

strongly overlaid its gates with silver, gold, precious stones, whatsoever they call them, in heaps; I valiantly collected spoils; as an adornment of the house were they arranged, and were collected within it; trophies, abundance, royal treasures, I accumulated, and gathered together.

VI. BABYLON

Babylon itself also is situated in a plain. The wall is 385 stadia in circumference, and 32 feet in thickness. The height of the space between the towers is 50, and of the towers 60 cubits. The roadway upon the walls will allow chariots with four horses when they meet to pass each other with ease. Whence, among the seven wonders of the world, are reckoned this wall and the hanging garden: the shape of the garden is a square, and each side of it measures four plethra. It consists of vaulted terraces, raised one above another, and resting upon cube-shaped pillars. These are hollow and filled with earth to allow trees of the largest size to be planted. The pillars, the vaults, and the terraces are constructed of baked brick and asphalt.

The ascent to the highest story is by stairs, and at their side are water engines, by means of which persons, appointed expressly for the purpose, are continually employed in raising water from the Euphrates into the garden. For the river, which is a stadium in breadth, flows through the middle of the city, and the garden is on the side of the river.

**Walls and
Hanging
Gardens.**

Strabo xvi.
i. 5.

*Ancient
World, 27 f.*

VII. THE CHALDEAN ACCOUNT OF THE DELUGE

This account of the flood is found inscribed on some Assyrian tablets in the British Museum. The origin, age, and history of the legend are not known. It forms a part of the "Epic of Gilgamesh" in twelve books. *Ancient World, 32.* It is interesting to compare

this account of the deluge with that of Genesis, chs. vi-ix. (American) *Records of the Past*, i. 376-380.

The gods order the building of a ship.

Nuh-napish-tim is the Babylonian Noah; Gilgamesh, to whom he tells the story, is a hero, like the Greek Hercules.

Shurippak is a city-state of Babylonia; Anu, god of heaven; Bel (Baal), "Lord," epithet of Ellil, god of earth; Ea, the sea god.

Building and freighting the ship.

A common cubit is about 18 inches.

Nuh-napish-tim saith to him, even to Gilgamesh: let me unfold to thee, Gilgamesh, a secret story, and the decree of the gods let me tell thee! Shurippak, a city thou knowest. On the banks of the Euphrates it lieth; that city was full of violence, and the gods within it—to make a flood their heart urged them, even the mighty gods. Their father was Anu, their counsellor the warrior Bel, their throne-bearer Ninib, their champion Innugi. Nin-igi-azeg, even Ia, had sat near them, and their talk he repeated to the reed-fence: "Reed-fence, reed-fence! House-wall! house-wall! Reed-fence listen! and house-wall, give heed! Man of Shurippak, son of Ubara-Tutu, pull down the house, and build a ship! Leave goods, seek life! Property forsake, and life preserve! Cause seed of life of every sort to go up into the ship! The ship which thou shalt build, exact be its dimensions; equal be its length and breadth! On the ocean launch it!"

I understood, and said unto Ia, my lord, "The command, my lord, which thou spakest thus, I honor, I will do it! But what shall I answer the city, the people, and the elders?" Ia framed his mouth and answered, He saith unto me, his slave, "Answer thus thou shalt make unto them, 'Bel hath rejected and hateth me, and I may no longer dwell in your city, and toward Bel's ground I may no longer turn my face; but I will go down to the ocean, and with Ia my lord will I dwell! Upon you it will rain heavily.'" . . .

On the fifth day I laid down the frame of it; at its bulwarks its sides were 140 cubits high; the border of its top equaled 140 cubits. I laid down its form, I figured it; I constructed it in six stories, dividing it into seven com-

partments; its floors I divided into nine chambers each. Water-pegs inside it I drove to stop leaks. I chose a mast and supplied what was necessary: six sars of bitumen I poured over the outside, three sars of bitumen I poured over the inside. While the basket-bearers were carrying three sars of oil abroad, I reserved one sar of oil, which the libations consumed; two sars of oil the shipmen stored away. For the men's food I slaughtered oxen; I slew small cattle every day; new wine, sesame wine, oil and grape wine, the people I gave to drink, like the water of a river. A feast I made, like New Year's Day. With all that I possessed I freighted it; with all that I had of silver I freighted it; with all that I had of gold I freighted it; with all that I had of seed of life of every sort I freighted it; I put on board all my family and clan; cattle of the field, wild beasts of the field, all the craftsmen, I put on board.

A time Samas appointed, saying, "When the Lord of Storm at eventide causes the heavens to rain heavily, enter into the ship, and shut thy door!" That time came; the Lord of Storm at eventide caused the heavens to rain heavily. I dreaded the appearance of day; I was afraid of beholding day; I entered the ship and shut my door.

For the steering of the ship, to Bezur-Bel, the shipman, the great vessel I handed over, with its freight. When the first light of dawn appeared there rose from the foundation of heaven a black cloud: Rimmon in the heart of it thunders, and Nebo and Marduk march before; the Throne-Bearers march o'er mountain and plain. The mighty Dibbarra wrenches away the helm; Ninib goes on, pouring out ruin. The Anunnaki (earth spirits) lift torches; with their sheen they lighten the world. Rimmon's violence reacheth heaven; whatever is bright he turneth into darkness. One day the southern blast hard it blew, and like a

The flood.

Samas is the sun god.

Rimmon, god of storms; Marduk, god of Babylon; Nebo, his son.

Ninib, chief of the earth spirits.

Ishtar, goddess of love and beauty, like the Greek Aphrodite (Lat. Venus).

battle-charge upon mankind rush the waters. One no longer sees another; no more are men discerned in heaven. The gods were dismayed at the flood, and sought refuge in ascending to the highest heaven; the gods cowered like dogs; on the battlements of heaven they crouched. Ishtar screamed like a woman in travail, the loud-voiced Lady of the gods exclaims, "Yon generation is turned again to clay! As I in the assembly of the gods foretold the evil—like as I foretold in the assembly of the gods the evil; a tempest for the destruction of the people I foretold. But I will give birth to my people again, though like the fry of fishes they fill the sea!" Because of the Anunnaki, the gods wept with her; the gods were downcast, they sat weeping; closed were their lips. During six days and nights wind, flood, storm, ever more fiercely whelmed the land.

The flood abates.

When the seventh day came, storm and flood ceased the battle, wherein they had contended like a host: the sea lulled, the blast fell, the flood ceased. I looked for the people with a cry of lamentation; but all mankind had turned again into clay; the tilled land was becoming like the waste. I opened the window, and daylight fell upon my cheeks; crouching I sit and weep; over my cheeks course my tears. I looked at the heavens, the borders of the sea; toward the twelfth point rose the land. To the country of Nizir the ship made way; the mountain of the country of Nizir caught the ship, and suffered it not to stir. One day, a second day, the mountains of Nizir caught the ship; a third day, a fourth day, the mountains of Nizir caught the ship; a fifth, a sixth, the mountains of Nizir caught the ship. But when the seventh day was come, I brought out a dove and let it go. The dove went to and fro, but found no foothold, and returned. Then I brought out a swallow and let it go; the swallow went to and fro,

but found no foothold and returned. Then I brought out a raven and let it go; the raven went off, noticed the dying of the water, and feeding, wading, croaking, returned not.

Then I brought out everything to the four winds, sacrificed victims, made an offering of incense on the mountain top; seven and seven tripods I set, into their bowls I poured calamus, cedar, fragrant herbs; the gods snuffed the odor, the gods snuffed the pleasant odor, the gods like flies swarmed above the sacrificer. But when Ishtar was come from afar, she lifted up the Great Gems, which Anu had made to adorn her. "These gods," she cried, "by mine azure collar I will never forget! These days will I bear in mind and nevermore forget! Let the gods go to the incense offering! But let Bel never go to the incense offering. Forasmuch as he took no counsel, but caused the flood and delivered my people to destruction." But when Bel was come from afar, he saw the ship, and Bel waxed wrathful; he was filled with wrath at the gods, and the Igigi (spirits of heaven): "Some soul," he cried, "hath escaped! Let not a man survive the destruction!" Ninib frameth his mouth and speaketh—he saith to the warrior Bel: "Who then but Ia doeth the thing? Ia is versed in every wile."

Ia frameth his mouth and speaketh—he saith to the warrior Bel, "Thou, O sage of the gods and warrior, in no-wise hast thou been well-counselled in causing a flood! On the sinner lay his sin! On the guilty lay his guilt! But remit somewhat! Let him not be cut off! forbear! let him not be swept away! Instead of thy causing a flood, let the lion come and minish mankind! Instead of thy causing a flood, let the leopard come and minish mankind! Instead of thy causing a flood, let famine break out and desolate the land! Instead of thy causing a flood.

They go
forth from
the ship.

Other forms
of destruc-
tion for men.

let pestilence come and slay mankind! I divulged not the decision of the mighty gods; someone caused Atranasis to see visions, and so he heard the decisions of the gods." Thereupon he took counsel with himself; Bel came on board the ship, seized my hand and led me up out of the ship, let up my wife and made her kneel beside me; he turned us face to face, and standing between us, blessed us, saying, "Ere this, Nuh-napishtim was human; but now Nuh-napishtim and his wife shall be like us gods! Nuh-napishtim shall dwell far away from men, at the mouth of the rivers!" Then they took me, and made me dwell far away, at the mouth of the rivers.

Nuh-napishtim and his wife become gods.

VIII. THE DESCENT OF ISHTAR TO HADES

This legend is from a tablet in the British Museum. The beginning of it is here given for the purpose of showing the Babylonian and Assyrian view of the future world and of the condition of the dead. *Records of the Past*, i². 145 ff.

To the land of Hades, the region of her desire, Ishtar daughter of the Moon-god San turned her mind, and the daughter of San fixed her mind to go there; to the house where all meet, the dwelling of the god Irkalla, to the house men enter, but cannot depart from; to the road men go, but cannot return. The abode of darkness and famine, where earth is their food; their nourishment is clay; light is not seen; in darkness they dwell; ghosts, like birds, flutter their wings there; on the door and gate-posts the dust lies undisturbed.

IX. PRAYERS FOR THE SOUL OF A DYING MAN

Records of the Past, iii. 134.

I. Like a bird may it fly to a lofty place! To the holy lands of its god, may it ascend!

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