

the 110th in the list. Baethgen is an example of a very fair-minded modern critic who can hardly admit the existence even of two or three such psalms, and Canon Driver, in his cautious way, is content with a *non liquet*.

On the whole, it may be said that if our correspondent is persuaded of the Davidic authorship of Ps. cx., there is nothing in the language to prevent this, and much to favour it. It is unquestionable, however, that there is a strong disposition among modern authorities to doubt, if not to deny, the existence of any Davidic psalms; and it seems very undesirable to assume that if the Davidic authorship of Ps. cx. were disproved, there would be a serious discrepancy between Old and New Testaments.

W. T. DAVISON.

*Handsworth, Birmingham.*

I read with interest lately a report of a speech made by General Tulloch, in which there seemed to be some new matter bearing on the passage of the Red Sea. What does it amount to, and does Professor Hull, who was in the chair, endorse it?—J. D. H.

Regarding your correspondent's question *re* General Tulloch's views, of course I accept his statement regarding the effect of the wind in sweeping out part of the water in Lake Menzaleh, and that the strong east wind of the Exodus may have acted in a similar manner. But I cannot dissociate this result from miraculous interposition—which is proved by the occurrence having taken place to meet a special emergency—at a special time and a special part of the arm of the Red Sea,

which at that time (as I believe) ran up from the Gulf of Suez into the Great Bitter Lake.

EDWARD HULL.

*London, W.*

*P.S.*—I did not understand from General Tulloch that *he* denied the miraculous agency.—E. H.

Can you recommend any modern books which should be read in view of a course of sermons on Missions? And will you recommend something for a course on the Holy Spirit?—F. R. St. J. W.

Two volumes on Missions have recently appeared in connexion with the L.M.S. Centenary—*Christ for the World*, by the Rev. J. Guinness Rogers, B.A. (Memorial Hall, Farringdon Street), and *The Dominion of Christ*, by William Pierce (Allenson). Of recent books on Missions, there are Dr. Robson's *The Holy Spirit the Paraclete* (Oliphants) and Dr. Gordon's *The Ministry of the Spirit* (Baptist Tract and Book Society). These are all good in themselves, and good for this purpose.

EDITOR.

Would it be too much to ask you to tell your American readers how to pronounce the name of Professor Sayce—whether Say-ce or Sace?—M'G.

Professor Sayce's name is pronounced as one syllable, exactly as *place*. Professor Cheyne's, on the other hand, is pronounced in two syllables, Chāy-ney, exactly as it was customary to pronounce china in the beginning of the century.

EDITOR.

## Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

VI. 9–IX. 17.—IN 1872 George Smith discovered the Chaldean story of the Deluge, which bears a close resemblance to the narrative of the event in the Book of Genesis. It forms an episode in the great Chaldean Epic of the adventures of Gilgames, the Herakles of early Babylonia. The epic consists of twelve books, and is arranged on an astronomical principle, the subject of each book corresponding with the name of a zodiacal sign

and the month called after it in the Sumerian calendar. The story of the Deluge is introduced accordingly into the eleventh book, which answers to the sign Aquarius and the month of 'the curse of rain.' It is put into the mouth of the Chaldean Noah, Xisuthros. Gilgames, smitten with a sore disease, and anxious to restore to life his dead friend Ea-bani, succeeded, after many adventures, in making his way to Xisuthros beyond the waters

of death, and learning from him how he and his wife had escaped death. Xisuthros explains that his translation without dying was due to his piety, and by way of proof tells the story of the great Flood

There was more than one version the story current in Babylonia, and there are traces that the story contained in the Epic of Gilgames is a compound of two of these versions. Thus in one passage the Deluge is ascribed to Samas, the sun-god; in another to Bel of Nipur, the god of the earth (not Bel-Merodach of Babylon). Moreover, a fragment has been preserved of a version of the story, which differs so completely from what we read in the epic as to make it clear that it must have belonged to an independent poem. Berossos also, who wrote a history of Babylonia in Greek, gives a third version, which varies in several particulars from that of the epic.

The epic was composed by a certain Sin-liqunnini, and belongs to the literary revival which marked the age of Khammurabi (see Notes on Gen. xiv.), when Chaldea was united into one monarchy, with Babylon as its capital. It thus goes back to the period of Abraham.

The following is a translation of the Babylonian text :—

1. Xisuthros spake unto him, even unto Gilgames :
2. ' Let me reveal unto thee, O Gilgames, the tale of my preservation,
3. and the oracle of the gods let me declare unto thee.
4. The city of Surippak, which, as thou knowest, is built [on the bank] of the Euphrates,
5. this city was (already) old when the gods within it
6. set their hearts to cause a flood, even the great gods
7. [as many as] exist : Anu the father of them,
8. the warrior Bel their counsellor,
9. Nin-ip their throne-bearer, En-nugi (Hades) their chief.
10. Ea, the lord of wisdom, conferred with them, and
11. reported their words to a reed-bed : ' Reed-bed, O reed-bed ! Frame, O frame !
12. Hear, O reed-bed, and understand, O frame !
13. O man of Surippak, son of Ubara-Tutu,
14. frame a house, build a ship : leave what thou canst, seek life !
15. Resign (thy) goods and cause (thy) soul to live,
16. and bring all the seed of life into the midst of the ship.
17. As for the ship which thou shalt build,
18. . . . cubits shall be its measurement in length,
19. and . . . cubits the extent of its breadth and its height.
20. Into the deep [then] launch it.'
21. I understood and spake to Ea my lord :

22. ' As for the building of the ship, O my lord, which thou hast ordered thus,

23. I will observe (and) accomplish (it).

24. [But what] shall I answer the city, the people and the old men ?'

25. [Ea opened his mouth and] says, he speaks to his servant, even to me :

26. '[If they question thee] thou shalt say unto them :

27. Bel has rejected me and is estranged from me,

28. therefore I will not dwell in (your) city, I will not lay my head [in] the land of Bel,

29. but I will descend into the deep ; with [Ea] my lord will I dwell.

30. (Bel) will rain fertility upon you,

31. [flocks] of birds, shoals of fish.'

The eleven lines which followed are destroyed.

43. On the fifth day I laid the plan of (the ship) ;

44. in its hull (?) its sides were ten *gur* (120 cubits?) high ;

45. ten *gur* was the size of its upper part.

46. I fashioned its side, and closed it in ;

47. I constructed six storeys (?), I divided it into seven parts :

48. its interior I divided into nine parts.

49. I cut worked (?) timber within it.

50. I looked to the rudder and added what was lacking.

51. I poured six *sars* of pitch over the outside ;

52. [I poured] three *sars* of bitumen over the inside ;

53. three *sars* of oil did the men carry who brought it . . .

54. I gave a *sar* of oil for the workmen to use ;

55. two *sars* of oil the sailors stored away.

56. For the [temples of the gods] I slaughtered oxen ;

57. I killed [sheep] daily.

58. Beer, wine, oil, and grapes

59. [I distributed among] the people like the waters of a river, and

60. [I kept] a festival like the festival of the new year.

61. . . . I dipped my hand in oil ;

62. [I said to] Samas : The storeys (?) of the ship are complete ;

63. . . . is strong, and

64. the oars (?) I introduced above and below.

65. . . . they went two-thirds of it.

66. With all I had I filled it ; with all the silver I possessed I filled it ;

67. with all the gold I possessed I filled it ;

68. with all that I possessed of the seed of life of all kinds I filled it.

69. I brought into the ship all my family and my servants,

70. the cattle of the field, the beasts of the field, the workmen, all of them did I bring into it.

71. Samas (the sun-god) appointed the time, and

72. uttered the oracle : In the night will I cause the heavens to rain destruction ;

73. enter into the ship and close thy door.

74. That time drew nigh (whereof) he uttered the oracle :

75. In this night I will cause the heavens to rain destruction.

76. I watched with dread the dawning of the day ;

77. I feared to behold the day.

78. I entered within the ship and closed my door.  
 79. When I had closed the ship, to Buzur-sadi-rabi the sailor  
 80. I entrusted the palace with all its goods.  
 81. Mu-seri-ina-namari (the waters of the morning at dawn)  
 82. arose from the horizon of heaven, a black cloud, ,  
 83. the storm-god Rimmon thundered in its midst, and  
 84. Nebo and Merodach the king marched in front;  
 85. the throne-bearers marched over mountains and plain;  
 86. the mighty god of Death lets loose the whirlwind;  
 87. Nin-ip marches, causing the storm (?) to descend;  
 88. the spirits of the underworld lifted up (their) torches,  
 89. with the lightning-flash of them they set on fire the world;  
 90. the fury of the storm-god reached to heaven;  
 91. all that was light was turned to [darkness].  
 92. [Oh] the earth like . . . [men] perished (?).  
 93. All day long the storm [raged];  
 94. swiftly it blew and [over] the face of the mountain(s) the waters [mounted],  
 95. liké the (storm of) battle they overwhelmed mankind.  
 96. Brother beheld not his brother, men knew not one another. In the heaven  
 97. the gods feared the Deluge, and  
 98. hastened to ascend to the heaven of Anu.  
 99. The gods cowered like a dog lying in a kennel.  
 100. Istar cried like a woman in travail,  
 101. the great goddess prophesied with loud voice:  
 102. 'The former generation is turned to clay.  
 103. The evil which I prophesied in the presence of the gods,  
 104. when I prophesied evil in the presence of the gods,  
 105. I prophesied the storm for the destruction of my people.  
 106. Where are the men I have borne?  
 107. Like the spawn of fish they fill the sea.'  
 108. The gods wept with her because of the spirits of the underworld;  
 109. the gods sat dejected in weeping;  
 110. their lips were covered. . . .  
 111. Six days and nights  
 112. rages the wind; the flood and the storm devastate.  
 113. The seventh day, when it arrived, the flood ceased, the storm  
 114. which had fought like an army  
 115. rested, the sea subsided, and the tempest of the Deluge was ended.  
 116. I beheld the deep and uttered a cry,  
 117. for the whole of mankind was turned to clay;  
 118. like trunks of trees did the bodies float (?).  
 119. I opened the window and the light fell upon my face;  
 120. I stooped, and sat down weeping,  
 121. over my face ran my tears,  
 122. I beheld a shore beyond the sea;  
 123. towards the 12th (degree) rose a land.  
 124. On the mountain of Nizir the ship grounded;  
 125. the mountain of the country of Nizir held the ship and allowed it not to float.  
 126. One day and a second day did the mountain of Nizir hold it.

127. A third day and a fourth day did the mountain of Nizir hold it.  
 128. A fifth day and a sixth day did the mountain of Nizir hold it.  
 129. When the seventh day came, I sent forth a dove and let it go.  
 130. The dove went and returned; a resting-place it found not, and it turned back.  
 131. I sent forth a swallow and let it go; the swallow went and returned;  
 132. a resting-place it found not, and it turned back.  
 133. I sent forth a raven and let it go.  
 134. The raven went and saw the going down of the waters, and  
 135. it approached, it waded, it croaked, and did not turn back.  
 136. Then I sent forth (every thing) to the four points of the compass; I offered sacrifice,  
 137. I built an altar on the summit of the mountain.  
 138. I set libation-vases seven by seven;  
 139. beneath them I piled up reeds, cedar-wood, and herbs.  
 140. The gods smelt the savour, the gods smelt the sweet savour;  
 141. the gods gathered like flies over the sacrificer.  
 142. Already at the moment of her coming the great goddess  
 143. lifted up the mighty bow which Anu had made according to his wish.  
 144. 'These gods, by my necklace (she cries), never will I forget!  
 145. These days, I will think of them and never will forget them.  
 146. May the gods come to my altar;  
 147. (but) let not Bel come to my altar,  
 148. since he did not take counsel but caused a flood, and counted my men for judgment.'  
 149. Already at the moment of his coming, Bel  
 150. saw the ship and stood still: he was filled with wrath at the gods, the spirits of heaven,  
 151. (saying): 'Let no living soul come forth, let no man survive in the judgment!'  
 152. Nin-ip opened his mouth and says, he speaks to the warrior Bel:  
 153. 'Who except Ea can give advice?  
 154. for Ea knows all kinds of wisdom.'  
 155. Ea opened his mouth and says, he speaks to the warrior, Bel:  
 156. 'Thou art the seer of the gods, O warrior!  
 157. Why, O why didst thou not take counsel, but didst cause a deluge?  
 158. Let the sinner bear his own sin, let the evil-doer bear his own evil-doing.  
 159. Be provident that (all) be not cut off, be merciful that (all) be [not destroyed].  
 160. Instead of causing a deluge, let lions come and minish mankind;  
 161. instead of causing a deluge, let hyenas come and minish mankind;  
 162. instead of causing a deluge, let there be a famine and let it [consume] mankind!  
 163. I did not reveal (to men) the oracle of the great gods,

164. but sent a dream to Adra-khasis (Xisuthros), and he heard the oracle of the gods.'

165. Then Bel again took counsel and ascended into the ship.

166. He took my hand and caused me, even me, to ascend,

167. he took up my wife (also and) caused her to bow at my side;

168. he turned to us and stood between us; he blessed us (saying):

169. 'Hitherto Xisuthros has been mortal, but

170. henceforth Xisuthros and his wife shall be like unto the gods, even unto us, and

171. Xisuthros shall dwell afar at the mouth of the rivers.'

172. Then he took us afar, at the mouth of the rivers he made us dwell.

The fragment of the variant version of the story, which has already been referred to, contains part of the revelation of the impending catastrophe which was made by Ea to Xisuthros, and is as follows:—

'I will judge (men) above, and below.

[But] shut not thou [thy door]

[until] the time that I shall tell thee of.

[Then] enter the ship and close the door of the vessel:

[bring into] it thy corn, thy goods, [thy] property,

thy [wife], thy family, thy servants and the workmen,

the [cattle] of the field, the beasts of the field as many as I appoint . . .

I will tell thee (of the time) and the gate [of thy ship] shall preserve (them).'

Adra-khasis opened his mouth and says, he speaks to Ea [his] lord:

'[O my lord] none has ever made a ship [on this wise], constructing it on dry land . . .'

The first point to be noticed about this Chaldean account of the Deluge is, that it agrees with the biblical narrative in ascribing the escape of Xisuthros to his piety. Before its discovery the biblical account stood alone among traditions of the Flood in making escape from it the result of a righteous life. We may next notice the points wherein the two accounts resemble one another, and then pass on to their differences.

(a) As Noah is the tenth in descent from Adam, so Xisuthros is the tenth from Aloros, the first of the antediluvian kings of Babylonia.

(β) The Flood is brought upon mankind on account of their sins, Xisuthros and his family being saved on account of his piety (ll. 151-164).

(γ) All living things are involved in the calamity, except those which are preserved in the ship or ark.

(δ) As God reveals to Noah the approach of the Deluge, and instructs him to build an ark, so Ea by means of a dream reveals its coming to Xisuthros, and instructs him to build a ship.

(ε) The dimensions of the ark are described by God in the one case, by Ea in the other.

(ζ) Both the ark and the ship are divided into rooms and storeys, and are pitched within and without.

(η) Into both were taken 'the seed of life of all kinds,' as well as the families of Noah and Xisuthros.

(θ) According to the Bible, 'all the high hills . . . were covered'; according to the epic, '[over] the face of the mountain(s) the waters [mounted].'

(ι) According to both accounts, all living creatures were destroyed except such as were in the ark.

(κ) Both ark and ship had a window (Gen. vi. 16; Epic 119).

(λ) Both Noah and Xisuthros send forth birds to see if the waters are subsiding, among them being a dove and a raven; the dove returns to the ark, but the raven 'did not turn back.'

(μ) Noah and Xisuthros alike build altars and offer sacrifice on the top of the mountain on which the ark has rested as soon as they set foot again on dry land.

(ν) As 'the Lord smelled a sweet savour,' so 'the gods smelt the sweet savour' of the sacrifice.

(ξ) After the sacrifice God declares that He will not again send a flood, and sets a 'bow in the cloud' in token that He will not do so again; in the Chaldean account Bel makes the same promise, and Istar 'lifts up' the rainbow, which is called 'the bow of the Deluge' in an old Sumerian hymn (see note on Gen. iii. 24), the word *gastu*, Heb. *gesheth*, being used in the Semitic Babylonian translation of the hymn instead of the ordinary Assyrian *midpanu*.

(ο) Noah was blessed by God as Xisuthros was by Bel.

Besides the fundamental difference in the religious point of view which exists between the biblical and the Babylonian accounts of the Deluge, the one being monotheistic and the other polytheistic—a difference which we have already noted between the biblical and the Babylonian accounts of the Creation—there are certain differences of detail:—

(a) Instead of an ark Xisuthros is ordered to build a ship, though it is called a 'house' in l. 14, and a 'palace' in l. 80, and it is accordingly provided with a rudder and entrusted to the charge of a pilot.

(β) The breadth and height of the ship were

apparently the same, whereas the breadth and height of the ark were different.

(γ) Xisuthros is told what to answer if questioned as to his reason for building the ark. There is no reference to this in Genesis.

(δ) The number of the rooms into which the ark was divided is not mentioned in the biblical narrative, where the number of storeys is stated to be three, and the ark is ordered to be built of gopher wood.

(ε) Nothing is said in Genesis of the oil that was mixed with the pitch and given to the workmen. Nor is there any reference to sacrifices being offered and a festival kept on the day when the ark was completed.

(ζ) In the epic it is not stated that two of each species of animal entered the ark, or that clean beasts were taken 'by sevens.' On the other hand, the workmen who constructed the ship were allowed to enter it.

(η) According to Genesis, 'The Lord shut him in'; according to the epic, Xisuthros himself closed the door.

(θ) The Bible does not say that the rain began in the night.

(ι) The epic makes the Flood last seven days and nights only; according to Genesis, it lasted forty days and nights. But it must be remembered

that in Hebrew idiom forty expresses an indeterminate number, like seven in Babylonian.

(κ) The ship of Xisuthros grounded on a 'mountain of Nizir,' in Eastern Kurdistan, and in the neighbourhood of Mount Rowandiz; the ark of Noah rested on one of 'the mountains of Ararat,' the Urardhu of the cuneiform inscriptions, in Northern Kurdistan, about one hundred miles farther north. The Ararat of the Old Testament and the Assyrian monuments lay to the south of Lake Van, and had nothing to do with the Ararat of modern times to which the name has been transferred. In the version of the story of the Deluge preserved by the Chaldean historian Berossos, the mountain is called Gordyea or Kurdish; this title would be equally applicable to the Ararat of the Old Testament and the Nizir of the epic.

(λ) All mention of the swallow is omitted in Genesis, the dove is said to have been sent forth twice, and the raven is the first and not the last bird to leave the ark.

(μ) No dates are given in the Babylonian story. We know, however, from the fragments of Berossos, that in the prose version of the account dates were given as in Genesis.

(ν) According to Genesis, it was Enoch and not Noah who was translated without dying.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

#### II.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo. Vols. I.-IV., pp. lxiv + 337, x + 438, vi + 406, ix + 283. 5s. each.) These are the first four volumes of *Macmillan's* new edition of Wordsworth. The text is Professor Knight's. It is Professor Knight's text, not as we had it in the Library edition published by Mr. Paterson, but as that edition has been corrected and materially improved through the labours of many enthusiastic students of Wordsworth. It is probably as nearly perfect now as we ever reach in the making of texts, or ever need to reach.

The edition is the Eversley. Now, we have said

before, and herewith say it again, that the Eversley is the most attractive series we have seen. In binding, paper, printing, illustrations, size, comfort, it is altogether excellent. No doubt it means a good many volumes before Wordsworth can be all gathered into the Eversley series; but the more the better, you cannot have too many of some good things.

HENRY CALLAWAY: A MEMOIR. By MARION S. BENHAM. (*Macmillan*. Crown 8vo, pp. xix + 368, with a Map.) There is not a little science in this volume, there is not a little theology; but more than these, and better, there is the well-