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Author: Leonard W. King

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Legends of Babylon and Egypt

In Relation to Hebrew Tradition

By Leonard W. King, M.A., Litt.D., F.S.A.

Assistant Keeper of Egyptian and Assyrian Antiquities in the British
Museum

Professor in the University of London King's College

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Preparer's Note

This text was prepared from a 1920 edition of the book, hence the references to dates after 1916 in some places. Greek text has been transliterated within brackets “” using an Oxford English Dictionary alphabet table. Diacritical marks have been lost.

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PREFACE

In these lectures an attempt is made, not so much to restate familiar facts, as to accommodate them to new and supplementary evidence which has been published in America since the outbreak of the war. But even without the excuse of recent discovery, no apology would be needed for any comparison or contrast of Hebrew tradition with the mythological and legendary beliefs of Babylon and Egypt. Hebrew achievements in the sphere of religion and ethics are only thrown into stronger relief when studied against their contemporary background.

The bulk of our new material is furnished by some early texts, written towards the close of the third millennium B.C. They incorporate traditions which extend in unbroken outline from their own period into the remote ages of the past, and claim to trace the history of man back to his creation. They represent the early national traditions of the Sumerian people, who preceded the Semites as the ruling race in Babylonia; and incidentally they necessitate a revision of current views with regard to the cradle of Babylonian civilization. The most remarkable of the new documents is one which relates in poetical narrative an account of the Creation, of Antediluvian history, and of the Deluge. It thus exhibits a close resemblance in structure to the corresponding Hebrew traditions, a resemblance that is not shared by the Semitic-Babylonian Versions at present known. But in matter the Sumerian tradition is more primitive than any of the Semitic versions. In spite of the fact that the text appears to have been reached us in a magical setting, and to some extent in epitomized form, this early document enables us to tap the stream of tradition at a point far above any at which approach has hitherto been possible.

Though the resemblance of early Sumerian tradition to that of the Hebrews is striking, it furnishes a still closer parallel to the summaries preserved from the history of Berossus. The huge figures incorporated in the latter's chronological scheme are no longer to be treated as a product of Neo-Babylonian speculation; they reappear in their original surroundings in another of these early documents, the Sumerian Dynastic List. The sources of Berossus had inevitably been semitized by Babylon; but two of his three Antediluvian cities find their place among the five of primitive Sumerian belief, and two of his ten Antediluvian kings rejoin their Sumerian prototypes. Moreover, the recorded ages of Sumerian and Hebrew patriarchs are strangely alike. It may be added that in Egypt a new fragment of the Palermo Stele has enabled us to verify, by a very similar comparison, the accuracy of Manetho's sources for his prehistoric period, while at the same time it demonstrates the way in which possible inaccuracies in his system, deduced from independent evidence, may have arisen in remote

antiquity. It is clear that both Hebrew and Hellenistic traditions were modelled on very early lines.

Thus our new material enables us to check the age, and in some measure the accuracy, of the traditions concerning the dawn of history which the Greeks reproduced from native sources, both in Babylonia and Egypt, after the conquests of Alexander had brought the Near East within the range of their intimate acquaintance. The third body of tradition, that of the Hebrews, thought unbacked by the prestige of secular achievement, has, through incorporation in the canons of two great religious systems, acquired an authority which the others have not enjoyed. In re-examining the sources of all three accounts, so far as they are affected by the new discoveries, it will be of interest to observe how the same problems were solved in antiquity by very different races, living under widely divergent conditions, but within easy reach of one another. Their periods of contact, ascertained in history or suggested by geographical considerations, will prompt the further question to what extent each body of belief was evolved in independence of the others. The close correspondence that has long been recognized and is now confirmed between the Hebrew and the Semitic-Babylonian systems, as compared with that of Egypt, naturally falls within the scope of our enquiry.

Excavation has provided an extraordinarily full archaeological commentary to the legends of Egypt and Babylon; and when I received the invitation to deliver the Schweich Lectures for 1916, I was reminded of the terms of the Bequest and was asked to emphasize the archaeological side of the subject. Such material illustration was also calculated to bring out, in a more vivid manner than was possible with purely literary evidence, the contrasts and parallels presented by Hebrew tradition. Thanks to a special grant for photographs from the British Academy, I was enabled to illustrate by means of lantern slides many of the problems discussed in the lectures; and it was originally intended that the photographs than shown should appear as plates in this volume. But in view of the continued and increasing shortage of paper, it was afterwards felt to be only right that all illustrations should be omitted. This very necessary decision has involved a recasting of certain sections of the lectures as delivered, which in its turn has rendered possible a fuller treatment of the new literary evidence. To the consequent shifting of interest is also due a transposition of names in the title. On their literary side, and in virtue of the intimacy of their relation to Hebrew tradition, the legends of Babylon must be given precedence over those of Egypt.

For the delay in the appearance of the volume I must plead the pressure of other work, on subjects far removed from archaeological study and affording little time and few facilities for a continuance of archaeological and textual research. It is hoped that the insertion of references throughout, and the more detailed discussion of problems suggested by our new literary material, may incline the reader to add his indulgence to that already extended to me by the British Academy.

L. W. King.

LECTURE I—EGYPT, BABYLON, AND PALESTINE, AND SOME TRADITIONAL ORIGINS OF CIVILIZATION

At the present moment most of us have little time or thought to spare for subjects not connected directly or indirectly with the war. We have put aside our own interests and studies; and after the war we shall all have a certain amount of leeway to make up in acquainting ourselves with what has been going on in countries not yet involved in the great struggle. Meanwhile the most we can do is to glance for a moment at any discovery of exceptional interest that may come to light.

The main object of these lectures will be to examine certain Hebrew traditions in the light of new evidence which has been published in America since the outbreak of the war. The evidence is furnished by some literary texts, inscribed on tablets from Nippur, one of the oldest and most sacred cities of Babylonia. They are written in Sumerian, the language spoken by the non-Semitic people whom the Semitic Babylonians conquered and displaced; and they include a very primitive version of the Deluge story and Creation myth, and some texts which throw new light on the age of Babylonian civilization and on the area within which it had its rise. In them we have recovered some of the material from which Berossus derived his dynasty of Antediluvian kings, and we are thus enabled to test the accuracy of the Greek tradition by that of the Sumerians themselves. So far then as Babylonia is concerned, these documents will necessitate a re-examination of more than one problem.

The myths and legends of ancient Egypt are also to some extent involved. The trend of much recent anthropological research has been in the direction of seeking a single place of origin for similar beliefs and practices, at least among races which were bound to one another by political or commercial ties. And we shall have occasion to test, by means of our new data, a recent theory of Egyptian influence. The Nile Valley was, of course, one of the great centres from which civilization radiated throughout the ancient East; and, even when direct contact is unproved, Egyptian literature may furnish instructive parallels and contrasts in any study of Western Asiatic mythology. Moreover, by a strange coincidence, there has also been published in Egypt since the beginning of the war a record referring to the reigns of predynastic rulers in the Nile Valley. This, like some of the Nippur texts, take us back to

that dim period before the dawn of actual history, and, though the information it affords is not detailed like theirs, it provides fresh confirmation of the general accuracy of Manetho's sources, and suggests some interesting points for comparison.

But the people with whose traditions we are ultimately concerned are the Hebrews. In the first series of Schweich Lectures, delivered in the year 1908, the late Canon Driver showed how the literature of Assyria and Babylon had thrown light upon Hebrew traditions concerning the origin and early history of the world. The majority of the cuneiform documents, on which he based his comparison, date from a period no earlier than the seventh century B.C., and yet it was clear that the texts themselves, in some form or other, must have descended from a remote antiquity. He concluded his brief reference to the Creation and Deluge Tablets with these words: "The Babylonian narratives are both polytheistic, while the corresponding biblical narratives (Gen. i and vi-xi) are made the vehicle of a pure and exalted monotheism; but in spite of this fundamental difference, and also variations in detail, the resemblances are such as to leave no doubt that the Hebrew cosmogony and the Hebrew story of the Deluge are both derived ultimately from the same original as the Babylonian narratives, only transformed by the magic touch of Israel's religion, and infused by it with a new spirit."¹ Among the recently published documents from Nippur we have at last recovered one at least of those primitive originals from which the Babylonian accounts were derived, while others prove the existence of variant stories of the world's origin and early history which have not survived in the later cuneiform texts. In some of these early Sumerian records we may trace a faint but remarkable parallel with the BHebrew traditions of man's history between his Creation and the Flood. It will be our task, then, to examine the relations which the Hebrew narratives bear both to the early Sumerian and to the later Babylonian Versions, and to ascertain how far the new discoveries support or modify current views with regard to the contents of those early chapters of Genesis.

I need not remind you that Genesis is the book of Hebrew origins, and that its contents mark it off to some extent from the other books of the Hebrew Bible. The object of the Pentateuch and the Book of Joshua is to describe in their origin the fundamental institutions of the national faith and to trace from the earliest times the course of events which led to the Hebrew settlement in Palestine. Of this national history the Book of Genesis forms the introductory section. Four centuries of complete silence lie between its close and the beginning of Exodus, where we enter on the history of a nation as contrasted with that of a family.² While Exodus and the succeeding books contain national traditions, Genesis is largely made up of individual biography. Chapters xii-l are concerned with the immediate ancestors of the Hebrew race, beginning with Abram's migration into Canaan and closing with Joseph's death in Egypt. But the aim of the book is not confined to recounting the ancestry of Israel. It seeks also to show her relation to other peoples in the world, and probing still deeper into the past it describes how the earth itself was prepared for man's habitation. Thus the patriarchal biographies are preceded, in chapters i-xi, by an account of the original of the world, the beginnings of civilization, and the distribution of the various races of mankind. It is, of course, with certain parts of this first group of chapters that such

¹Driver, *Modern Research as illustrating the Bible* (The Schweich Lectures, 1908), p. 23.

²Cf., E.g., Skinner, *A Critical and Exegetical Commentary on Genesis* (1912), p. ii f.; Driver, *The Book of Genesis*, 10th ed. (1916), pp. 1 ff.; Ryle, *The Book of Genesis* (1914), pp. x ff.

striking parallels have long been recognized in the cuneiform texts.

In approaching this particular body of Hebrew traditions, the necessity for some caution will be apparent. It is not as though we were dealing with the reported beliefs of a Malayan or Central Australian tribe. In such a case there would be no difficulty in applying a purely objective criticism, without regard to ulterior consequences. But here our own feelings are involved, having their roots deep in early associations. The ground too is well trodden; and, had there been no new material to discuss, I think I should have preferred a less contentious theme. The new material is my justification for the choice of subject, and also the fact that, whatever views we may hold, it will be necessary for us to assimilate it to them. I shall have no hesitation in giving you my own reading of the evidence; but at the same time it will be possible to indicate solutions which will probably appeal to those who view the subject from more conservative standpoints. That side of the discussion may well be postponed until after the examination of the new evidence in detail. And first of all it will be advisable to clear up some general aspects of the problem, and to define the limits within which our criticism may be applied.

It must be admitted that both Egypt and Babylon bear a bad name in Hebrew tradition. Both are synonymous with captivity, the symbols of suffering endured at the beginning and at the close of the national life. And during the struggle against Assyrian aggression, the disappointment at the failure of expected help is reflected in prophecies of the period. These great crises in Hebrew history have tended to obscure in the national memory the part which both Babylon and Egypt may have played in moulding the civilization of the smaller nations with whom they came in contact. To such influence the races of Syria were, by geographical position, peculiarly subject. The country has often been compared to a bridge between the two great continents of Asia and Africa, flanked by the sea on one side and the desert on the other, a narrow causeway of highland and coastal plain connecting the valleys of the Nile and the Euphrates.³ For, except on the frontier of Egypt, desert and sea do not meet. Farther north the Arabian plateau is separated from the Mediterranean by a double mountain chain, which runs south from the Taurus at varying elevations, and encloses in its lower course the remarkable depression of the Jordan Valley, the Dead Sea, and the 'Arabah. The Judæan hills and the mountains of Moab are merely the southward prolongation of the Lebanon and Anti-Lebanon, and their neighbourhood to the sea endows this narrow tract of habitable country with its moisture and fertility. It thus formed the natural channel of intercourse between the two earliest centres of civilization, and was later the battle-ground of their opposing empires.

³See G. A. Smith, *Historical Geography of the Holy Land*, pp. 5 ff., 45 ff., and Myres, *Dawn of History*, pp. 137 ff.; and cf. Hogarth, *The Nearer East*, pp. 65 ff., and Reclus, *Nouvelle Géographie universelle*, t. IX, pp. 685 ff.