For Monday, April 10:  Readings sent by Professor Scott Noegel in preparation for his lecture. Please read these as well as the Bible assignment on the Week 1 assignment sheet: Genesis 1.1-2.14 (the first creation story)* and Genesis 6.1-9.28 (Noah).

*The consensus among mainstream biblical scholars is that 2.4b to 2.25 form a second creation story. (See footnote to 2.4b in our Bible.) If you have time to read both, it is interesting to compare them with respect to the order in which things are created – including humans – the role of water in each one, and the portrayal of God in each one. The first story is usually seen as having been written last by a Jewish priestly writer setting forth doctrine for the faith. More about all this can be found in Harris, pp. 103-06 of the seventh edition.

Enuma Elish: Babylonian Creation Account (Babylonian, c. 1500 BCE)

Tablet I
1. When the heavens above had not yet been termed,
2. Nor the earth below called by a name,
3. Apsu, the Foremost, their progenitor
4. And Maker Tiamat, who bore them all,
5. Had mingled their waters,
6. But hadn't formed reeds, nor discovered reed-beds;
7. When yet no gods had appeared,
8. Nor (their) names pronounced, nor destinies decreed,
9. (T’was at that time) gods were born within them.
10. Lahmu (and) Lahamu emerged, their names called.
11. They grew, and they fully matured,
12. Anshar (and) Kishar were born, over them they greatly excelled.
13. They lengthened the days and added to years.
14. Anu their heir rivalled his forebears:
15. Anshar, Anu his son he made equal,
16. And Anu begot Nudimmud in his own image.
17. Nudimmud, master of (his) ancestors:
18. Perceptive, wise, and exceedingly mighty.
19. More powerful than Anshar his grandsire,
20. No rival did he have among the gods his brethren.
21. They banded together, the gods his brothers.
22. And disturbed Tiamat, their clamor resounded.
23. They stirred up that which was Tiamat's desire,
24. They set Tiamat churning being festive in Anduruna.
25. Apsu could not douse their din.
26. Tiamat was serene before them.
27. However grievous their behavior to her,
28. Though vile were their ways, she indulged them.
29. Until Apsu, progenitor of the great gods,
30. Called out to his vizier Mummu and said:
31. ‘O Mummu, vizier who gladdens my being!
32. Come, let us go to Magnificent Tiamat!
33. They went before Tiamat and they sat down.
34. And aired (their) concern about the gods their sons.
35. Apsu opened his mouth
36. To Tiamat loudly complained:
37. ‘Their ways have become grievous to me,
38. By day I can't rest, and by night I can't sleep.
39. I'll abolish their ways and disperse them!
40. Let silence set in, that we may sleep.'
41. When Tiamat heard this,
42. She was furious and screamed at her lover;
43. Delirious, she was beside herself with rage,
44. But the wickedness she suppressed deeply:
45. 'How can we destroy what we ourselves made?
46. Though their ways are so grievous, we should bear it.'
47. Mummu retorted and took counsel with Apsu;
48. Vizier disagreed with his mother's suggestion.
49. 'Destroy, my father, (their) sedition,
50. Every day she rests not, every night she can't sleep.'
51. Apsu rejoiced and his face lit up.
52. For they schemed against the gods his sons,
53. Mummu hugged his neck (shore),
54. Sat on his knees and kissed him.
55. All they had plotted in assembly
56. Was reported to the gods their sons.
57. The gods heard and wandered 'round restless;
58. (But) took silence and quietly sat down.
59. Exceedingly acute, adroit and competent,
60. Ea knowing all things, discovered their plot,
61. He fashioned for himself a (thorough) design,
62. (Then) he did craft it, with holy spell potent.
63. Chanted it calming the water.
64. He poured sleep upon him so that he slept soundly,
65. Put Apsu to rest, doused (him) with sleep.
66. Mummu the advisor slumped stupefied.
67. He unfastened his belt, and took off his crown,
68. His radiance he removed, and on himself he did don,
69. He captured Apsu and slew him;
70. Bound Mummu and lay him on top.
71. He established his dwelling on Apsu,
72. Grasped Apsu, secured him by nose-rope.
73. When he captured his enemies and slain (them),
74. Ea bragged up his victory over his adversaries.
75. Then he rested very quietly inside his room
76. And named it "Apsu" and assigned (to it) groves,
77. In that place his residence he founded,
78. Ea and Damkina his lover dwelt in splendor.
79. In the chamber of fate, the hall of designs,
80. Bel, wisest of the wise, sage of the gods, was conceived.
81. While inside Apsu, Marduk was created;
82. Inside Holy Apsu, Marduk was born.
83. Ea his father created him,
84. And Damkina his mother bore him.
85. He was weaned from the breasts of the goddesses;
86. The nurse who had reared him raised him sublime.
87. Extraordinary his form, the glance of his eyes sparkling,
88. Mature his emergence, he was powerful from birth.
89. Anu his father's begetter beheld him,
90. He rejoiced, he beamed, and his heart filled with joy.
91. He made him so perfect that his godhead was doubled.
92. Elevated far above them, he was superior in every way.
93. Beyond comprehension and artful were his limbs.
94. To understand, impossible, too difficult to fathom.
Four were his eyes, four were his ears;
When his lips moved, fire blazed forth.
The four ears were gigantic,
Eyes like these examined all things.
Highest among the gods, outstanding was his form.
His limbs stretched long, his height exceptional.
(Anu cried out) 'Mariutu, Maritutu,
Son, majesty, majesty of the gods!' Clothed with the radiance of ten gods, worn high above the head
An aura of fear covered him entirely.
Anu made the four winds, he gave them birth,
Put them in his (Marduk's) hand, 'My son, let them fill (all)'
He formed the dust and made the wind bear it,
He induced a flood-wave, and made turbulent Tiamat.
Tiamat stirred and heaved day and night.
The gods not resting were affected by her wind.
They plotted in their hearts wickedness,
And addressed Tiamat their mother, averring:
'Because they slew Apsu your lover
Or Mummu who was captured?! You sit alone!
Are you not a mother?! Do you not swirl around astir?!
And us, who can't rest, don't you love us?!
[...] are our bowels, and our eyes they are sunken.
Remove the yoke off of us who can't rest!
[...] and avenge them!
[...] and reduce them to a specter!
Tiamat listened, as the words pleased her.
'Let's do now as you suggest!
The gods inside him (Apsu) [...],
Because they took up evil against the gods who begot them.'
They encircled and stood aside Tiamat,
Fiercely they schemed without rest night and day.
They readied for war, roaring and raging.
They convened a council creating conflict.
Mother Hubur, fashioner of everything,
Brought forth weapons without precedent: she bore the mushmashe,
Sharp of tooth and with merciless fangs.
With venom for blood she filled their bodies.
She garbed the ferocious ushumgalle (dragons) with terror
And donned them with awe, made them godlike,
'Whoever beholds them will collapse in terror!
Let their bodies spring up and their scutes not turn away!'
She stationed the serpent (constellation), the mushashu (dragon) (constellation), and the lahamu (constellation),
An ugalu-demon, the wild dog, and the scorpion-man (constellation),
The fierce lion-demons, the fish-man (constellation), and bison (constellation)
Brandishing weapons without mercy, without fear in the battle.
Her orders so powerful, could not be disobeyed.
Moreover, eleven more like these she created.
Over the gods her offspring who convened for her council
She raised Qingu, made him greatest among them,
Conferred on him control of the host and command of the assembly,
150. By raising the weapon to signal engagement, and mustering the combat-troops,
151. Complete command of the entire battle force.
152. She bestowed on him authority and set him on a throne.
153. 'I have cast a spell for you and made you greatest in the divine assembly!
154. Authority over all the gods I have put into your hands!
155. You will be the greatest, for you are my only lover!
156. Let your orders prevail over all Anunakki!' 
157. Then she gave him the tablet of fate and to his breast she made him fasten it.
158. 'Your command will never be altered! Your word will always be law!'
159. Qingu promoted, received Anu's power,
160. And decreed the fates for the gods his sons,
161. 'What comes from your mouths will quench fire!
162. Let your venom, as it collects, paralyze the mighty!' 

Tablet V
Marduk rounded up the monsters of Tiamat,
   Dragged them as trophies before the Divine Assembly.
Marduk snared the Tiamat's Eleven in his net,
   Smashed their weapons,
   Shackled their feet.
Marduk turned them into statues,
   Mounted them at the gate of the Apsu, proclaiming:
   "Let these statues be for a memorial!
   So that this (attempted) coup may never be forgotten!"

Tablet VI
I will knead blood and bone into a being,
   Human will be his name.
The humans will do the gods' labor,
   The humans will liberate the gods...

Who plotted Tiamat's coup?
   Who counseled her to revolt?
Turn over the instigator of this coup!
   Punish the conspirator for his crimes!

....The God's replied:
Qingu plotted the coup!
   Qingu counseled Tiamat to revolt!

Marduk arrested Qingu, his rival;
   Ea arraigned him.
Marduk convicted him of treason;
   Ea executed him by slitting his throat.
Ea fashioned the humans from Qingu's blood,
   Marduk set the humans to task.
Ea emancipated the gods,
   The Wise One created the humans.
Marduk set the humans to task,
   And set the gods free.
What an amazing feat Nudimmud-Ea created;
   Marduk masterfully designed!
Ea the Wise One created the humans,
   Marduk commanded them to do the gods' labor,
What an incomprehensible achievement,
   What a work of art!
The Sun God Ra and the Apophis (Egyptian, c. 1400BCE)

Column 26
Ra the Sun, the almighty god, appeared and spoke:
"I am who am! I am Kephri, Lifegiver!
When I, Ra the Sun, appeared, life appeared!
Every living creature appeared after I appeared.
There was no heaven and no earth;
There was no dry land and no reptiles in Egypt.
Then, I decreed and living creatures appeared.
I made all of them slumber in Nun, Primeval Sea, until I could find a place to stand.

When I began thinking about Egypt.
...began planning everything,
...began designing every creature by myself,
I had not exhaled Shu the Air,
I had not spat Tefnut the Moisture,
...not a solitary living being had appeared."

Then, I decided:
"Let there be a multitude of living creatures,
Let there be children and grandchildren."

Column 27
" For my part, the fact is that I acted as husband with my fist,
And so I copulated with my own fist.
I masturbated with my own hand.
I ejaculated into my own mouth.

I exhaled Shu the Air,
I spat Tefnut the Moisture
Old Man Nun, Primeval Sea, reared them,
...during the ages when I was away.
At first, I, Ra the Sun, was alone,
Then, there were three more.

I, Ra the Sun, appeared here in Egypt,
But Shu the Air and Tefnut the Moisture played in Nun, Primeval Sea (in a sexual way)
And Eye, the Overseer looked after them there.
After I had copulated with my own fist I wept for joy!
Human beings appeared from the tears that I shed.

Eye the Overseer was angry with me, for replacing it with another.
I had replaced Eye the Overseer;
(so) I had made Eye the Glorious.
I gave Eye the Overseer a place of honor,
I made Eye the Overseer of all Egypt.
(His) tears of anger became tears of joy,
What was lost had been recovered.
I took the tears of Eye the Overseer,
and created all the reptiles,
...and all their type.
Shu the Air and Tefnut the Moisture gave birth to the brothers: Osiris and Seth,
and their wives; Isis and Nephthys,
and Horus, son of Osiris and Isis.
One born right after another from the body of Geb the Earth,
And they gave birth to all the people of Egypt.
The Memphis Creation Account (Egyptian, c. 8th c. BCE, but dated back to 2500 BCE)

Geb (the earth), the Lord of the Gods, commanded that the Ennead assemble. He ended the dispute between Horus and Seth and divided the land between them with Horus receiving rule over Lower Egypt and Seth receiving rule over Upper Egypt. Then Geb, realizing the Horus' portion should be greater than Seth's increased his (Horus') inheritance....

As Osiris walked through the Gates of Death into afterlife to rule there, his son Horus sat on the throne of Upper and Lower Egypt. And at the urging of the goddesses Isis and Nephthys, Horus and Seth became as "brothers" and their fighting stopped. Ptah, the great god, bestows life to all the gods and to their ka-spirits.

They come into being through his heart and tongue, just as Horus emerged, Thoth emerged as Ptah. Ptah's heart and tongue thus rule and form the basis for all thought and all speech of all gods, all men, and all that has life.

Ptah's Ennead serves as his teeth and lips. They are the semen and the hands of Atum, they came into being as he masturbated.

The Ennead are the teeth and lips which pronounced the names of all things creating Shu (the Air) and Tefnut (the Moisture), who in turn gave birth to the Ennead.

All senses, sight, hearing, smell, report to the heart. The heart is the source of all knowledge, the tongue speaks what the heart desires. Thus all the gods were made, his Ennead finished. Each word of god was spoken, by the decision of the heart, by the decree of the tongue.