot august children: His Augustness Toko-ne-tsu-hiko-irone, next His Augustness *Oho-yamato-hiko-suki-tomo* (Great Yamato Prince), next His Augustness shiki-tsu-hiko. Of the august children of this Heavenly Sovereign,--three Deities,--His Augustness Oho-yamato-hiko-suki-tomo [was he who afterwards] ruled the Empire. There were two Kings, children of the next [brother], His Augustness Shiki-tsu-hiko. One child (was the ancestor of *Iga-no-Suchi-no-inaki* [Territorial Lords of Suchi in Iga], of *Nabari-no-inaki* [Territorial Lords of Nabari], and of *Minu-no-inaki* [Territorial Lords of Minu]); one child, His Augustness Wa-chi-tsumi, dwelt in the palace of Miwi in Ahaji. So this King had two daughters: the name of the elder was Hahe-irone, and another name for her was *Oho-yamato-kuni-are-hime-no-mikoto* (Her Augustness Princess Oho-yamato-kuni-are): the name of the younger was Hahe-irodo. The Heavenly Sovereign's august years were forty-nine. Augustness mausoleum est in privatis partibus Montis Unebi.

[SECT.LVII.--EMPEROR I-TOKU.]

His Augustness Oho-yamato-hiko-suki-tomo dwelt in the palace of sakahiwo at Karu, and ruled the Empire. This Heavenly Sovereign wedded *Futo-ma-waka-hime-no-mikoto*

(Her Augustness Princess futo-ma-waka), another name for whom was Her Augustness Princess Ihi-bi, ancestress of the Departmental Lords of Shiki, and begot august children: His Augustness Mi-ma-tsu-hiko-wake-shine, next His Augustness Tagishi-hiko (two Deities). So His Augustness Mi-ma-tsu-hiko-kawe-shine [was he who afterwards] ruled the Empire. The next His Augustness Tagishi-hiko (was the ancestor of *Chinu-no-wake* the [Lords of Chinu], of *Tajima-no-Take-no-wake* [Lords of Take in Tajima], and of the Territorial Lords of Ashiwi). The Heavenly Sovereign's august years were forty-five. His august mausoleum is above the *Unebi-yama-no-Manago-dani* (Valley of Manago by Mount Unebi).

[SECT.LVIII.--EMPEROR KO-SHO.]

His Augustness Mi-ma-tsu-hiko-kawe-shine dwelt at the palace of Waki-no-kami in Kadzuraki, and ruled the Empire. This Heavenly Sovereign wedded *Yoso-taho-bime-no-mikoto* (Her Augustness Prince Yoso-taho), younger sister of Oki-tsu-yoso ancestor of the Chiefs of Wohari, and begot august children: His augustness Ame-oshi-tarashi-hiko, and next His Augustness Oho-yamato-tarashi-hiko-kuni-oshi-bito (two Deities). Now the younger brother, His Augustness Tarashi-hiko-kuni-oshi-bito [was he who afterwards] ruled the Empire. The elder brother His Augustness Ame-oshi-tarashi-hiko (was the ancestor of the Grandees of Kasuga, the Grandees of Ohoyake, the Grandees of Ahata, the Grandees of Wonu, the Grandees of Kaki-no-moto, the Grandees of Ichihwi, the Grandees of Ohosaka, the Grandees of Ana, the Grandees of Taki, the Grandees of Haguri, the Grandees of Chita, the Grandees of Muza, the Grandees of Tsunuyama, the Dukes of Ihitaka in Ise, the Dukes of Ichishi, and the Rulers of the Land of Chika-tsu-Afumi).

The Heavenly Sovereign's august years were ninety-three. His August mausoleum is on Mount Hakata at Waki-no-kami.

[SECT.LIX.--EMPEROR KOAN.]

His Augustness Oho-yamato-tarashi-hiko-kuni-oshi-bito dwelt in the palace of Akidzushima at Muro in Kadzuraki, and ruled the Empire. This Heavenly Sovereign wedded his niece *Oshika-hime-no-mikoto* (Her Augustness Princess Oshika), and begot august children: His Augustness Oho-kibi-no-moro-susumi, next His Augustness Oho-yamato-ne-ko-hiko-futo-ni [was he who afterwards] ruled the Empire. The heavenly Sovereign's august years were one hundred and twenty-three. His august mausoleum is on the Mound of Tamade.

[SECT.LX.--EMPEROR KO-REI.]

His Augustness Oho-yamato-ne-ko-hiko-futo-ni dwelt at the Palace of Ihodo at Kuruda, and ruled the Empire. This Heavenly Sovereign wedded *Kuhashi-hime-no-mikoto* (Her Augustness Princess Kuhashi), daughter of Ohome, ancestor of the Departmental Lords of Tohochi, and begot an august child: His Augustness Oho-yamato-ne-ko-hiko-kuni-kuru (one Deity). Again he wedded *Kasuga-no-chiji-haya-ma-waka-hime* (Princess Chiji-haya-ma-waka of Kasuga), and begot an august child: *Chiji-haya-hime-no-mikoto* (Her Augustness Princess Chiji-haya) (one Deity). Again wedding *Oho-yamato-kuni-are-hime-no-mikoto* (Her Augustness Princess Oho-yamato-kuni-are), he begot august children: Her Augustness Yamato-to-mo-so-bime, next His Augustness Hiko-sashi-kata-wake; next His Augustness Hiko-isa-seri-biko, another name for whom is His Augustness Oho-biki-tsu-hiko: next Yamato-to-bi-haya-waka-ya-hime (four Deities). Again he wedded Haheirodo, younger sister of Her Augustness Princess Are, and begot august children.--His Augustness Hiko-same-ma, next His Augustness Waka-hiko-take-kibi-tsu-hiko (two Deities). The august children of this Heavenly Sovereign [numbered] in all eleven Deities (five kings and three queens). So His Augustness Oho-yamato-ne-ko-hiko-kuni-kuru [was he who afterwards] ruled the Empire. The two Deities His Augustness Oho-kibi-tsu-hiko and His Augustness Waka-take-kibi-tsu-hiko together set sacred jars at the front of the River Hi in Harima; and, making Harima the mouth of the road, subdued and pacified the Land of Kibi. So His Augustness Oho-kibi-tsu-hiko (was the ancestor of the Grandees of Kamu-tsu-michi in Kibi). The next, His Augustness Waka-hiko-take-kiki-tsu-hiko (was the ancestor of the Grandees of Shimo-tsu-michi in Kibi and of the Grandees of Kasa). The next His Augustness Hiko-same-ma (was the ancestor of the Grandees of Uzhika in Harima). The next, His Augustness Hiko-sashi-kata-wake (was the ancestor of the Grandees of Tonami in Koshi, of the Grandees of Kunisaki in the Land of Toyo, of the Dukes of Ihobara, and of the Maritime Suzerains of Tsunuga). The Heavenly Sovereign's august years were one hundred and six. His august mausoleum is at Umasaka at Kotawoka.

[SECT.LXI.--EMPEROR KO-GEN.]

His Augustness Oho-yamato-ne-ko-hiko-kuni-kuru dwelt in the palace of Sakai-bara at Karu, and ruled the Empire. This heavenly Sovereign wedded Her Augustness Utsu-shiko-me, younger sister of His Augustness Utsu-shiko-wo, ancestor of the Grandees of Hodzumi, and begot august children: His Augustness Oho-biko, next His Augustness Sukuna-biko-take-wi-goro; next His Augustness Waka-yamato-ne-ko-hiko-oho-bibi (three Deities). Again, wedding Her Augustness I-gaka-shiko-me, daughter of His Augustness Utsu-shiko-wo, he begot an august child: His Augustness Hiko-futu-oshi-no-makoto. Again, wedding *Hani-yasu-bime* (Princess Haniyasu), daughter of Awotama of Kafuchi, he begot an august child: His Augustness Take-hani-yasu-biko (one Deity). The august children of this Heavenly Sovereign [numbered in all five Deities]. So His Augustness Waka-yamato-ne-ko-hiko-oho-bibi [was he who afterwards] ruled the Empire. The children of his elder brother, His Augustness Oho-biko, were His Augustness Take-numa-kaha-wake (ancestor of the Grandees of Abe); next His

Augustness Hiko-inakoshi-wake. (This was the ancestor of the Butler Grandees.) His Augustness Hiko-futu-oshi-no-mikoto wedded *Katsuraki-no-takachina-bime-no-mikoto* (Princess Takachina of Kadzuraki), young sister of Cho-nabi, ancestor of the Chiefs of Wohari, and begot a child: the Noble Umashi Uchi. (This was the ancestor of the Grandees of Uchi in Yamashiro.) Again, wedding Princess Yama-shita-kage, younger sister of Udzu-hiko, ancestor of the Rulers of the Lord of Ki, he begot a child, the Noble Take-Uchi. The children of this Noble Take-Uchi [numbered] in all nine (seven males and two females),--namely] the Noble of Hata-no-Yashiro, [who] (was the ancestor of the Grandees of Hata, of the Grandees of Hayashi, of the Grandees of Hami, of the Grandees of Hoshikaha, of the Grandees of Afumi, and of the Dukes of the Hatsuse Tribe); next the Noble Kose-no-Wo-Kara [who] (was the ancestor of the Grandees of Kose, of the Grandees of the Sazaki Tribe, and of the Grandees of the Karu Tribe); next the Noble Soga no Ishikaha [who] (was the ancestor of the Grandees of Soga, of the Grandees of Kahanobe, of the Grandees of Tanaka, of the Grandees of Takamuro, of the Grandees of Woharida, of the Grandees of Sakurawi, and of the Grandees of Kishida); next the Noble Heguri-no-Tsuku, [who] (was the ancestor of the Grandees of Heguri, of the Grandees of Sawara, and of the Uma-mi-kuhi Chiefs); next the Noble Ki-no-Tsunu [who] (was the ancestor of the Grandees of Ki, of the Grandees of Tsumu, and of the Grandees of Sakamoto); next *Kume no Ma-ito-hime* (Princess Mato of Kume); next *Nu-no-iro-hime* (Princess Nu-no-iro); next Kadzuraki-no-Nagaye-no-sotsu-biko [who] (was the ancestor of the Grandees of Tamade, of the Grandees of Ikuha, of the Grandees of Ikuye and of the Grandees of Agina), moreover [there was] the Noble Waku-go (the ancestor of the Grandees of Yenuma). This Heavenly Sovereign's august years were fifty-seven. His august mausoleum is on the mound in the middle of the Pool of Tsurugi...

[SECT.XCVIII.--EMPEROR CHIU-AI (PART IV.--THE EMPRESS JIN-GO CONQUERS KOREA).]

So the wave of the august vessel pushed up onto the land of Shiragi reaching to the middle of the country. Thereupon the chieftain of the country, alarmed and trembling, petitioned [the Empress], saying: "From this time forward obedient to the Heavenly Sovereign's commands, I will feed his august horses and will marshal vessels every year, nor ever let the vessels' keels dry or their poles and oars dry, and will respectfully serve him without drawing back while heaven and earth shall last." So therefore the Land of Shirai was constituted the feeder of the august horses, and the Land of Kudara was constituted the crossing store. Then the Empress stuck her august staff on the gate of the chieftain of Shiragi, and having made the *Ara-mi-tama* (Rough August Spirits) of the Great Deities of the Inlet of Sumi the guardian Deities of the land, she laid them to rest, and crossed back. So while this business was yet unconcluded, [the child] with which she was pregnant was about to be born. Forthwith, in order to restrain her august womb, she took a stone and wound it round the waist of her august skirt, and the august child was born after she had crossed [back] to the Land of Tsukushi. So the name by which the place was called where the august child was born was Umi. Again the stone which she wound round her august skirt is at the village of Ito in the Land of Tsukushi..."

Finally, let's consider this short excerpt from Book 3 of *Kojiki*, found at <http://www2.plala.or.jp/wani-san/kojiki3.html> :

[SECT.CXIX.--EMPEROR NIN-TOKU (PART I.--GENEALOGIES).]

His Augustness Oho-sazaki dwelt in the palace of Takatsu at Naniha, and ruled the Empire. This Heavenly Sovereign wedded (the Empress) Her Augustness Iha-no-hime, daughter of Kadzuraki-no-sotsu-biko, and begot august children: His Augustness Ohoye-no-izaho-wake; next *Sumi-no-ye-no-naka-tsu-miko* (Middle King of the Inlet of Sumi); next *Tajihino-midzu-ha-wake* (His Augustness Midzu-ha-wake of Tajihino); next *Wo-asadzuma-no-waku-go-no-sukune* (His Augustness the Noble Wo-asadzuma-no-waku-go). (four Deities). Again he wedded Princess Kami-naga, daughter of the Duke of Muragata in Himuka, as mentioned above, and begot august children: Hatabi-no-oho-iratsuko, another name for whom was *Oho-kusaka-no-miko* (King of Great Kusaka); next Hatabi-no-waki-iratsume, another name for whom was *Nagahi-hime* (Her Augustness Princess Nagahi), and another name was Her Augustness Waka-kusaka-be. (Two Deities.) Again he wedded his younger half-sister Yata-no-waki-iratsume. Again he wedded his younger half-sister Uji-no-waki-iratsume. These two Deities had no august children. Altogether the august children of this Heavenly Sovereign Oho-sakaki [numbered] in all six Deities. (Five Kings and one Queen.) So His Augustness Izaho-wake [was he who afterwards] ruled the Empire. Next His Augustness Tajihino-midzu-ha-wake likewise ruled the Empire. Next His Augustness the Noble Oh-asadzuma-no-waku-go likewise ruled the Empire.

[SECT.CXX.--EMPEROR NIN-TOKU (PART II.--VARIOUS DEEDS).]

In the august reign of this Heavenly Sovereign the *Kadzuraki-be* (Kadzuraki Tribe) was established as the august proxy of the Empress, Her Augustness Iha-no-hime. Again the *Mibu-be* (Mibu Tribe) was established as the august proxy of the Heir Apparent, His Augustness Izaho-wake. Again the *Tajihino-be* (Tajihino Tribe) was established as the august proxy of His Augustness Midzuna-wake. Again the *Oho-kusaka-be* (Oho-kusaka Tribe) was established as the august proxy of King Oho-kusaka, and the *Waka-kusaka-be* (Waka-kusaka Tribe) was established as the august proxy of King Waka-kusaka-be. Again people from Hada were set to labour, and the embankment at Mamuta and also the granaries of Manuta were made. Again the *Wani-no-ike* (Pool of Wani) and the *Yosemi-no-ike* (Pool of Yosemi) were made. Again the *Naniha-no-hori-ye* (Naniha Channel) was dug, and [the waters of the rivers] led to the sea. Again the *Wobashi-no-ye* (Wobashi Channel) was dug. Again the *Suminoe-no-tsu* (Port of the Inlet of Sumi) was established.

[SECT.CXXI.--EMPEROR NIN-TOKU (PART III.--HE REMITS THE TAXES).]

Thereupon the Heavenly Sovereign, ascending a lofty mountain and looking on the land all round, spoke, saying: "In the whole land there rises no smoke; the land is all poverty-stricken. So I remit all people's taxes and I [forced labour] from now till three years [hence]." Therefore the great palace became dilapidated, and the rain leaked in everywhere; but no repairs were made. The rain that leaked in was caught in troughs, and [the inmates] removed from [its reach] to places where there was no leakage. When later [the Heavenly Sovereign] looked on all the land, the smoke was abundant in the land. So finding the people rich, he now exacted taxes and forced labour. Therefore the peasantry prospered, and did not suffer from forced labour. So in praise of that august reign, it was called the reign of the Emperor-Sage...

[SECT.CLXXVIII.--EMPEROR YOMEI.]

His Augustness Tachibana-no-toyo-hi dwelt in the Palace of Ikenobe, and ruled the Empire for three years. The one august child born to this Heavenly Sovereign by his wife Oho-gitashi-hime, daughter of the Prime Minister the noble Iname, was: King Tame. The (four) august children born to him by his next wife, his half-sister Princess Hashi-bito-no-anaho-be, were: His Augustness Uhe-no-miya-no-uma-ya-dono-toyo-to-mimi; next King Kume; next King We-kuri; next King Mamuta. The august children born to him by his next wife Ihi-me-no-ko, daughter of Tagima-no-kura-bito-hiro, were: King Tagima; next his younger sister Sugashiroko-no-iratsume. The august mausoleum of this Heavenly Sovereign, which had been by the borders of Lake Ihare, was afterwards removed to the middle sepulchre of Shinaga.

[SECT.CLXXIX.--EMPEROR SU-JUN.]

The Heavenly Sovereign Hatsuse-be-no-waka-sazaki dwelt at the Palace of Shibabaki at Kurahashi, and ruled the Empire for four years. His august mausoleum is on the mound of Kurahashi.

[SECT.CLXXX.--EMPRESS SUI-KO.]

Her Augustness Toyo-mike-kashiki-ya-hime dwelt at the Palace of Wohorida, and ruled the Empire for thirty seven years. Her august mausoleum, which had been on the mound of Ohonu, was afterwards removed to the great sepulchre at Shinaga."

We should not underestimate the importance of the *Kojiki* on Japanese culture. It has well been written: "The *Kojiki* is one of the most important works of both Japanese literature and history being that it is both the earliest surviving text composed in Japan on Japanese subjects and also that the stories contained therein formed a large part of the

base of the Japanese self image for years to come.”
(http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/kojiki.html)

Whereas the contents of Book 1 are shrouded in myth and mystery, the subsequent books lay out the history in a detailed and credible fashion, although the modernists relegate most of these books to myth and legend as well. For example, *Compton's Encyclopedia* says this: “According to *legend*, the Japanese state was founded in 660 BC by Jimmu, the first emperor.” The date 660 BC is derived from adding the record of years in the *Kojiki*.

Earlier we had noted how both Jews and Japanese share a view that outsiders are “gentiles”. The Japanese term for “gentile” is a cognate of the Hebrew term for “gentile”. But that is not the only similarity between the two languages and the two peoples. The website <http://www.dai3gen.net/epage1.htm> notes: “Languages associated as the mother language to Japanese include Hebrew, Sumerian, Lepcha (a Himalayan language) and Tamil.” Many other sources note the similarities. Consider this observation from http://totallyjewish.com/lifestyle/features/?disp_feature=pAiljU :

“This is just one of many linguistic similarities that researchers have found between Japanese and Hebrew. Others include ‘tsurai’ which means painful and is analogous to the Hebrew ‘tsurot’ meaning troubles; ‘daberu’ which means chatting and is analogous to ‘daber’ meaning speak; and ‘mikado’ meaning emperor and ‘migadol’ meaning ‘noble’. In all, there are believed to be at least 500 comparable words. Kobu surmises: ‘There could be, by mere chance between two languages, several words which resemble each other in pronunciation and meaning, but when there are many words similar between the two, we may have to think that there is etymologic relationship between the two.’”

The same article goes on to point out:

“Even starker evidence that one or more of the lost tribes may have found their way to Japan may exist on the yata-no-kagami – a holy mirror housed in the Shinto shrine of Ise-Jingo and considered so sacred that it is traditionally hidden from public sight. However, in the 19th century, the then minister of science and culture Arinori Mori insisted on being allowed to inspect the hallowed mirror. He subsequently claimed that inscribed on the back in Hebrew was the sentence “I am that I am” – the phrase God uses to describe himself to Moses in Exodus.

Words and artefacts though are just part of the picture. Various biblical stories find resonance in Japanese mythology, while there are also ceremonial similarities. Until around 100 years ago, for instance, the Ontohsai festival at the Shinto shrine Suwa-Taisha in Nagarno saw a boy tied to a wooden pillar. A priest then came to him brandishing a knife, and cut part of the post. Another priest then approached and ordered that the boy be freed. There followed an animal sacrifice.

If this historic ritual seems like a re-enactment of the binding of Isaac, the parallel becomes even clearer when you consider that lying behind the Suwa-Taisha shrine is Moriya-san, or Mount Moriya as it would be known in English. According to the bible, it

was on Mount Moriah that the sacrifice of Isaac was due to take place. Today, all that remains of the sacrificial ceremony is the wooden post and stuffed animals, but the festival dedicated to the Moriya-no-kami – the God of Moriya – is said to date back at least 78 generations with faith in Moriya-no-kami extending well before the common era.

The above are just some of the many remarkable similarities that Kobu highlights as evidence of a Judaic presence in Japan dating back several centuries if not millennia. Among the many other examples cited where the traditions mirror each other are religious garments, designs and practices surrounding temples, rituals of purity and impurity and even hairstyles – the traditional Japanese mizura, where curls are left hanging in front of the ears wouldn't look out of place in Stamford Hill.”

The very fact that Jews call foreigners (especially white foreigners) ‘goyim’ while the Japanese call foreigners (especially white foreigners) using a cognate word, says something about these two peoples similar self-identification.

Let's consider further information on this topic from two other websites. According to http://www.amhaaretz.com/2004/02/the_ten_lost_tribes_of_israel_in_japan.html :

“Here is more on the theory that some of the refugees from the Northern Kingdom of Israel came to Japan after Israel was conquered by Assyria around 722 BCE. From the [Jewish Encyclopedia](#):

One of the most curious offshoots of the theory is that which identifies the Shindai, or holy class, of Japan as the descendants of the Lost Ten Tribes. This is advocated by N. McLeod in his "Epitome of the Ancient History of Japan" (3d ed., Tokyo, 1879). He calls attention to a point of agreement between the two, namely, the fact that the first known king of Japan was Osee, 730 B.C., and the last king of Israel was Hosea, who died 722 B.C. In addition to this, McLeod points out that the Shinto temple is divided into a holy and a most holy place. The priests wear a linen dress, bonnet, and breeches, like the Jewish priests of old, and the ancient Temple instruments are used in the Shinto temple. The Japanese worship their ancestors, as the old Israelites did; and in addition to this McLeod points out the Jewish appearance of some Japanese, and supplements his "Epitome" with a volume of illustrations depicting among other things the supposed rafts on which the Israelites crossed, via Saghalien, to Japan, and their supposed order of march. Still further removed is the suggestion of some writers that the Australians are the Lost Tribes because they practise circumcision ("Allg. Zeit. de. Jud." 1842, No. 6).

And from [NOVA](#):

Daber: in Hebrew, to speak.

Daberu: Japanese for chatting.

Goi: a non-Hebrew or foreigner.

Gai'Jeen: prefix for a foreigner, a non-Japanese.

Kor: cold in Hebrew.

Koru: to freeze in Japanese.

Knesset: Parliament in Hebrew.

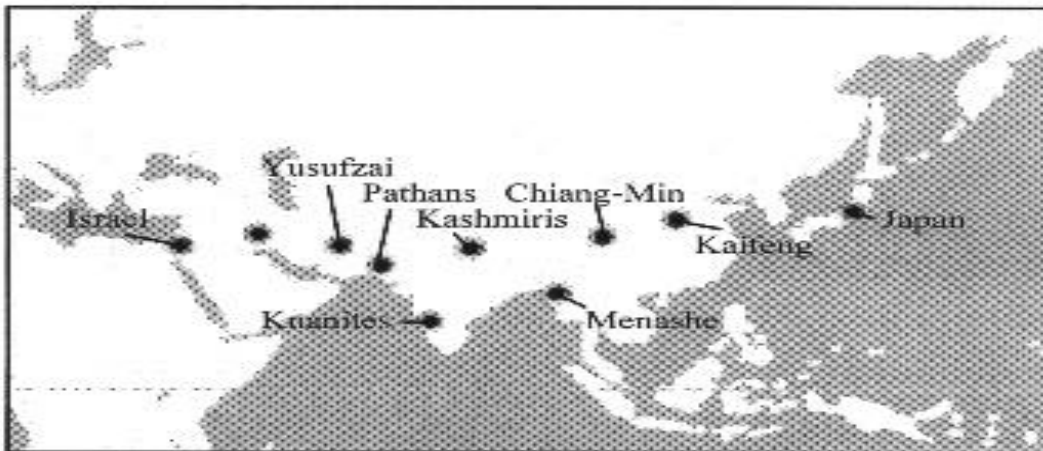
Kensei: Constitutional government in Japanese.

These are among the thousands of words and names of places with no real etymological meaning in Japanese. And they all correspond with Hebrew words. Even the Kings have similar names. The first known king of Japan, who was named Osee, ruled around 730 BC. This king has been identified with the last king of Israel, Hoshea, who died around the same time, at the time of the Assyrian exile of the ten tribes from Israel. The holy Japanese shinto temple strongly recalls the ancient holy Isrealite temple, which housed a holy of holies section and several gates. Several artifacts in Japan have been traced to Assyrian and Jewish sources, among them, a well in Koryugi with the words "well of Israel" inscribed on its side.

It has also been suggested that the carts of Otsu and Kyoto are of ancient biblical origin, as they are different from any others in Japan. Might the ancient Israelites and their wives and children have been conveyed to Japan in these carts? Among the Samurai sect, there is a tradition that their ancient ancestors came to Japan from western Asia around 660 BC. The name 'Samurai' recalls 'Samaria'. And to which tribe do the Japanese belong? There are those who claim that the Mikado, the Japanese emperor, is a descendant of the Hebrew tribe of Gad. 'Mikado' recalls the Hebrew word for 'his majesty the king,' 'Malchuto'."

And here is information from the website <http://www5.ocn.ne.jp/~magi9/isracame.htm> :

“The following sections are concerned with those Japanese traditions which possibly originated from the ancient Israelites...



The ancient kingdom of Israel, which consisted of 12 tribes, was in 933 B.C.E. divided into the southern kingdom of Judah and the northern kingdom of Israel. The 10 tribes out of 12 belonged to the northern kingdom and the rest to the southern kingdom. The descendants from the southern kingdom are called Jews. The people of the northern kingdom were exiled to Assyria in 722 B.C.E. and did not come back to Israel. They are called "the Ten Lost Tribes of Israel." They were scattered to the four corners of the

earth. We find the descendants of the Israelites not only in the western world, but also in the eastern world especially along the Silk Road. The following peoples are thought by Jewish scholars to be the descendants of the Ten Lost Tribes of Israel.

Yusufzai

They live in Afghanistan. Yusufzai means children of Joseph. They have customs of ancient Israelites.

Pathans

They live in Afghanistan and Pakistan. They have the customs of circumcision on the 8th day, fringes of robe, Sabbath, Kashrut, Tefilin, etc.

Kashmiri people

In Kashmir they have the same land names as were in the ancient northern kingdom of Israel. They have the feast of Passover and the legend that they came from Israel.

Knanites

In India there are people called Knanites, which means people of Canaan. They speak Aramaic and use the Aramaic Bible.

[Menashe tribe](#)

In Myanmar (Burma) and India live Menashe tribe. Menashe is Manasseh, and the Menashe tribe is said to be the descendants from the tribe of Manasseh, one of the Ten Lost Tribes of Israel. They have ancient Israeli customs.

Chiang-Min tribe

They live in China and have ancient Israeli customs. They believe in one God and have oral tradition that they came from far west. They say that their ancestor had 12 sons. They have customs of Passover, purification, levirate marriage, etc. as ancient Israelites.

Kaifeng, China

It is known that there had been a large Jewish community since the time of B.C.E..

Japan

I am going to discuss this on this website.

A Japanese Festival Illustrates the Story of Isaac.

In Nagano prefecture, Japan, there is a large Shinto shrine named "Suwa-Taisha" (Shinto is the national traditional religion peculiar to Japan.)

At Suwa-Taisha, the traditional festival called "Ontohsai" is held on April 15 every year (When the Japanese used the lunar calendar it was March-April). This festival illustrates the story of Isaac in chapter 22 of Genesis in the Bible - when Abraham was about to sacrifice his own son, Isaac. The "Ontohsai" festival, held since ancient days, is judged to be the most important festival of "Suwa-Taisha."

At the back of the shrine "Suwa-Taisha," there is a mountain called Mt. Moriya ("Moriya-san" in Japanese). The people from the Suwa area call the god of Mt. Moriya "Moriya no kami," which means, the "god of Moriya." This shrine is built to worship the "god of Moriya." At the festival, a boy is tied up by a rope to a wooden pillar, and placed on a bamboo carpet. A Shinto priest comes to him preparing a knife, and he cuts a part of the top of the wooden pillar, but then a messenger (another priest) comes there, and the boy is released. This is reminiscent of the Biblical story in which Isaac was released after an angel came to Abraham.

At this festival, animal sacrifices are also offered. 75 deer are sacrificed, but among them it is believed that there is a deer with its ear split. The deer is considered to be the one God prepared. It could have had some connection with the ram that God prepared and was sacrificed after Isaac was released. Since the ram was caught in the thicket by the horns, the ear might have been split. In ancient time of Japan there were no sheep and it might be the reason why they used deer (deer is Kosher). Even in historic times, people thought that this custom of deer sacrifice was strange, because animal sacrifice is not a Shinto tradition... People call this festival "the festival for Misakuchi-god". "Misakuchi" might be "mi-isaku-chi." "Mi" means "great," "isaku" is most likely Isaac (the Hebrew word "Yitzhak"), and "chi" is something for the end of the word. It seems that the people of Suwa made Isaac a god, probably by the influence of idol worshipers.

Today, this custom of the boy about to be sacrificed and then released, is no longer practiced, but we can still see the custom of the wooden pillar called "oniye-basira," which means, "sacrifice-pillar."

Currently, people use stuffed animals instead of performing a real animal sacrifice. Tying a boy along with animal sacrifice was regarded as savage by people of the Meiji-era (about 100 years ago), and those customs were discontinued. However, the festival itself still remains.

The custom of the boy had been maintained until the beginning of Meiji era. Masumi Sugae, who was a Japanese scholar and a travel writer in the Edo era (about 200 years ago), wrote a record of his travels and noted what he saw at Suwa. The record shows the details of "Ontohsai." It tells that the custom of the boy about to be sacrificed and his ultimate release, as well as animal sacrifices that existed those days. His records are kept at the museum near Suwa-Taisha.

The festival of "Ontohsai" has been maintained by the Moriya family ever since ancient times. The Moriya family think of "Moriya-no-kami" (god of Moriya) as their ancestor's god. They also consider "Mt. Moriya" as their holy place. The name, "Moriya," could have come from "Moriah" (the Hebrew word "Moriyyah") of Genesis 22:2, that is today's Temple Mount of Jerusalem. Among Jews, God of Moriah means the one true God whom the Bible teaches. The Moriya family have been hosting the festival for 78 generations. And the curator of the museum said to me that the faith in the god of Moriya had existed among the people since the time of B.C.E. Apparently, no other country but Japan has a festival illustrating the biblical story of Abraham and Isaac. This tradition appears to provide strong evidence that the ancient Israelites came to ancient Japan.

The Crest of the Imperial House of Japan Is the Same As That Found On the Gate of Jerusalem.

The crest of the Imperial House of Japan is a round mark in the shape of a flower with 16 petals. The current shape appears as a chrysanthemum (mum), but scholars say that in ancient times, it appeared similar to a sunflower. The sunflower appearance is the same as the mark at Herod's gate in Jerusalem. The crest at Herod's gate also has 16 petals. This crest of the Imperial House of Japan has existed since very ancient times. The same mark as the one at Herod's gate is found on the relics of Jerusalem from the times of the Second Temple, and also on Assyrian relics from the times of B.C.E. . .

Japanese Religious Priests "Yamabushi" Put A Black Box on their Foreheads Just As Jews Put A Phylactery on their Foreheads.

"Yamabushi" is a religious man in training unique to Japan. Today, they are thought to belong to Japanese Buddhism. However, Buddhism in China, Korea and India have no such custom. The custom of "yamabushi" existed in Japan before Buddhism was imported into Japan in the seventh century. On the forehead of "Yamabushi," he puts a black small box called a "token", which is tied to his head with a black cord. He greatly resembles a Jew putting on a phylactery (black box) on his forehead with a black cord. The size of this black box "token" is almost the same as the Jewish phylactery, but its shape is round and flower-like. . . Originally the Jewish phylactery placed on the forehead seems to have come from the forehead "plate" put on the high priest Aaron with a cord (Exodus 28:36-38). It was about 4 centimeters (1.6 inches) in size according to folklore, and some scholars maintain that it was flower-shaped. If so, it was very similar to the shape of the Japanese "token" worn by the "yamabushi".

Israel and Japan are the only two countries that in the world I know of that use of the black forehead box for religious purpose. Furthermore, the "yamabushi" use a big seashell as a horn. This is very similar to Jews blowing a shofar or ram's horn. The way it is blown and the sounds of the "yamabushi's" horn are very similar to those of a shofar. Because there are no sheep in Japan, the "yamabushi" had to use seashell horns instead of rams' horns. "Yamabushis" are people who regard mountains as their holy places for religious training. The Israelites also regarded mountains as their holy places. The Ten Commandments of the Torah were given on Mt. Sinai. Jerusalem is a city on a mountain. Jesus (Yeshua) used to climb up the mountain to pray. His apparent transfiguration also occurred on a mountain.

In Japan, there is the legend of "Tengu" who lives on a mountain and has the figure of a "yamabushi". He has a pronounced nose and supernatural capabilities. A "ninja", who was an agent or spy in the old days, while working for his lord, goes to "Tengu" at the mountain to get from him supernatural abilities. "Tengu" gives him a "tora-no-maki" (a scroll of the "tora") after giving him additional powers. This "scroll of the tora" is regarded as a very important book which is helpful for any crisis. Japanese use this word sometimes in their current lives. There is no knowledge that a real scroll of a Jewish Torah was ever found in a Japanese historical site. However, it appears this "scroll of the tora" is a derivation of the Jewish Torah.

Japanese "Omikoshi" Resembles the Ark of the Covenant.

In the Bible, in First Chronicles, chapter 15, it is written that David brought up the ark of the covenant of the Lord into Jerusalem.

"David and the elders of Israel and the commanders of units of a thousand went to bring up the ark of the covenant of the LORD from the house of Obed-Edom, with rejoicing. ...Now David was clothed in a robe of fine linen, as were all the Levites who were carrying the ark, and as were the singers, and Kenaniah, who was in charge of the singing of the choirs. David also wore a linen ephod. So all Israel brought up the ark of the covenant of the LORD with shouts, with the sounding of rams' horns and trumpets, and of cymbals, and the playing of lyres and harps." (15:25-28) ...

When I read these passages, I think; "How well does this look like the scene of Japanese people carrying our 'omikoshi' during festivals? The shape of the Japanese 'Omikoshi' appears similar to the ark of the covenant. Japanese sing and dance in front of it with shouts, and to the sounds of musical instruments. These are quite similar to the customs of ancient Israel."

Japanese carry the "omikoshi" on their shoulders with poles - usually two poles. So did the ancient Israelites: "The Levites carried the ark of God with poles on their shoulders, as Moses had commanded in accordance with the word of the LORD." (1 Chronicles 15:15) The Israeli ark of the covenant had two poles (Exodus 25:10-15). Some restored models of the ark as it was imagined to be have used two poles on the upper parts of the ark. But the Bible says those poles were to be fastened to the ark by the four rings "on its four feet" (Exodus 25:12). Hence, the poles must have been attached on the bottom of the ark. This is similar to the Japanese "omikoshi."

The Israeli ark had two statues of gold cherubim on its top. Cherubim are a type of angel, heavenly being having wings like birds. Japanese "omikoshi" also have on its top the gold bird called "Ho-oh" which is an imaginary bird and a mysterious heavenly being. The entire Israeli ark was overlaid with gold. Japanese "omikoshi" are also overlaid partly and sometimes entirely with gold. The size of an "omikoshi" is almost the same as the Israeli ark. Japanese "omikoshi" could be a remnant of the ark of ancient Israel.

Many Things Concerning the Ark Resemble Japanese Customs.

King David and people of Israel sang and danced to the sounds of musical instruments in front of the ark. We Japanese sing and dance to the sounds of musical instruments in front of "omikoshi" as well.

Several years ago, I saw an American-made movie titled "King David" which was a faithful story of the life of King David. In the movie, David was seen dancing in front of the ark while it was being carried into Jerusalem. I thought: "If the scenery of Jerusalem were replaced by Japanese scenery, this scene would be just the same as what can be observed in Japanese festivals." The atmosphere of the music also resembles the Japanese style. David's dancing appears similar to Japanese traditional dancing.

At the Shinto shrine festival of "Gion-jinja" in Kyoto, men carry "omikoshi," then enter a river, and cross it. I can't help but think this originates from the memory of the Ancient

Israelites carrying the ark as they crossed the Jordan river after their exodus from Egypt.

In a Japanese island of the Inland Sea of Seto, the men selected as the carriers of the "omikoshi" stay together at a house for one week before they would carry the "omikoshi." This is to prevent profaning themselves. Furthermore on the day before they carry "omikoshi," the men bathe in seawater to sanctify themselves. This is similar to an ancient Israelite custom:

"So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel." (1 Chronicles 15:14)

The Bible says that after the ark entered Jerusalem and the march was finished, "David distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece of meat, and a cake of raisins" (1 Chronicles 16:3). This is similar to a Japanese custom. Sweets are distributed to everyone after a Japanese festival. It was a delight during my childhood.

The Robe of Japanese Priests Resembles the Robe of Israeli Priests.

The Bible says that when David brought up the ark into Jerusalem, "David was clothed in a robe of fine linen" (1 Chronicles 15:27). The same was true for the priests and choirs. In the Japanese Bible, this verse is translated into "robe of white linen." In ancient Israel, although the high priest wore a colorful robe, ordinary priests wore simple white linen. Priests wore white clothes at holy events. Japanese priests also wear white robes at holy events. In Ise-jingu, one of the oldest Japanese shrines, all of the priests wear white robes. And in many Japanese Shinto shrines, especially traditional ones, the people wear white robes when they carry the "omikoshi" just like the Israelites did. Buddhist priests wear luxurious colorful robes. However, in the Japanese Shinto religion, white is regarded as the holiest color. The Emperor of Japan, just after he finishes the ceremony of his accession to the throne, appears alone in front of the Shinto god. When he arrives there, he wears a pure white robe covering his entire body except that his feet are naked. This is similar to the action of Moses and Joshua who removed their sandals in front of God to be in bare feet (Exodus 3:5, Joshua 5:15). Marvin Tokayer, a rabbi who lived in Japan for 10 years, wrote in his book: "The linen robes which Japanese Shinto priests wear have the same figure as the white linen robes of the ancient priests of Israel. "

The Japanese Shinto priest robe has cords of 20-30 centimeters long (about 10 inches) hung from the corners of the robe. These fringes are similar to those of the ancient Israelites. Deuteronomy 22:12 says: "make them fringes in the... corners of their garments throughout their generations." Fringes (tassels) were a token that a person was an Israelite. In the gospels of the New Testament, it is also written that the Pharisees "make their tassels on their garments long" (Matthew 23:5). A woman who had been suffering from a hemorrhage came to Jesus (Yeshua) and touched the "tassel on His coat" (Matthew 9:20, The New Testament: A Translation in the Language of the People, translated by Charles B. Williams). Imagined pictures of ancient Israeli clothing sometimes do not have fringes. But their robes actually had fringes. The Jewish Tallit (prayer shawl), which the Jews put on when they pray, has fringes in the corners according to tradition.

Japanese Shinto priests wear on their robe a rectangle of cloth from their shoulders to thighs. This is the same as the ephod worn by David: "David also wore a linen ephod." (1 Chronicles 15:27) Although the ephod of the high priest was colorful with jewels, the ordinary priests under him wore the ephods of simple white linen cloth (1 Samuel 22:18). Rabbi Tokayer states that the rectangle of cloth on the robe of Japanese Shinto priest looks very similar to the ephod of the Kohen, the Jewish priest. The Japanese Shinto priest puts a cap on his head just like Israeli priest did (Exodus 29:40). The Japanese priest also puts a sash on his waist. So did the Israeli priest. The clothing of Japanese Shinto priests appears to be similar to the clothing used by ancient Israelites.

Waving the Sheaf of Harvest Is Also the Custom of Japan.

The Jews wave a sheaf of their first fruits of grain seven weeks before Shavuot (Pentecost, Leviticus 23:10-11), They also wave a sheaf of plants at Sukkot (the Feast of Booths, Leviticus 23:40). This has been a tradition since the time of Moses. Ancient Israeli priests also waved a plant branch when he sanctifies someone. David said, "Purge me with hyssop, and I shall be clean" [Psalm 51:7(9)]. This is also a traditional Japanese custom.

When a Japanese priest sanctifies someone or something, he waves a tree branch. Or he waves a "harainusa," which is made of a stick and white papers and looks like a plant. Today's "harainusa" is simplified and made of white papers that are folded in a zig-zag pattern like small lightning bolts, but in old days it was a plant branch or cereals. A Japanese Christian woman acquaintance of mine used to think of this "harainusa" as merely a pagan custom. But she later went to the U.S.A. and had an opportunity to attend a Sukkot ceremony. When she saw the Jewish waving of the sheaf of the harvest, she shouted in her heart, "Oh, this is the same as a Japanese priest does! Here lies the home for the Japanese."

The Structure of the Japanese Shinto Shrine is Similar to God's Tabernacle of Ancient Israel.

The inside of God's tabernacle in ancient Israel was divided into two parts. The first was the Holy Place, and the second was the Holy of Holies. The Japanese Shinto shrine is also divided into two parts. The functions performed in the Japanese shrine are similar to those of the Israeli tabernacle. Japanese pray in front of its Holy Place. They cannot enter inside. Only Shinto priests and special ones can enter. Shinto priest enters the Holy of Holies of the Japanese shrine only at special times. This is similar to the Israeli tabernacle. The Japanese Holy of Holies is located usually in far west or far north of the shrine. The Israeli Holy of Holies was located in far west of the temple. Shinto's Holy of Holies is also located on a higher level than the Holy Place, and between them are steps. Scholars state that, in the Israeli temple built by Solomon, the Holy of Holies was on an elevated level as well, and between them there were steps of about 2.7 meters (9 feet) in width.

In front of a Japanese shrine, there are two statues of lions known as "komainu" that sit on both sides of the approach. They are not idols but guards for the shrine. This was also a custom of ancient Israel. In God's temple in Israel and in the palace of Solomon, there were statues or relieves of lions (1 Kings 7:36, 10:19).

In the early history of Japan, there were absolutely no lions. But the statues of lions have been placed in Japanese shrines since ancient times. It has been proven by scholars that statues of lions located in front of Japanese shrines originated from the Middle East.

Located near the entrance of a Japanese shrine is a "temizuya" - a place for worshipers to wash their hands and mouth. They used to wash their feet, too, in old days. This is a similar custom as is found in Jewish synagogues. The ancient tabernacle and temple of Israel also had a laver for washing hands and feet near the entrances.

In front of a Japanese shrine, there is a gate called the "torii." The type gate does not exist in China or in Korea, it is peculiar to Japan. The "torii" gate consists of two vertical pillars and a bar connecting the upper parts. But the oldest form consists of only two vertical pillars and a rope connecting the upper parts. When a Shinto priest bows to the gate, he bows to the two pillars separately. It is assumed that the "torii" gate was originally constructed of only two pillars.

In the Israeli temple, there were two pillars used as a gate (1 Kings 7:21). And in Aramaic language which ancient Israelites used, the word for gate was "taraa." This word might have changed slightly and become the Japanese "torii".

Some "toriiis," especially of old shrines, are painted red. I can't help but think this is a picture of the two door posts and the lintel on which the blood of the lamb was put the night before the exodus from Egypt.

In the Japanese Shinto religion, there is a custom to surround a holy place with a rope called the "shimenawa," which has slips of white papers inserted along the bottom edge of the rope. The "shimenawa" rope is set as the boundary. The Bible says that when Moses was given God's Ten Commandments on Mt. Sinai, he "set bounds" (Exodus 19:12) around it for the Israelites not to approach. Although the nature of these "bounds" is not known, ropes might have been used. The Japanese "shimenawa" rope might then be a custom that originates from the time of Moses. The zig-zag pattern of white papers inserted along the rope reminds me of the thunders at Mt. Sinai.

The major difference between a Japanese Shinto shrine and the ancient Israeli temple is that the shrine does not have the burning altar for animal sacrifices. I used to wonder why Shinto religion does not have the custom of animal sacrifices if Shinto originated from the religion of ancient Israel.

But then I found the answer in Deuteronomy, chapter 12. Moses commanded the people not to offer any animal sacrifices at any other locations except at specific places in Canaan (12:10-14). Hence, if the Israelites came to ancient Japan, they would not be permitted to offer animal sacrifices.

Shinto shrine is usually build on a mountain or a hill. Almost every mountain in Japan has a shrine, even you find a shrine on top of Mt. Fuji. In ancient Israel, on mountains were usually located worship places called "the high places". The temple of Jerusalem was built on a mountain (Mt. Moriah). Moses was given the Ten Commandments from God on Mt. Sinai. It was thought in Israel that mountain is a place close to God. Many Shinto shrines are built with the gates in the east and the Holy of Holies in the west

as we see in Matsuo grand shrine (Matuo-taisya) in Kyoto and others. While, others are built with the gates in the south and the Holy of Holies in the north. The reason of building with the gates in the east (and the Holy of Holies in the west) is that the sun comes from the east. The ancient Israeli tabernacle or temple was built with the gate in the east and the Holy of Holies in the west, based on the belief that the glory of God comes from the east.

- @All Shinto shrines are made of wood. Many parts of the ancient Israeli temple was also made of wood. The Israelites used stones in some places, but walls, floors, ceilings and all of the insides were overlaid with wood (1 Kings 6:9, 15-18), which was cedars from Lebanon (1 Kings 5:6). In Japan they do not have cedars from Lebanon, so in Shinto shrines they use Hinoki cypress which is hardly eaten by bugs like cedars from Lebanon.

The wood of the ancient Israeli temple was all overlaid with gold (1 Kings 6:20-30). In Japan the important parts of the main shrine of Ise-jingu, for instance, are overlaid with gold.

Many Japanese Customs Resemble Those of Ancient Israel.

When Japanese people pray in front of the Holy Place of a Shinto shrine, they firstly ring the golden bell which is hung at the center of the entrance. This was also the custom of the ancient Israel. The high priest Aaron put "bells of gold" on the hem of his robe. This was so that its sound might be heard and he might not die when ministered there (Exodus 28:33-35).

Japanese people clap their hands two times when they pray there. This was, in ancient Israel, the custom to mean, "I keep promises." In the Scriptures, you can find the word which is translated into "pledge." The original meaning of this word in Hebrew is, "clap his hand" (Ezekiel 17:18, Proverbs 6:1). It seems that the ancient Israelites clapped their hands when they pledged or did something important.

Japanese people bow in front of the shrine before and after clapping their hands and praying. They also perform a bow as a polite greeting when they meet each other. To bow was also the custom of the ancient Israel. Jacob bowed when he was approaching Esau (Genesis 33:3). Ordinarily, contemporary Jews do not bow. However, they bow when reciting prayers. Modern Ethiopians have the custom of bowing, probably because of the ancient Jews who emigrated to Ethiopia in ancient days. The Ethiopian bow is similar to the Japanese bow.

We Japanese have the custom to use salt for sanctification. People sometimes sow salt after an offensive person leaves. When I was watching a TV drama from the times of the Samurai, a woman threw salt on the place where a man she hated left. This custom is the same as that of the ancient Israelites. After Abimelech captured an enemy city, "he sowed it with salt" (Judges 9:45). We Japanese quickly interpret this to mean to cleanse and sanctify the city. I hear that when Jews move to a new house they sow it with salt to sanctify it and cleanse it. This is true also in Japan. In Japanese-style restaurants, they usually place salt near the entrance. Jews use salt for Kosher meat. All Kosher meat is purified with salt and all meals start with bread and salt. Japanese people place salt at the entrance of a funeral home. After coming back from a funeral, one has to sprinkle salt on

oneself before entering his/her house. It is believed in Shinto that anyone who went to a funeral or touched a dead body had become unclean. Again, this is the same concept as was observed by the ancient Israelites.

Japanese "sumo" wrestlers sow the sumo ring with salt before they fight. European or American people wonder why they sow salt. But Rabbi Tokayer wrote that Jews quickly understand its meaning.

Japanese people offer salt every time they perform a religious offering, This is the same custom used by the Israelites:

"With all your offerings you shall offer salt." (Leviticus 2:13)

Japanese people in old times had the custom of putting some salt into their baby's first bath. The ancient Israelites washed a newborn baby with water after rubbing the baby softly with salt (Ezekiel 16:4). Sanctification and cleansing with salt and/or water is a common custom among both the Japanese and the ancient Israelites.

In the Hebrew Scriptures, the words "clean" and "unclean" often appear. Europeans and Americans are not familiar with this concept, but the Japanese understand it. A central concept of Shinto is to value cleanness and to avoid uncleanness. This concept probably came from ancient Israel.

Similar to Judaism, in Japanese Shinto Religion, There Are No Idols

Buddhist temples have idols which are carved in the shape of Buddha and other gods. However in Japanese Shinto shrines, there are no idols.

In the center of the Holy of Holies of a Shinto shrine, there is a mirror, sword, or pendant. Nevertheless, Shinto believers do not regard these items as their gods. In Shinto, gods are thought to be invisible. The mirror, sword, and pendant are not idols but merely objects to show that it is a holy place where invisible gods come down.

In the ark of the covenant of ancient Israel, there were stone tablets of God's Ten Commandments, a jar of manna and the rod of Aaron. These were not idols, but objects to show that it was the holy place where the invisible God comes down. The same thing can be said concerning the objects in Japanese shrines.

Old Japanese Words Have Hebrew Origin.

Joseph Eidelberg, a Jew who once came to Japan and remained for years at a Japanese Shinto shrine, wrote a book entitled "The Japanese and the Ten Lost Tribes of Israel." He wrote that many Japanese words originated from ancient Hebrew. For instance, we Japanese say "hazukashime" to mean disgrace or humiliation. In Hebrew, it is "hadak hashem" (tread down the name; see Job 40:12). The pronunciation and the meaning of both of them are almost the same. We say "anta" to mean "you," which is the same in Hebrew. Kings in ancient Japan were called with the word "mikoto," which could be derived from a Hebrew word "malhuto" which means "his kingdom." The Emperor of Japan is called "mikado." This resembles the Hebrew word, "migadol," which means "the noble." The ancient Japanese word for an area leader is "agata-nushi;" "agata" is "area" and "nushi" is "leader." In Hebrew, they are called "aguda" and "nasi." When we Japanese count, "One, two, three... ten," we sometimes say:

"Hi, fu, mi, yo, itsu, mu, nana, ya, kokono, towo."

This is a traditional expression, but its meaning is unknown it is thought of as being

Japanese. It has been said that this expression originates from an ancient Japanese Shinto myth. In the myth, the female god, called "Amaterasu," who manages the world's sunlight, once hid herself in a heavenly cave, and the world became dark. Then, according to the oldest book of Japanese history, the priest called "Koyane" prayed with words before the cave and in front of the other gods to have "Amaterasu" come out. Although the words said in the prayer are not written, a legend says that these words were, "Hi, fu, mi...."

Joseph Eidelberg stated that this is a beautiful Hebrew expression, if it is supposed that there were some pronunciation changes throughout history. These words are spelled: "Hifa mi yotsia ma na'ne ykakhena tavo."

הִיפָה, מִי יוֹצִיאָהּ; מָה נֶעֱנָה יִקְחֶנָּה תְּבוּאָה

This means: "The beautiful (Goddess). Who will bring her out? What should we call out (in chorus) to entice her to come?" This surprisingly fits the situation of the myth. Moreover, we Japanese not only say, "Hi, hu, mi....," but also say with the same meaning:

"Hitotsu, futatsu, mittsu, yottsu, itsutsu, muttsu, nanatsu, yattsu, kokonotsu, towo."

Here, "totsu" or "tsu" is put to each of "Hi, hu, mi..." as the last part of the words. But the last "towo" (which means ten) remains the same. "Totsu" could be the Hebrew word "tetse," which means, "She comes out." And "tsu" may be the Hebrew word "tse" which means "Come out." Eidelberg believed that these words were said by the gods who surrounded the priest, "Koyane." That is, when "Koyane" first says, "Hi," the surrounding gods add, "totsu" (She comes out) in reply, and secondly, when "Koyane" says, "Fu," the gods add "totsu" (tatsu), and so on. In this way, it became "Hitotsu, futatsu, mittsu...." However, the last word, "towo," the priest, "Koyane," and the surrounding gods said together. If this is the Hebrew word "tavo," it means, "(She) shall come." When they say this, the female god, "Amaterasu," came out.

"Hi, fu, mi..." and "Hitotsu, futatsu, mittsu..." later were used as the words to count numbers. In addition, the name of the priest, "Koyane," sounds close to a Hebrew word, "kohen," which means, "a priest." Eidelberg showed many other examples of Japanese words (several thousand) which appeared to have a Hebrew origin. This does not appear to be accidental.

In ancient Japanese folk songs, many words appear that are not understandable as Japanese. Dr. Eiji Kawamorita considered that many of them are Hebrew. A Japanese folk song in Kumamoto prefecture is sung, "Hallelujah, haliya, haliya, tohse, Yahweh, Yahweh, yoitonnah...." This also sounds as if it is Hebrew.

Similarity Between the Biblical Genealogy and Japanese Mythology

There is a remarkable similarity between the Biblical article and Japanese mythology. A Japanese scholar points out that the stories around Ninigi in the Japanese mythology greatly resemble the stories around Jacob in the Bible. In the Japanese mythology, the Imperial family of Japan and the nation of Yamato (the Japanese) are descendants from Ninigi, who came from heaven. Ninigi is the ancestor of the tribe of Yamato, or

Ephraim is the Royal House of the Ten Tribes of Israel.

Thus we find a remarkable similarity between the biblical genealogy and Japanese mythology - between Ninigi and Jacob, Yamasachi-hiko and Joseph, and the Imperial family of Japan and the tribe of Ephraim.

Furthermore, in the Japanese mythology, the heaven is called Hara of Takama (Takamaga-hara or Takama-no-hara). Ninigi came from there and founded the Japanese nation. Concerning this Hara of Takama, Zen'ichirou Oyabe, a Japanese researcher, thought that this is the city Haran in the region of Togarmah where Jacob and his ancestors once lived; Jacob lived in Haran of Togarmah for a while, then came to Canaan and founded the Israeli nation.

Jacob once saw in a dream the angels of God ascending and descending between the heaven and the earth (Genesis 28:12), when Jacob was given a promise of God that his descendants would inherit the land of Canaan. This was different from Ninigi's descending from heaven, but resembles it in image.

Thus, except for details, the outline of the Japanese mythology greatly resembles the records of the Bible. It is possible to think that the myths of Kojiki and Nihon-shoki, the Japanese chronicles written in the 8th century, were originally based on Biblical stories but later added with various pagan elements. Even it might be possible to think that the Japanese mythology was originally a kind of genealogy which showed that the Japanese are descendants from Jacob, Joseph, and Ephraim.

Impurity During Menstruation and Bearing Child

The concept of uncleanness during menstruation and bearing child have existed in Japan since ancient times. It has been a custom in Japan since old days that woman during menstruation should not attend holy events at shrine. She could not have sex with her husband and had to shut herself up in a hut (called Gekkei-goya in Japanese), which is built for collaboration use in village, during her menstruation and several days or about 7 days after the menstruation. This custom had been widely seen in Japan until Meiji era (about 100 years ago). After the period of shutting herself up ends, she had to clean herself by natural water as river, spring, or sea. If there is no natural water, it can be done in bathtub. This resembles ancient Israeli custom very much. In ancient Israel, woman during menstruation could not attend holy events at the temple, had to be apart from her husband, and it was custom to shut herself up in a hut during her menstruation and 7 days after the menstruation (Leviticus 15:19, 28). This shutting herself up was said "to continue in the blood of her purification", and this was for purification and to make impurity apart from the house or the village...

Japanese "Mizura" and Jewish Peyot

The photo below (left) is a statue of an ancient Japanese Samurai found in relics of the late 5th century C.E. in Nara, Japan. This statue shows realistically the ancient Japanese men's hair style called "mizura," which hair comes down under his cap and hangs in front

of both ears with some curling. This hair style was widely seen among Japanese Samurais, and it was unique to Japan, not the one which came from the cultures of China or Korea...”

We should interpret the *Kojiki* in the light of this information.

This powerfully illustrates the fascinating insights which come with study of ancient literature.

APPENDIX : FURTHER STUDY

The content of this student textbook has been compiled from various resources on the internet. However, it only scratches the surface of ancient literature now available on the world wide web. Hopefully it will serve as a catalyst for further study. There are a multitude of websites to choose from. Some websites you might want to investigate as a starting point include:

- http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/contents_vol_1.html
- <http://www.seekerworld.com/ancient/>