

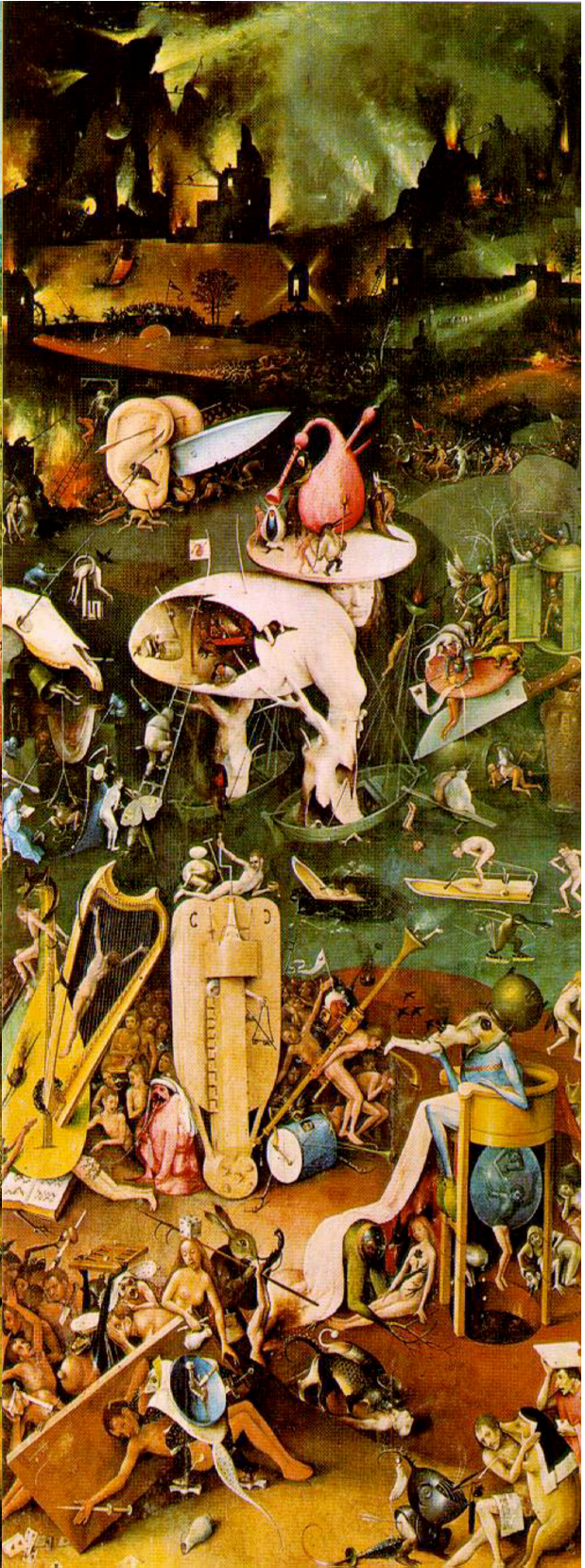
Enoch

Lost Gospels

Book I

edited by
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BOOK I. CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND
THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.

CHAPTER 1
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. But Moses said it was one day; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time. After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts, and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews. On the third day he appointed the dry land to appear, with the sea itself round about it; and on the very same day he made the plants and the seeds to spring out of the earth. On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. And on the fifth day he produced the living creatures, both those that swim, and those that fly; the former in the sea, the latter in the air: he also sorted them as to society and mixture, for procreation, and that their kinds might increase and multiply. On the sixth day he created the four-footed beasts, and made them male and female: on the same day he also formed man. Accordingly Moses says, That in just six days the world, and all that is therein, was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we Celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes *rest* in the Hebrew tongue.

2. Moreover, Moses, after the seventh day was over begins to talk philosophically; and concerning the formation of man, says thus: That God took dust from the ground, and formed man, and inserted in him a spirit and a soul. This man was called Adam, which in the Hebrew tongue signifies *one that is red*, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth. God also presented the living creatures, when he had made them, according to their kinds, both male and female, to Adam, who gave them those names by which they are still called. But when he saw that Adam had no female companion, no society, for there was no such created, and that he wondered at the other animals which were male and female, he laid him asleep, and took away one of his ribs, and out of it formed the woman; whereupon Adam knew her when she was brought to him, and acknowledged that she was made out of himself. Now a woman is called in the Hebrew tongue *Issa*; but the name of this woman was Eve, which signifies *the mother of all living*.

3. Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded them to take care of the plants. Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile.

4. God therefore commanded that Adam and his wife should eat of all the rest of the plants, but to

abstain from the tree of knowledge; and foretold to them, that if they touched it, it would prove their destruction. But while all the living creatures had one language, at that time the serpent, which then lived together with Adam and his wife, shewed an envious disposition, at his supposal of their living happily, and in obedience to the commands of God; and imagining, that when they disobeyed them, they would fall into calamities, he persuaded the woman, out of a malicious intention, to taste of the tree of knowledge, telling them, that in that tree was the knowledge of good and evil; which knowledge, when they should obtain, they would lead a happy life; nay, a life not inferior to that of a god: by which means he overcame the woman, and persuaded her to despise the command of God. Now when she had tasted of that tree, and was pleased with its fruit, she persuaded Adam to make use of it also. Upon this they perceived that they were become naked to one another; and being ashamed thus to appear abroad, they invented somewhat to cover them; for the tree sharpened their understanding; and they covered themselves with fig-leaves; and tying these before them, out of modesty, they thought they were happier than they were before, as they had discovered what they were in want of. But when God came into the garden, Adam, who was wont before to come and converse with him, being conscious of his wicked behavior, went out of the way. This behavior surprised God; and he asked what was the cause of this his procedure; and why he, that before delighted in that conversation, did now fly from it, and avoid it. When he made no reply, as conscious to himself that he had transgressed the command of God, God said, "I had before determined about you both, how you might lead a happy life, without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labor and pains-taking; which state of labor and pains-taking would soon bring on old age, and death would not be at any remote distance: but now thou hast abused this my good-will, and hast disobeyed my commands; for thy silence is not the sign of thy virtue, but of thy evil conscience." However, Adam excused his sin, and entreated God not to be angry at him, and laid the blame of what was done upon his wife; and said that he was deceived by her, and thence became an offender; while she again accused the serpent. But God allotted him punishment, because he weakly submitted to the counsel of his wife; and said the ground should not henceforth yield its fruits of its own accord, but that when it should be harassed by their labor, it should bring forth some of its fruits, and refuse to bring forth others. He also made Eve liable to the inconveniency of breeding, and the sharp pains of bringing forth children; and this because she persuaded Adam with the same arguments wherewith the serpent had persuaded her, and had thereby brought him into a calamitous condition. He also deprived the serpent of speech, out of indignation at his malicious disposition towards Adam. Besides this, he inserted poison under his tongue, and made him an enemy to men; and suggested to them, that they should direct their strokes against his head, that being the place wherein lay his mischievous designs towards men, and it being easiest to take vengeance on him, that way. And when he had deprived him of the use of his feet, he made him to go rolling all along, and dragging himself upon the ground. And when God had appointed these penalties for them, he removed Adam and Eve out of the garden into another place.

**THE BOOK OF JASHER
THIS IS THE BOOK OF THE GENERATIONS OF MAN WHOM GOD CREATED
UPON THE EARTH ON THE DAY WHEN THE LORD GOD
MADE HEAVEN AND EARTH.**

Chapter 1

1. And God said, Let us make man in our image, after our likeness, and God created man in his own image.
2. And God formed man from the ground, and he blew into his nostrils the breath of life, and man became a living soul endowed with speech.
3. And the Lord said, It is not good for man to be alone; I will make unto him a helpmeet.
4. And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took away one of his ribs, and he built flesh upon it, and formed it and brought it to Adam, and Adam awoke from his sleep, and behold a woman was standing before him.

5. And he said, This is a bone of my bones and it shall be called woman, for this has been taken from man; and Adam called her name Eve, for she was the mother of all living.

6. And God blessed them and called their names Adam and Eve in the day that he created them, and the Lord God said, Be fruitful and multiply and fill the earth.

7. And the Lord God took Adam and his wife, and he placed them in the garden of Eden to dress it and to keep it; and he commanded them and said unto them, From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die.

8. And when God had blessed and commanded them, he went from them, and Adam and his wife dwelt in the garden according to the command which the Lord had commanded them.

9. And the serpent, which God had created with them in the earth, came to them to incite them to transgress the command of God which he had commanded them.

10. And the serpent enticed and persuaded the woman to eat from the tree of knowledge, and the woman hearkened to the voice of the serpent, and she transgressed the word of God, and took from the tree of the knowledge of good and evil, and she ate, and she took from it and gave also to her husband and he ate.

11. And Adam and his wife transgressed the command of God which he commanded them, and God knew it, and his anger was kindled against them and he cursed them.

12. And the Lord God drove them that day from the garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the garden of Eden; and Adam knew his wife Eve and she bore two sons and three daughters.

13. And she called the name of the first born Cain, saying, I have obtained a man from the Lord, and the name of the other she called Abel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

14. And the boys grew up and their father gave them a possession in the land; and Cain was a tiller of the ground, and Abel a keeper of sheep.

15. And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it.

16. And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him.

17. And in some time after, Cain and Abel his brother, went one day into the field to do their work; and they were both in the field, Cain tilling and ploughing his ground, and Abel feeding his flock; and the flock passed that part which Cain had ploughed in the ground, and it sorely grieved Cain on this account.

18. And Cain approached his brother Abel in anger, and he said unto him, What is there between me and thee, that thou comest to dwell and bring thy flock to feed in my land?

19. And Abel answered his brother Cain and said unto him, What is there between me and thee, that thou shalt eat the flesh of my flock and clothe thyself with their wool?

20. And now therefore, put off the wool of my sheep with which thou hast clothed thyself, and recompense me for their fruit and flesh which thou hast eaten, and when thou shalt have done this, I will then go from thy land as thou hast said?

21. And Cain said to his brother Abel, Surely if I slay thee this day, who will require thy blood from me?

22. And Abel answered Cain, saying, Surely God who has made us in the earth, he will avenge my cause, and he will require my blood from thee shouldst thou slay me, for the Lord is the judge and arbiter, and it is he who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth.

23. And now, if thou shouldst slay me here, surely God knoweth thy secret views, and will judge thee for the evil which thou didst declare to do unto me this day.

24. And when Cain heard the words which Abel his brother had spoken, behold the anger of Cain was kindled against his brother Abel for declaring this thing.

25. And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock.

26. And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly.

27. And Cain rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it.

28. And the Lord knew what Cain had done to his brother, and the Lord appeared to Cain and said unto him, Where is Abel thy brother that was with thee?

29. And Cain dissembled, and said, I do not know, am I my brother's keeper? And the Lord said unto him, What hast thou done? The voice of thy brother's blood crieth unto me from the ground where thou hast slain him.

30. For thou hast slain thy brother and hast dissembled before me, and didst imagine in thy heart that I saw thee not, nor knew all thy actions.

31. But thou didst this thing and didst slay thy brother for naught and because he spoke rightly to thee, and now, therefore, cursed be thou from the ground which opened its mouth to receive thy brother's blood from thy hand, and wherein thou didst bury him.

32. And it shall be when thou shalt till it, it shall no more give thee its strength as in the beginning, for thorns and thistles shall the ground produce, and thou shalt be moving and wandering in the earth until the day of thy death.

33. And at that time Cain went out from the presence of the Lord, from the place where he was, and he went moving and wandering in the land toward the east of Eden, he and all belonging to him.

34. And Cain knew his wife in those days, and she conceived and bare a son, and he called his name Enoch, saying, In that time the Lord began to give him rest and quiet in the earth.

35. And at that time Cain also began to build a city: and he built the city and he called the name of the city Enoch, according to the name of his son; for in those days the Lord had given him rest upon the earth, and he did not move about and wander as in the beginning.

36. And Irad was born to Enoch, and Irad begat Mechuyael and Mechuyael begat Methusael.

II

ADAM--MAN AND THE WORLD--THE ANGELS AND THE CREATION OF MAN--THE CREATION OF ADAM--THE SOUL OF MAN--THE IDEAL MAN--THE FALL OF SATAN--WOMAN--ADAM AND EVE IN PARADISE--THE FALL OF MAN--THE PUNISHMENT--SABBATH IN HEAVEN--ADAM'S REPENTANCE--THE BOOK OF RAZIEL--THE SICKNESS OF ADAM--EVE'S STORY OF THE FALL--THE DEATH OF ADAM--THE DEATH OF EVE

ADAM--MAN AND THE WORLD

With ten Sayings God created the world, although a single Saying would have sufficed. God desired to make known how severe is the punishment to be meted out to the wicked, who destroy a world created with as many as ten Sayings, and how goodly the reward destined for the righteous, who preserve a world created with as many as ten Sayings.

The world was made for man, though he was the last-comer among its creatures. This was design. He was to find all things ready for him. God was the host who prepared dainty dishes, set the table, and then led His guest to his seat. At the same time man's late appearance on earth is to convey an admonition to humility. Let him beware of being proud, lest he invite the retort that the gnat is older than he.

The superiority of man to the other creatures is apparent in the very manner of his creation, altogether different from theirs. He is the only one who was created by the hand of God. The rest sprang from the word of God. The body of man is a microcosm, the whole world in miniature, and

the world in turn is a reflex of man. The hair upon his head corresponds to the woods of the earth, his tears to a river, his mouth to the ocean. Also, the world resembles the ball of his eye: the ocean that encircles the earth is like unto the white of the eye, the dry land is the iris, Jerusalem the pupil, and the Temple the image mirrored in the pupil of the eye. But man is more than a mere image of this world. He unites both heavenly and earthly qualities within himself. In four he resembles the angels, in four the beasts. His power of speech, his discriminating intellect, his upright walk, the glance of his eye--they all make an angel of him. But, on the other hand, he eats and drinks, secretes the waste matter in his body, propagates his kind, and dies, like the beast of the field. Therefore God said before the creation of man: "The celestials are not propagated, but they are immortal; the beings on earth are propagated, but they die. I will create man to be the union of the two, so that when he sins, when he behaves like a beast, death shall overtake him; but if he refrains from sin, he shall live forever." God now bade all beings in heaven and on earth contribute to the creation of man, and He Himself took part in it. Thus they all will love man, and if he should sin, they will be interested in his preservation.

The whole world naturally was created for the pious, the God-fearing man, whom Israel produces with the helpful guidance of the law of God revealed to him. It was, therefore, Israel who was taken into special consideration at the time man was made. All other creatures were instructed to change their nature, if Israel should ever need their help in the course of his history. The sea was ordered to divide before Moses, and the heavens to give ear to the words of the leader; the sun and the moon were bidden to stand still before Joshua, the ravens to feed Elijah, the fire to spare the three youths in the furnace, the lion to do no harm to Daniel, the fish to spew forth Jonah, and the heavens to open before Ezekiel.

In His modesty, God took counsel with the angels, before the creation of the world, regarding His intention of making man. He said: "For the sake of Israel, I will create the world. As I shall make a division between light and darkness, so I will in time to come do for Israel in Egypt--thick darkness shall be over the land, and the children of Israel shall have light in their dwellings; as I shall make a separation between the waters under the firmament and the waters above the firmament, so I will do for Israel--I will divide the waters for him when he crosses the Red Sea; as on the third day I shall create plants, so I will do for Israel--I will bring forth manna for him in the wilderness; as I shall create luminaries to divide day from night, so I will do for Israel--I will go before him by day in a pillar of cloud and by night in a pillar of fire; as I shall create the fowl of the air and the fishes of the sea, so I will do for Israel--I will bring quails for him from the sea; and as I shall breathe the breath of life into the nostrils of man, so I will do for Israel--I will give the Torah unto him, the tree of life." The angels marvelled that so much love should be lavished upon this people of Israel, and God told them: "On the first day of creation, I shall make the heavens and stretch them out; so will Israel raise up the Tabernacle as the dwelling-place of My glory. On the second day, I shall put a division between the terrestrial waters and the heavenly waters; so will he hang up a veil in the Tabernacle to divide the Holy Place and the Most Holy. On the third day, I shall make the earth put forth grass and herb; so will he, in obedience to My commands, eat herbs on the first night of the Passover, and prepare showbread for Me. On the fourth day, I shall make the luminaries; so will he make a golden candlestick for Me. On the fifth day, I shall create the birds; so will he fashion the cherubim with outstretched wings. On the sixth day, I shall create man; so will Israel set aside a man of the sons of Aaron as high priest for My service."

Accordingly, the whole of creation was conditional. God said to the things He made on the first six days: "If Israel accepts the Torah, you will continue and endure; otherwise, I shall turn everything back into chaos again." The whole world was thus kept in suspense and dread until the day of the revelation on Sinai, when Israel received and accepted the Torah, and so fulfilled the condition made by God at the time when He created the universe.

THE ANGELS AND THE CREATION OF MAN

God in His wisdom having resolved to create man, He asked counsel of all around Him before He proceeded to execute His purpose--an example to man, be he never so great and distinguished, not to scorn the advice of the humble and lowly. First God called upon heaven and earth, then upon all other things He had created, and last upon the angels.

The angels were not all of one opinion. The Angel of Love favored the creation of man, because he would be affectionate and loving; but the Angel of Truth opposed it, because he would be full of lies. And while the Angel of Justice favored it, because he would practice justice, the Angel of Peace opposed it, because he would be quarrelsome.

To invalidate his protest, God cast the Angel of Truth down from heaven to earth, and when the others cried out against such contemptuous treatment of their companion, He said, "Truth will spring back out of the earth."

The objections of the angels would have been much stronger, had they known the whole truth about man. God had told them only about the pious, and had concealed from them that there would be reprobates among mankind, too. And yet, though they knew but half the truth, the angels were nevertheless prompted to cry out: "What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?" God replied: "The fowl of the air and the fish of the sea, what were they created for? Of what avail a larder full of appetizing dainties, and no guest to enjoy them?" And the angels could not but exclaim: "O Lord, our Lord, how excellent is Thy name in all the earth! Do as is pleasing in Thy sight."

For not a few of the angels their opposition bore fatal consequences. When God summoned the band under the archangel Michael, and asked their opinion on the creation of man, they answered scornfully: "What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?" God thereupon stretched forth His little finger, and all were consumed by fire except their chief Michael. And the same fate befell the band under the leadership of the archangel Gabriel; he alone of all was saved from destruction.

The third band consulted was commanded by the archangel Labbiel. Taught by the horrible fate of his predecessors, he warned his troop: "You have seen what misfortune overtook the angels who said 'What is man, that Thou art mindful of him?' Let us have a care not to do likewise, lest we suffer the same dire punishment. For God will not refrain from doing in the end what He has planned. Therefore it is advisable for us to yield to His wishes." Thus warned, the angels spoke: "Lord of the world, it is well that Thou hast thought of creating man. Do Thou create him according to Thy will. And as for us, we will be his attendants and his ministers, and reveal unto him all our secrets." Thereupon God changed Labbiel's name to Raphael, the Rescuer, because his host of angels had been rescued by his sage advice. He was appointed the Angel of Healing, who has in his safe-keeping all the celestial remedies, the types of the medical remedies used on earth.

THE CREATION OF ADAM

When at last the assent of the angels to the creation of man was given, God said to Gabriel: "Go and fetch Me dust from the four corners of the earth, and I will create man therewith." Gabriel went forth to do the bidding of the Lord, but the earth drove him away, and refused to let him gather up dust from it. Gabriel remonstrated: "Why, O Earth, dost thou not hearken unto the voice of the Lord, who founded thee upon the waters without props or pillars?" The earth replied, and said: "I am destined to become a curse, and to be cursed through man, and if God Himself does not take the dust from me, no one else shall ever do it." When God heard this, He stretched out His hand, took of the dust of the ground, and created the first man therewith. Of set purpose the dust was taken from all four corners of the earth, so that if a man from the east should happen to die in the west, or a man from the west in the east, the earth should not dare refuse to receive the dead, and tell him to go whence he was taken. Wherever a man chances to die, and wheresoever he is buried, there will he return to the earth from which he sprang. Also, the dust was of various colors--red,

black, white, and green--red for the blood, black for the bowels, white for the bones and veins, and green for the pale skin.

At this early moment the Torah interfered. She addressed herself to God: "O Lord of the world! The world is Thine, Thou canst do with it as seemeth good in Thine eyes. But the man Thou art now creating will be few of days and full of trouble and sin. If it be not Thy purpose to have forbearance and patience with him, it were better not to call him into being." God replied, "Is it for naught I am called long-suffering and merciful?"

The grace and lovingkindness of God revealed themselves particularly in His taking one spoonful of dust from the spot where in time to come the altar would stand, saying, "I shall take man from the place of atonement, that he may endure."

THE SOUL OF MAN

The care which God exercised in fashioning every detail of the body of man is as naught in comparison with His solicitude for the human soul. The soul of man was created on the first day, for it is the spirit of God moving upon the face of the waters. Thus, instead of being the last, man is really the first work of creation.

This spirit, or, to call it by its usual name, the soul of man, possesses five different powers. By means of one of them she escapes from the body every night, rises up to heaven, and fetches new life thence for man.

With the soul of Adam the souls of all the generations of men were created. They are stored up in a promptuary, in the seventh of the heavens, whence they are drawn as they are needed for human body after human body.

The soul and body of man are united in this way: When a woman has conceived, the Angel of the Night, Lailah, carries the sperm before God, and God decrees what manner of human being shall become of it--whether it shall be male or female, strong or weak, rich or poor, beautiful or ugly, long or short, fat or thin, and what all its other qualities shall be. Piety and wickedness alone are left to the determination of man himself. Then God makes a sign to the angel appointed over the souls, saying, "Bring Me the soul so-and-so, which is hidden in Paradise, whose name is so-and-so, and whose form is so-and-so." The angel brings the designated soul, and she bows down when she appears in the presence of God, and prostrates herself before Him. At that moment, God issues the command, "Enter this sperm." The soul opens her mouth, and pleads: "O Lord of the world! I am well pleased with the world in which I have been living since the day on which Thou didst call me into being. Why dost Thou now desire to have me enter this impure sperm, I who am holy and pure, and a part of Thy glory?" God consoles her: "The world which I shall cause thee to enter is better than the world in which thou hast lived hitherto, and when I created thee, it was only for this purpose." The soul is then forced to enter the sperm against her will, and the angel carries her back to the womb of the mother. Two angels are detailed to watch that she shall not leave it, nor drop out of it, and a light is set above her, whereby the soul can see from one end of the world to the other. In the morning an angel carries her to Paradise, and shows her the righteous, who sit there in their glory, with crowns upon their heads. The angel then says to the soul, "Dost thou know who these are?" She replies in the negative, and the angel goes on: "These whom thou beholdest here were formed, like unto thee, in the womb of their mother. When they came into the world, they observed God's Torah and His commandments. Therefore they became the partakers of this bliss which thou seest them enjoy. Know, also thou wilt one day depart from the world below, and if thou wilt observe God's Torah, then wilt thou be found worthy of sitting with these pious ones. But if not, thou wilt be doomed to the other place."

In the evening, the angel takes the soul to hell, and there points out the sinners whom the Angels of Destruction are smiting with fiery scourges, the sinners all the while crying out Woe! Woe! but

no mercy is shown unto them. The angel then questions the soul as before, "Dost thou know who these are?" and as before the reply is negative. The angel continues: "These who are consumed with fire were created like unto thee. When they were put into the world, they did not observe God's Torah and His commandments. Therefore have they come to this disgrace which thou seest them suffer. Know, thy destiny is also to depart from the world. Be just, therefore, and not wicked, that thou mayest gain the future world."

Between morning and evening the angel carries the soul around, and shows her where she will live and where she will die, and the place where she will be buried, and he takes her through the whole world, and points out the just and the sinners and all things. In the evening, he replaces her in the womb of the mother, and there she remains for nine months.

When the time arrives for her to emerge from the womb into the open world, the same angel addresses the soul, "The time has come for thee to go abroad into the open world." The soul demurs, "Why dost thou want to make me go forth into the open world?" The angel replies: "Know that as thou wert formed against thy will, so now thou wilt be born against thy will, and against thy will thou shalt die, and against thy will thou shalt give account of thyself before the King of kings, the Holy One, blessed be He." But the soul is reluctant to leave her place. Then the angel fillips the babe on the nose, extinguishes the light at his head, and brings him forth into the world against his will. Immediately the child forgets all his soul has seen and learnt, and he comes into the world crying, for he loses a place of shelter and security and rest.

When the time arrives for man to quit this world, the same angel appears and asks him, "Dost thou recognize me?" And man replies, "Yes; but why dost thou come to me to-day, and thou didst come on no other day?" The angel says, "To take thee away from the world, for the time of thy departure has arrived." Then man falls to weeping, and his voice penetrates to all ends of the world, yet no creature hears his voice, except the cock alone. Man remonstrates with the angel, "From two worlds thou didst take me, and into this world thou didst bring me." But the angel reminds him: "Did I not tell thee that thou wert formed against thy will, and thou wouldst be born against thy will, and against thy will thou wouldst die? And against thy will thou wilt have to give account and reckoning of thyself before the Holy One, blessed be He."

THE IDEAL MAN

Like all creatures formed on the six days of creation, Adam came from the hands of the Creator fully and completely developed. He was not like a child, but like a man of twenty years of age. The dimensions of his body were gigantic, reaching from heaven to earth, or, what amounts to the same, from east to west. Among later generations of men, there were but few who in a measure resembled Adam in his extraordinary size and physical perfections. Samson possessed his strength, Saul his neck, Absalom his hair, Asahel his fleetness of foot, Uzziah his forehead, Josiah his nostrils, Zedekiah his eyes, and Zerubbabel his voice. History shows that these physical excellencies were no blessings to many of their possessors; they invited the ruin of almost all. Samson's extraordinary strength caused his death; Saul killed himself by cutting his neck with his own sword; while speeding swiftly, Asahel was pierced by Abner's spear; Absalom was caught up by his hair in an oak, and thus suspended met his death; Uzziah was smitten with leprosy upon his forehead; the darts that killed Josiah entered through his nostrils, and Zedekiah's eyes were blinded.

The generality of men inherited as little of the beauty as of the portentous size of their first father. The fairest women compared with Sarah are as apes compared with a human being. Sarah's relation to Eve is the same, and, again, Eve was but as an ape compared with Adam. His person was so handsome that the very sole of his foot obscured the splendor of the sun.

His spiritual qualities kept pace with his personal charm, for God had fashioned his soul with particular care. She is the image of God, and as God fills the world, so the soul fills the human

body; as God sees all things, and is seen by none, so the soul sees, but cannot be seen; as God guides the world, so the soul guides the body; as God in His holiness is pure, so is the soul; and as God dwells in secret, so doth the soul.

When God was about to put a soul into Adam's clod-like body, He said: "At which point shall I breathe the soul into him? Into the mouth? Nay, for he will use it to speak ill of his fellow-man. Into the eyes? With them he will wink lustfully. Into the ears? They will hearken to slander and blasphemy. I will breathe her into his nostrils; as they discern the unclean and reject it, and take in the fragrant, so the pious will shun sin, and will cleave to the words of the Torah"

The perfections of Adam's soul showed themselves as soon as he received her, indeed, while he was still without life. In the hour that intervened between breathing a soul into the first man and his becoming alive, God revealed the whole history of mankind to him. He showed him each generation and its leaders; each generation and its prophets; each generation and its teachers; each generation and its scholars; each generation and its statesmen; each generation and its judges; each generation and its pious members; each generation and its average, commonplace members; and each generation and its impious members. The tale of their years, the number of their days, the reckoning of their hours, and the measure of their steps, all were made known unto him.

Of his own free will Adam relinquished seventy of his allotted years. His appointed span was to be a thousand years, one of the Lord's days. But he saw that only a single minute of life was apportioned to the great soul of David, and he made a gift of seventy years to her, reducing his own years to nine hundred and thirty.'

The wisdom of Adam displayed itself to greatest advantage when he gave names to the animals. Then it appeared that God, in combating the arguments of the angels that opposed the creation of man, had spoken well, when He insisted that man would possess more wisdom than they themselves. When Adam was barely an hour old, God assembled the whole world of animals before him and the angels. The latter were called upon to name the different kinds, but they were not equal to the task. Adam, however, spoke without hesitation: "O Lord of the world! The proper name for this animal is ox, for this one horse, for this one lion, for this one camel." And so he called all in turn by name, suiting the name to the peculiarity of the animal. Then God asked him what his name was to be, and he said Adam, because he had been created out of Adamah, dust of the earth. Again, God asked him His own name, and he said: "Adonai, Lord, because Thou art Lord over all creatures"--the very name God had given unto Himself, the name by which the angels call Him, the name that will remain immutable evermore. But without the gift of the holy spirit, Adam could not have found names for all; he was in very truth a prophet, and his wisdom a prophetic quality.

The names of the animals were not the only inheritance handed down by Adam to the generations after him, for mankind owes all crafts to him, especially the art of writing, and he was the inventor of all the seventy languages. And still another task he accomplished for his descendants. God showed Adam the whole earth, and Adam designated what places were to be settled later by men, and what places were to remain waste.

THE FALL OF SATAN

The extraordinary qualities with which Adam was blessed, physical and spiritual as well, aroused the envy of the angels. They attempted to consume him with fire, and he would have perished, had not the protecting hand of God rested upon him, and established peace between him and the heavenly host. In particular, Satan was jealous of the first man, and his evil thoughts finally led to his fall. After Adam had been endowed with a soul, God invited all the angels to come and pay him reverence and homage. Satan, the greatest of the angels in heaven, with twelve wings, instead of six like all the others, refused to pay heed to the behest of God, saying, "Thou didst create us angels from the splendor of the Shekinah, and now Thou dost command us to cast

ourselves down before the creature which Thou didst fashion out of the dust of the ground!" God answered, "Yet this dust of the ground has more wisdom and understanding than thou." Satan demanded a trial of wit with Adam, and God assented thereto, saying: "I have created beasts, birds, and reptiles, I shall have them all come before thee and before Adam. If thou art able to give them names, I shall command Adam to show honor unto thee, and thou shalt rest next to the Shekinah of My glory. But if not, and Adam calls them by the names I have assigned to them, then thou wilt be subject to Adam, and he shall have a place in My garden, and cultivate it." Thus spake God, and He betook Himself to Paradise, Satan following Him. When Adam beheld God, he said to his wife, "O come, let us worship and bow down; let us kneel before the Lord our Maker." Now Satan attempted to assign names to the animals. He failed with the first two that presented themselves, the ox and the cow. God led two others before him, the camel and the donkey, with the same result. Then God turned to Adam, and questioned him regarding the names of the same animals, framing His questions in such wise that the first letter of the first word was the same as the first letter of the name of the animal standing before him. Thus Adam divined the proper name, and Satan was forced to acknowledge the superiority of the first man. Nevertheless he broke out in wild outcries that reached the heavens, and he refused to do homage unto Adam as he had been bidden. The host of angels led by him did likewise, in spite of the urgent representations of Michael, who was the first to prostrate himself before Adam in order to show a good example to the other angels. Michael addressed Satan: "Give adoration to the image of God! But if thou doest it not, then the Lord God will break out in wrath against thee." Satan replied: "If He breaks out in wrath against me, I will exalt my throne above the stars of God, I will be like the Most High! "At once God flung Satan and his host out of heaven, down to the earth, and from that moment dates the enmity between Satan and man.'

WOMAN

When Adam opened his eyes the first time, and beheld the world about him, he broke into praise of God, "How great are Thy works, O Lord!" But his admiration for the world surrounding him did not exceed the admiration all creatures conceived for Adam. They took him to be their creator, and they all came to offer him adoration. But he spoke: "Why do you come to worship me? Nay, you and I together will acknowledge the majesty and the might of Him who hath created us all. 'The Lord reigneth,' " he continued, " 'He is apparelled with majesty.' "

And not alone the creatures on earth, even the angels thought Adam the lord of all, and they were about to salute him with "Holy, holy, holy, is the Lord of hosts," when God caused sleep to fall upon him, and then the angels knew that he was but a human being.

The purpose of the sleep that enfolded Adam was to give him a wife, so that the human race might develop, and all creatures recognize the difference between God and man. When the earth heard what God had resolved to do, it began to tremble and quake. "I have not the strength," it said, "to provide food for the herd of Adam's descendants. "But God pacified it with the words, "I and thou together, we will find food for the herd." Accordingly, time was divided between God and the earth; God took the night, and the earth took the day. Refreshing sleep nourishes and strengthens man, it affords him life and rest, while the earth brings forth produce with the help of God, who waters it. Yet man must work the earth to earn his food.

The Divine resolution to bestow a companion on Adam met the wishes of man, who had been overcome by a feeling of isolation when the animals came to him in pairs to be named. To banish his loneliness, Lilith was first given to Adam as wife. Like him she had been created out of the dust of the ground. But she remained with him only a short time, because she insisted upon enjoying full equality with her husband. She derived her rights from their identical origin. With the help of the Ineffable Name, which she pronounced, Lilith flew away from Adam, and vanished in the air. Adam complained before God that the wife He had given him had deserted him, and God sent forth three angels to capture her. They found her in the Red Sea, and they sought to make her go back with the threat that, unless she went, she would lose a hundred of her demon children

daily by death. But Lilith preferred this punishment to living with Adam. She takes her revenge by injuring babes--baby boys during the first night of their life, while baby girls are exposed to her wicked designs until they are twenty. days old The only way to ward off the evil is to attach an amulet bearing the names of her three angel captors to the children, for such had been the agreement between them.

The woman destined to become the true companion of man was taken from Adam's body, for "only when like is joined unto like the union is indissoluble." The creation of woman from man was possible because Adam originally had two faces, which were separated at the birth of Eve.

When God was on the point of making Eve, He said: "I will not make her from the head of man, lest she carry her head high in arrogant pride; not from the eye, lest she be wanton-eyed; not from the ear, lest she be an eavesdropper; not from the neck, lest she be insolent; not from the mouth, lest she be a tattler; not from the heart, lest she be inclined to envy; not from the hand, lest she be a meddler; not from the foot, lest she be a gadabout. I will form her from a chaste portion of the body," and to every limb and organ as He formed it, God said, "Be chaste! Be chaste! "Nevertheless, in spite of the great caution used, woman has all the faults God tried to obviate. The daughters of Zion were haughty and walked with stretched forth necks and wanton eyes; Sarah was an eavesdropper in her own tent, when the angel spoke with Abraham; Miriam was a talebearer, accusing Moses; Rachel was envious of her sister Leah; Eve put out her hand to take the forbidden fruit, and Dinah was a gadabout.

The physical formation of woman is far more complicated than that of man, as it must be for the function of child-bearing, and likewise the intelligence of woman matures more quickly than the intelligence of man. Many of the physical and psychical differences between the two sexes must be attributed to the fact that man was formed from the ground and woman from bone. Women need perfumes, while men do not; dust of the ground remains the same no matter how long it is kept; flesh, however, requires salt to keep it in good condition. The voice of women is shrill, not so the voice of men; when soft viands are cooked, no sound is heard, but let a bone be put in a pot, and at once it crackles. A man is easily placated, not so a woman; a few drops of water suffice to soften a clod of earth; a bone stays hard, and if it were to soak in water for days. The man must ask the woman to be his wife, and not the woman the man to be her husband, because it is man who has sustained the loss of his rib, and he sallies forth to make good his loss again. The very differences between the sexes in garb and social forms go back to the origin of man and woman for their reasons. Woman covers her hair in token of Eve's having brought sin into the world; she tries to hide her shame; and women precede men in a funeral cortege, because it was woman who brought death into the world. And the religious commands addressed to women alone are connected with the history of Eve. Adam was the heave offering of the world, and Eve defiled it. As expiation, all women are commanded to separate a heave offering from the dough. And because woman extinguished the light of man's soul, she is bidden to kindle the Sabbath light.

Adam was first made to fall into a deep sleep before the rib for Eve was taken from his side. For, had he watched her creation, she would not have awakened love in him. To this day it is true that men do not appreciate the charms of women whom they have known and observed from childhood up. Indeed, God had created a wife for Adam before Eve, but he would not have her, because she had been made in his presence. Knowing well all the details of her formation, he was repelled by her. But when he roused himself from his profound sleep, and saw Eve before him in all her surprising beauty and grace, he exclaimed, "This is she who caused my heart to throb many a night!" Yet he discerned at once what the nature of woman was. She would, he knew, seek to carry her point with man either by entreaties and tears, or flattery and caresses. He said, therefore, "This is my never-silent bell!"

The wedding of the first couple was celebrated with pomp never repeated in the whole course of history since. God Himself, before presenting her to Adam, attired and adorned Eve as a bride.

Yea, He appealed to the angels, saying: "Come, let us perform services of friendship for Adam and his helpmate, for the world rests upon friendly services, and they are more pleasing in My sight than the sacrifices Israel will offer upon the altar." The angels accordingly surrounded the marriage canopy, and God pronounced the blessings upon the bridal couple, as the Hazan does under the Huppah. The angels then danced and played upon musical instruments before Adam and Eve in their ten bridal chambers of gold, pearls, and precious stones, which God had prepared for them.

Adam called his wife Ishah, and himself he called Ish, abandoning the name Adam, which he had borne before the creation of Eve, for the reason that God added His own name Yah to the names of the man and the woman--Yod to Ish and He to Ishah--to indicate that as long as they walked in the ways of God and observed His commandments, His name would shield them against all harm. But if they went astray, His name would be withdrawn, and instead of Ish there would remain Esh, fire, a fire issuing from each and consuming the other.

ADAM AND EVE IN PARADISE

The Garden of Eden was the abode of the first man and woman, and the souls of all men must pass through it after death, before they reach their final destination. For the souls of the departed must go through seven portals before they arrive in the heaven 'Arabot. There the souls of the pious are transformed into angels, and there they remain forever, praising God and feasting their sight upon the glory of the Shekinah. The first portal is the Cave of Machpelah, in the vicinity of Paradise, which is under the care and supervision of Adam. If the soul that presents herself at the portal is worthy, he calls out, "Make room! Thou art welcome!" The soul then proceeds until she arrives at the gate of Paradise guarded by the cherubim and the flaming sword. If she is not found worthy, she is consumed by the sword; otherwise she receives a pass-bill, which admits her to the terrestrial Paradise. Therein is a pillar of smoke and light extending from Paradise to the gate of heaven, and it depends upon the character of the soul whether she can climb upward on it and reach heaven. The third portal, Zebul, is at the entrance of heaven. If the soul is worthy, the guard opens the portal and admits her 'to the heavenly Temple. Michael presents her to God, and conducts her to the seventh portal, 'Arabot, within which the souls of the pious, changed to angels, praise the Lord, and feed on the glory of the Shekinah.

In Paradise stand the tree of life and the tree of knowledge, the latter forming a hedge about the former. Only he who has cleared a path for himself through the tree of knowledge can come close to the tree of life, which is so huge that it would take a man five hundred years to traverse a distance equal to the diameter of the trunk, and no less vast is the space shaded by its crown of branches. From beneath it flows forth the water that irrigates the whole earth, parting thence into four streams, the Ganges, the Nile, the Tigris, and the Euphrates. But it was only during the days of creation that the realm of plants looked to the waters of the earth for nourishment. Later on God made the plants dependent upon the rain, the upper waters. The clouds rise from earth to heaven, where water is poured into them as from a conduit. The plants began to feel the effect of the water only after Adam was created. Although they had been brought forth on the third day, God did not permit them to sprout and appear above the surface of the earth, until Adam prayed to Him to give food unto them, for God longs for the prayers of the pious.

Paradise being such as it was, it was, naturally, not necessary for Adam to work the land. True, the Lord God put the man into the Garden of Eden to dress it and to keep it, but that only means he is to study the Torah there and fulfil the commandments of God. There were especially six commandments which every human being is expected to heed: man should not worship idols; nor blaspheme God; nor commit murder, nor incest, nor theft and robbery; and all generations have the duty of instituting measures of law and order. One more such command there was, but it was a temporary injunction. Adam was to eat only the green things of the field. But the prohibition against the use of animals for food was revoked in Noah's time, after the deluge. Nevertheless, Adam was not cut off from the enjoyment of meat dishes. Though he was not permitted to slaughter

animals for the appeasing of his appetite, the angels brought him meat and wine, serving him like attendants. And as the angels ministered to his wants, so also the animals. They were wholly under his dominion, and their food they took out of his hand and out of Eve's. In all respects, the animal world had a different relation to Adam from their relation to his descendants. Not only did they know the language of man, but they respected the image of God, and they feared the first human couple, all of which changed into the opposite after the fall of man.

THE EIGHTH TABLET

Let Adapa the Earthling to Nibiru be brought! So did Anu his decision declare.

By the decision Enlil was not pleased: Whoever of this would have thought,

That by a Primitive Worker fashioning, like us the being would become,

With knowledge, endowed, between Heaven and Earth will travel!

On Nibiru the waters of long life he will drink, the food of long life eat,

Like one of us Anunnaki shall the one of Earth become!

So was Enlil to Enki and the other leaders saying.

By the decision of Anu Enki too was not pleased; sullen was his face after Anu had spoken.

After Enlil had spoken, with Enlil his brother Enki agreed:

Indeed, who of this would have thought! So to the others did Enki say.

The brothers sat and contemplated; Ninmah with them was also deliberating.

The command of Anu cannot be avoided! to them she said.

Let Adapa by our young ones to Nibiru be accompanied, his fright to diminish,

to Anu things explain!

So did Enki to the others say. Let Ningishzidda and Dumuzi his companions be,

By the way, Nibiru for the first time with their eyes also see!

By Ninmah was the suggestion favored: Our young ones, on Earth born,

Of Nibiru are forgetting, its life cycles by those of Earth are overwhelmed;

Let the two sons of Enki, as yet unmarried, to Nibiru also travel,

Perchance brides there for themselves they shall find!

When the next celestial chamber from Nibiru did arrive in Sippar,

Ilabrat, a vizier of Anu, from the chamber stepped off.

I have come to fetch the Earthling Adapa! So to the leaders he said.

The leaders to Ilabrat Adapa presented; Titi and her sons to him they also showed.

Indeed, in our image and after our likeness they are! So did Ilabrat say.

To Ilabrat Ningishzidda and Dumuzi, sons of Enki, were presented.

To accompany Adapa on his journey they have been selected! to him Enki said.

Anu his grandchildren to see will be pleased! So did Ilabrat say.

To hear instructions, Enki Adapa to him summoned. To Adapa thus he said:

Adapa, to Nibiru, the planet whence we had come, you will be going,

Before Anu our king you will come, to his majesty you will be presented;

Before him you shall bow. Speak only when asked, to questions short answers give!

New clothing you will be given; the new garments put on.

A bread on Earth not found they to you will give; the bread is death, do not eat!

In a chalice an elixir to drink they to you will give; the elixir is death, do not drink!

With you Ningishzidda and Dumuzi my sons will journey,

to their words hearken, and you shall live!

So did Enki Adapa instruct. This I shall remember! Adapa said.

Enki Ningishzidda and Dumuzi summoned, to them a blessing and advice he gave.

Before Anu the king, my father, you are coming, to him you shall bow and homage pay;

By princes and nobles do not be cowered, of them you are the equals.

To bring Adapa back to Earth is your mission, by Nibiru's delights be not charmed!

This we shall remember! Ningishzidda and Dumuzi said.

His young one, Dumuzi, Enki embraced, on the forehead he kissed him;

The wise one Ningishzidda Enki embraced, on the forehead he kissed him.

A sealed tablet in the hand of Ningishzidda unseen he placed,

To my father Anu this tablet in secret you shall give! So did Enki to Ningishzidda say.

Then the two with Adapa to Sippar departed, to the Place of the Celestial Chariots they went,

To Ilabrat, Anu's vizier, the three of them themselves presented.

To Ningishzidda and Dumuzi the garb of Igigi was given, like celestial eagles they were dressed.

As for Adapa, his unkept hair was shaven, a helmet as that of an Eagle he was given,
Instead of his loincloth a tight-fitting vestment he was made to wear,
Between Ningishzidda and Dumuzi, inside That Which Ascends he was placed.
When the signal was given, the Celestial Chariot roared and shuddered;
In fright did Adapa cower and cry out: The Eagle without wings is soaring!
Upon his sides Ningishzidda and Dumuzi their arms placed, with soothing words they him calmed.
When one league aloft they were borne, upon the Earth they glanced Out;
its lands they saw, by seas and oceans into parts separated.
When two leagues aloft they were, the ocean to a tub grew smaller.
the land was the size of a basket. When three leagues aloft they were,
again they cast a glance whence they had departed;
The Earth was now as a small ball, by a sea of darkness in the vastness swallowed.
Once again Adapa agitated was; he cowered and cried Out: Take me back! he shouted.
Ningishzidda his hand on the neck of Adapa put; in an instant was Adapa quiet.
When they on Nibiru landed, there was much curiosity,
The children of Enki, on Earth born, to see, even more so an Earthling to encounter:
A being from another world on Nibiru has arrived! So were the crowds shouting.
With Ilabrat to the palace they were taken to be washed and with perfumed oils anointed.
Fresh and befitting garments they were given;
Heeding Enki's words, Adapa the new clothing did put on.
In the palace nobles and heroes milled about, in the throne room,
princes and counselors gathered.
To the throne room by Ilabrat they were led, Adapa behind him, then the two sons of Enki.
In the throne room before Anu the king they bowed; from his throne Anu stepped forward.
My grandsons! My grandsons! he cried out. He hugged Dumuzi, he hugged Ningishzidda,
With tears in his eyes he embraced them, he kissed them.
To his right Dumuzi he bade to be seated, on his left Ningishzidda sat.

Then Ilabrat to Anu the Earthling Adapa presented.

Does he our speech understand? Anu the king of Ilabrat inquired.

Indeed he does, by the lord Enki was he taught! Ilabrat so answered.

Come hither! Anu to Adapa said. What is your name and your occupation?

Forward Adapa stepped, again he bowed: Adapa is my name, of the lord Enki a servant!

So did Adapa in words speak; his speaking great amazement was causing.

A wonder of wonders on Earth has been attained! Anu declared.

A wonder of wonders on Earth has been attained! all the assembled shouted.

Let there a celebration be, let us our guests thus welcome! Anu was saying.

To the banquet room Anu all who were assembled led, to the laden tables he happily gestured.

At the laden table bread of Nibiru Adapa was offered; he did not eat it.

At the laden tables elixir of Nibiru Adapa was offered; he did not drink it.

By this Anu the king was puzzled, was offended:

Why has Enki to Nibiru this ill-mannered Earthling sent, to him the celestial ways reveal?

Come now, Adapa! to Adapa Anu said.

Why did you neither eat nor drink, our hospitality rejected?

My master the lord Enki commanded me: The bread do not eat, the elixir do not drink!

So did Adapa the king Anu answer.

How odd is this thing! Anu was saying.

For what has Enki from an Earthling our food and elixir prevented?

He asked Ilabrat, he asked Dumuzi; Ilabrat the answer knew not, Dumuzi could not explain.

He asked Ningishzidda. Perchance in this lies the answer! Ningishzidda to Anu said.

The secret tablet that he carried hidden to Anu the king he then gave

Puzzled was Anu, Anu was concerned; to his private chamber he went the tablet to decipher.

Now this is the account of Adapa, of Civilized Mankind the progenitor,

And how by his Sons Ka-in and Abael satiation on Earth was started.

In his private chamber Anu the tablet's seal broke open,

Into the scanner the tablet he inserted, it,, message from Enki to decipher.
Adapa by my seed to an Earthling woman was born! So did the message from Enki say.
Likewise was Titi by another Earthling woman of my seed conceived.
With wisdom and speech they are endowed; with Nibiru's long lifetime they are not.
The bread of long-living he should not eat, the elixir of long life he should not drink.
To live and die on Earth Adapa must return, mortality his lot must be,
By the sowing and shepherding by his offspring on Earth satiation shall be!
So did Enki the secret of Adapa to his father Anu reveal.
By the secret message from Enki Anu was astounded; whether to angry be or laugh he knew not.
Ilabrat his vizier to his private chamber he summoned, to him he thus said:
That son of mine Ea, even as Enki his free ways with females has not mended!
To Ilabrat his vizier the message on the tablet he showed.
What are the rules, what is the king to do? of his vizier Anu inquired.
Concubines by our rules are permitted; of interplanetary cohabitation no rules exist!
So did Ilabrat to the king respond. If damage there be, let it be restricted,
Let Adapa forthwith to Earth be returned. Let Ningishzidda and Dumuzi longer stay!
Anu then Ningishzidda to his private chamber summoned;
Know you what your father's message said? of Ningishzidda he inquired.
Ningishzidda his head lowered, with whispering voice he said:
I know not, but guess I can. The life essence of Adapa I have tested, of Enki's seed he is!
That indeed is the message! to him Anu said. Adapa to Earth forthwith shall return,
To be of Civilized Man a progenitor his destiny shall be!
As for you, Ningishzidda, to Earth with Adapa you shall return
Of Civilized Mankind at your father's side to become the teacher!
So did Anu the king the decision make, the destiny of Adapa and Ningishzidda he determined.

THE FALL OF MAN

Among the animals the serpent was notable. Of all of them he had the most excellent qualities, in some of which he resembled man. Like man he stood upright upon two feet, and in height he was

equal to the camel. Had it not been for the fall of man, which brought misfortune to them, too, one pair of serpents would have sufficed to perform all the work man has to do, and, besides, they would have supplied him with silver, gold, gems, and pearls. As a matter of fact, it was the very ability of the serpent that led to the ruin of man and his own ruin. His superior mental gifts caused him to become an infidel. It likewise explains his envy of man, especially of his conjugal relations. Envy made him meditate ways and means of bringing about the death of Adam. He was too well acquainted with the character of the man to attempt to exercise tricks of persuasion upon him, and he approached the woman, knowing that women are beguiled easily. The conversation with Eve was cunningly planned, she could not but be caught in a trap. The serpent began, "Is it true that God hath said, Ye shall not eat of every tree in the garden?" "We may," rejoined Eve, "eat of the fruit of all the trees in the garden, except that which is in the midst of the garden, and that we may not even touch, lest we be stricken with death." She spoke thus, because in his zeal to guard her against the transgressing of the Divine command, Adam had forbidden Eve to touch the tree, though God had mentioned only the eating of the fruit. It remains a truth, what the proverb says, "Better a wall ten hands high that stands, than a wall a hundred ells high that cannot stand." It was Adam's exaggeration that afforded the serpent the possibility of persuading Eve to taste of the forbidden fruit. The serpent pushed Eve against the tree, and said: "Thou seest that touching the tree has not caused thy death. As little will it hurt thee to eat the fruit of the tree. Naught but malevolence has prompted the prohibition, for as soon as ye eat thereof, ye shall be as God. As He creates and destroys worlds, so will ye have the power to create and destroy. As He doth slay and revive, so will ye have the power to slay and revive. He Himself ate first of the fruit of the tree, and then He created the world. Therefore doth He forbid you to eat thereof, lest you create other worlds. Everyone knows that 'artisans of the same guild hate one another.' Furthermore, have ye not observed that every creature hath dominion over the creature fashioned before itself? The heavens were made on the first day, and they are kept in place by the firmament made on the second day. The firmament, in turn, is ruled by the plants, the creation of the third day, for they take up all the water of the firmament. The sun and the other celestial bodies, which were created on the fourth day, have power over the world of plants. They can ripen their fruits and flourish only through their influence. The creation of the fifth day, the animal world, rules over the celestial spheres. Witness the ziz, which can darken the sun with its pinions. But ye are masters of the whole of creation, because ye were the last to be created. Hasten now and eat of the fruit of the tree in the midst of the garden, and become independent of God, lest He bring forth still other creatures to bear rule over you."

To give due weight to these words, the serpent began to shake the tree violently and bring down its fruit. He ate thereof, saying: "As I do not die of eating the fruit, so wilt thou not die." Now Eve could not but say to herself, "All that my master"--so she called Adam--"commanded me is but lies," and she determined to follow the advice of the serpent. Yet she could not bring herself to disobey the command of God utterly. She made a compromise with her conscience. First she ate only the outside skin of the fruit, and then, seeing that death did not fell her, she ate the fruit itself. Scarce had she finished, when she saw the Angel of Death before her. Expecting her end to come immediately, she resolved to make Adam eat of the forbidden fruit, too, lest he espouse another wife after her death. It required tears and lamentations on her part to prevail upon Adam to take the baleful step. Not yet satisfied, she gave of the fruit to all other living beings, that they, too, might be subject to death. All ate, and they all are mortal, with the exception of the bird malham, who refused the fruit, with the words: "Is it not enough that ye have sinned against God, and have brought death to others? Must ye still come to me and seek to persuade me into disobeying God's command, that I may eat and die thereof? I will not do your bidding." A heavenly voice was heard then to say to Adam and Eve: "To you was the command given. Ye did not heed it; ye did transgress it, and ye did seek to persuade the bird malham. He was steadfast, and he feared Me, although I gave him no command. Therefore he shall never taste of death, neither he nor his descendants--they all shall live forever in Paradise."

Adam spoke to Eve: "Didst thou give me of the tree of which I forbade thee to eat? Thou didst give

me thereof, for my eyes are opened, and the teeth in my mouth are set on edge." Eve made answer, "As my teeth were set on edge, so may the teeth of all living beings be set on edge." The first result was that Adam and Eve became naked. Before, their bodies had been overlaid with a horny skin, and enveloped with the cloud of glory. No sooner had they violated the command given them than the cloud of glory and the horny skin dropped from them, and they stood there in their nakedness, and ashamed. Adam tried to gather leaves from the trees to cover part of their bodies, but he heard one tree after the other say: "There is the thief that deceived his Creator. Nay, the foot of pride shall not come against me, nor the hand of the wicked touch me. Hence, and take no leaves from me!" Only the fig-tree granted him permission to take of its leaves. That was because the fig was the forbidden fruit itself. Adam had the same experience as that prince who seduced one of the maid-servants in the palace. When the king, his father, chased him out, he vainly sought a refuge with the other maid-servants, but only she who had caused his disgrace would grant him assistance.

THE PUNISHMENT

As long as Adam stood naked, casting about for means of escape from his embarrassment, God did not appear unto him, for one should not "strive to see a man in the hour of his disgrace." He waited until Adam and Eve had covered themselves with fig leaves. But even before God spoke to him, Adam knew what was impending. He heard the angels announce, "God betaketh Himself unto those that dwell in Paradise." He heard more, too. He heard what the angels were saying to one another about his fall, and what they were saying to God. In astonishment the angels exclaimed: "What! He still walks about in Paradise? He is not yet dead?" Whereupon God: "I said to him, 'In the day that thou eatest thereof, thou shalt surely die!' Now, ye know not what manner of day I meant--one of My days of a thousand years, or one of your days. I will give him one of My days. He shall have nine hundred and thirty years to live, and seventy to leave to his descendants."

When Adam and Eve heard God approaching, they hid among the trees--which would not have been possible before the fall. Before he committed his trespass, Adam's height was from the heavens to the earth, but afterward it was reduced to one hundred ells. Another consequence of his sin was the fear Adam felt when he heard the voice of God: before his fall it had not disquieted him in the least. Hence it was that when Adam said, "I heard Thy voice in the garden, and I was afraid," God replied, "Aforetime thou wert not afraid, and now thou art afraid?"

God refrained from reproaches at first. Standing at the gate of Paradise, He but asked, "Where art thou, Adam?" Thus did God desire to teach man a rule of polite behavior, never to enter the house of another without announcing himself. It cannot be denied, the words "Where art thou?" were pregnant with meaning. They were intended to bring home to Adam the vast difference between his latter and his former state--between his supernatural size then and his shrunken size now; between the lordship of God over him then and the lordship of the serpent over him now. At the same time, God wanted to give Adam the opportunity of repenting of his sin, and he would have received Divine forgiveness for it. But so far from repenting of it, Adam slandered God, and uttered blasphemies against Him. When God asked him, "Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat?" he did not confess his sin, but excused himself with the words: "O Lord of the world! As long as I was alone, I did not fall into sin, but as soon as this woman came to me, she tempted me." God replied: "I gave her unto thee as a help, and thou art ungrateful when thou accusest her, saying, 'She gave me of the tree.' Thou shouldst not have obeyed her, for thou art the head, and not she." God, who knows all things, had foreseen exactly this, and He had not created Eve until Adam had asked Him for a helpmate, so that he might not have apparently good reason for reproaching God with having created woman.

As Adam tried to shift the blame for his misdeed from himself, so also Eve. She, like her husband, did not confess her transgression and pray for pardon, which would have been granted to her. Gracious as God is, He did not pronounce the doom upon Adam and Eve until they showed themselves stiff-necked. Not so with the serpent. God inflicted the curse upon the serpent without

hearing his defense; for the serpent is a villain, and the wicked are good debaters. If God had questioned him, the serpent would have answered: "Thou didst give them a command, and I did contradict it. Why did they obey me, and not Thee?" Therefore God did not enter into an argument with the serpent, but straightway decreed the following ten punishments: The mouth of the serpent was closed, and his power of speech taken away; his hands and feet were hacked off; the earth was given him as food; he must suffer great pain in sloughing his skin; enmity is to exist between him and man; if he eats the choicest viands, or drinks the sweetest beverages, they all change into dust in his mouth; the pregnancy of the female serpent lasts seven years; men shall seek to kill him as soon as they catch sight of him; even in the future world, where all beings will be blessed, he will not escape the punishment decreed for him; he will vanish from out of the Holy Land if Israel walks in the ways of God.

Furthermore, God spake to the serpent: "I created thee to be king over all animals, cattle and the beasts of the field alike; but thou wast not satisfied. Therefore thou shalt be cursed above all cattle and above every beast of the field. I created thee of upright posture; but thou wast not satisfied. Therefore thou shalt go upon thy belly. I created thee to eat the same food as man; but thou wast not satisfied. Therefore thou shalt eat dust all the days of thy life. Thou didst seek to cause the death of Adam in order to espouse his wife. Therefore I will put enmity between thee and the woman." How true it is--he who lusts after what is not his due, not only does he not attain his desire, but he also loses what he has!

As angels had been present when the doom was pronounced upon the serpent--for God had convoked a Sanhedrin of seventy-one angels when He sat in judgment upon him--so the execution of the decree against him was entrusted to angels. They descended from heaven, and chopped off his hands and feet. His suffering was so great that his agonized cries could be heard from one end of the world to the other.

The verdict against Eve also consisted of ten curses, the effect of which is noticeable to this day in the physical, spiritual, and social state of woman. It was not God Himself who announced her fate to Eve. The only woman with whom God ever spoke was Sarah. In the case of Eve, He made use of the services of an interpreter.

Finally, also the punishment of Adam was tenfold: he lost his celestial clothing--God stripped it off him; in sorrow he was to earn his daily bread; the food he ate was to be turned from good into bad; his children were to wander from land to land; his body was to exude sweat; he was to have an evil inclination; in death his body was to be a prey of the worms; animals were to have power over him, in that they could slay him; his days were to be few and full of trouble; in the end he was to render account of all his doings on earth."

These three sinners were not the only ones to have punishment dealt out to them. The earth fared no better, for it had been guilty of various misdemeanors. In the first place, it had not entirely heeded the command of God given on the third day, to bring forth "tree of fruit." What God had desired was a tree the wood of which was to be as pleasant to the taste as the fruit thereof. The earth, however, produced a tree bearing fruit, the tree itself not being edible. Again, the earth did not do its whole duty in connection with the sin of Adam. God had appointed the sun and the earth witnesses to testify against Adam in case he committed a trespass. The sun, accordingly, had grown dark the instant Adam became guilty of disobedience, but the earth, not knowing how to take notice of Adam's fall, disregarded it altogether. The earth also had to suffer a tenfold punishment: independent before, she was hereafter to wait to be watered by the rain from above; sometimes the fruits of the earth fail; the grain she brings forth is stricken with blasting and mildew; she must produce all sorts of noxious vermin; thenceforth she was to be divided into valleys and mountains; she must grow barren trees, bearing no fruit; thorns and thistles sprout from her; much is sown in the earth, but little is harvested; in time to come the earth will have to disclose her blood, and shall no more cover her slain; and, finally, she shall, one day, "wax old

like a garment."

When Adam heard the words, "Thorns and thistles shall it bring forth," concerning the ground, a sweat broke out on his face, and he said: "What! Shall I and my cattle eat from the same manger?" The Lord had mercy upon him, and spoke, "In view of the sweat of thy face, thou shalt eat bread." The earth is not the only thing created that was made to suffer through the sin of Adam. The same fate overtook the moon. When the serpent seduced Adam and Eve, and exposed their nakedness, they wept bitterly, and with them wept the heavens, and the sun and the stars, and all created beings and things up to the throne of God. The very angels and the celestial beings were grieved by the transgression of Adam. The moon alone laughed, wherefore God grew wroth, and obscured her light. Instead of shining steadily like the sun, all the length of the day, she grows old quickly, and must be born and reborn, again and again. The callous conduct of the moon offended God, not only by way of contrast with the compassion of all other creatures, but because He Himself was full of pity for Adam and his wife. He made clothes for them out of the skin stripped from the serpent. He would have done even more. He would have permitted them to remain in Paradise, if only they had been penitent. But they refused to repent, and they had to leave, lest their godlike understanding urge them to ravage the tree of life, and they learn to live forever. As it was, when God dismissed them from Paradise, He did not allow the Divine quality of justice to prevail entirely. He associated mercy with it. As they left, He said: "O what a pity that Adam was not able to observe the command laid upon him for even a brief span of time!

To guard the entrance to Paradise, God appointed the cherubim, called also the ever-turning sword of flames, because angels can turn themselves from one shape into another at need. Instead of the tree of life, God gave Adam the Torah, which likewise is a tree of life to them that lay hold upon her, and he was permitted to take up his abode in the vicinity of Paradise in the east.

Sentence pronounced upon Adam and Eve and the serpent, the Lord commanded the angels to turn the man and the woman out of Paradise. They began to weep and supplicate bitterly, and the angels took pity upon them and left the Divine command unfulfilled, until they could petition God to mitigate His severe verdict. But the Lord was inexorable, saying, "Was it I that committed a trespass, or did I pronounce a false judgment?" Also Adam's prayer, to be given of the fruit of the tree of life, was turned aside, with the promise, however, that if he would lead a pious life, he would be given of the fruit on the day of resurrection, and he would then live forever.

Seeing that God had resolved unalterably, Adam began to weep again and implore the angels to grant him at least permission to take sweet-scented spices with him out of Paradise, that outside, too, he might be able to bring offerings unto God, and his prayers be accepted before the Lord. Thereupon the angels came before God, and spake: "King unto everlasting, command Thou us to give Adam sweetscented spices of Paradise," and God heard their prayer. Thus Adam gathered saffron, nard, calamus, and cinnamon, and all sorts of seeds besides for his sustenance. Laden with these, Adam and Eve left Paradise, and came upon earth. They had enjoyed the splendors of Paradise but a brief span of time--but a few hours. It was in the first hour of the sixth day of creation that God conceived the idea of creating man; in the second hour, He took counsel with the angels; in the third, He gathered the dust for the body of man; in the fourth, He formed Adam; in the fifth, He clothed him with skin; in the sixth, the soulless shape was complete, so that it could stand upright; in the seventh, a soul was breathed into it; in the eighth, man was led into Paradise; in the ninth, the Divine command prohibiting the fruit of the tree in the midst of the garden was issued to him; in the tenth, he transgressed the command; in the eleventh, he was judged; and in the twelfth hour of the day, he was cast out of Paradise, in atonement for his sin.

This eventful day was the first of the month of Tishri. Therefore God spoke to Adam: "Thou shalt be the prototype of thy children. As thou hast been judged by Me on this day and absolved, so thy children Israel shall be judged by Me on this New Year's Day, and they shall be absolved."

Each day of creation brought forth three things: the first, heaven, earth, and light; the second, the firmament, Gehenna, and the angels; the third, trees, herbs, and Paradise; the fourth, sun, moon, and stars; and the fifth, fishes, birds, and leviathan. As God intended to rest on the seventh day, the Sabbath, the sixth day had to do double duty. It brought forth six creations: Adam, Eve, cattle, reptiles, the beasts of the field, and demons. The demons were made shortly before the Sabbath came in, and they are, therefore, incorporeal spirits--the Lord had no time to create bodies for them.

In the twilight, between the sixth day and the Sabbath, ten creations were, brought forth: the rainbow, invisible until Noah's time; the manna; watersprings, whence Israel drew water for his thirst in the desert; the writing upon the two tables of stone given at Sinai; the pen with which the writing was written; the two tables themselves; the mouth of Balaam's she-ass; the grave of Moses; the cave in which Moses and Elijah dwelt; and the rod of Aaron, with its blossoms and its ripe almonds.

SABBATH IN HEAVEN

Before the world was created, there was none to praise God and know Him. Therefore He created the angels and the holy Hayyot, the heavens and their host, and Adam as well. They all were to praise and glorify their Creator. During the week of creation, however, there was no suitable time to proclaim the splendor and praise of the Lord. Only on the Sabbath, when all creation rested, the beings on earth and in heaven, all together, broke into song and adoration when God ascended His throne and sate upon it. It was the Throne of Joy upon which He sate, and He had all the angels pass before Him--the angel of the water, the angel of the rivers, the angel of the mountains, the angel of the hills, the angel of the abysses, the angel of the deserts, the angel of the sun, the angel of the moon, the angel of the Pleiades, the angel of Orion, the angel of the herbs, the angel of Paradise, the angel of Gehenna, the angel of the trees, the angel of the reptiles, the angel of the wild beasts, the angel of the domestic animals, the angel of the fishes, the angel of the locusts, the angel of the birds, the chief angel of the angels, the angel of each heaven, the chief angel of each division of the heavenly hosts, the chief angel of the holy Hayyot, the chief angel of the cherubim, the chief angel of the ofanim, and all the other splendid, terrible, and mighty angel chiefs. They all appeared before God with great joy, laved in a stream of joy, and they rejoiced and danced and sang, and extolled the Lord with many praises and many instruments. The ministering angels began, "Let the glory of the Lord endure forever!" And the rest of the angels took up the song with the words, "Let the Lord rejoice in His works!" 'Arabot, the seventh heaven, was filled with joy and glory, splendor and strength, power and might and pride and magnificence and grandeur, praise and jubilation, song and gladness, steadfastness and righteousness, honor and adoration. Then God bade the Angel of the Sabbath seat himself upon a throne of glory, and He brought before him the chiefs of the angels of all the heavens and all the abysses, and bade them dance and rejoice, saying, "Sabbath it is unto the Lord!" and the exalted princes of the heavens responded, "Unto the Lord it is Sabbath!" Even Adam was permitted to ascend to the highest heaven, to take part in the rejoicing over the Sabbath.

By bestowing Sabbath joy upon all beings, not excepting Adam, thus did the Lord dedicate His creation. Seeing the majesty of the Sabbath, its honor and greatness, and the joy it conferred upon all, being the fount of all joy, Adam intoned a song of praise for the Sabbath day. Then God said to him, "Thou singest a song of praise to the Sabbath day, and singest none to Me, the God of the Sabbath?" Thereupon the Sabbath rose from his seat, and prostrated himself before God, saying, "It is a good thing to give thanks unto the Lord," and the whole of creation added, "And to sing praises unto Thy Name, O Most High!"

This was the first Sabbath, and this its celebration in heaven by God and the angels. The angels were informed at the same time that in days to come Israel would hallow the day in similar manner. God told them: "I will set aside for Myself a people from among all the peoples. This people will observe the Sabbath, and I will sanctify it to be My people, and I will be God unto it.

From all that I have seen, I have chosen the seed of Israel wholly, and I have inscribed him as My first-born son, and I sanctified him unto Myself unto all eternity, him and the Sabbath, that he keep the Sabbath and hallow it from all work."

For Adam the Sabbath had a peculiar significance. When he was made to depart out of Paradise in the twilight of the Sabbath eve, the angels called after him, "Adam did not abide in his glory overnight!" Then the Sabbath appeared before God as Adam's defender, and he spoke: "O Lord of the world! During the six working days no creature was slain. If Thou wilt begin now by slaying Adam, what will become of the sanctity and the blessing of the Sabbath?" In this way Adam was rescued from the fires of hell, the meet punishment for his sins, and in gratitude he composed a psalm in honor of the Sabbath, which David later embodied in his Psalter.

Still another opportunity was given to Adam to learn and appreciate the value of the Sabbath. The celestial light, whereby Adam could survey the world from end to end, should properly have been made to disappear immediately after his sin. But out of consideration for the Sabbath, God had let this light continue to shine, and the angels, at sundown on the sixth day, intoned a song of praise and thanksgiving to God, for the radiant light shining through the night. Only with the going out of the Sabbath day the celestial light ceased, to the consternation of Adam, who feared that the serpent would attack him in the dark. But God illumined his understanding, and he learned to rub two stones against each other and produce light for his needs.

The celestial light was but one of the seven precious gifts enjoyed by Adam before the fall and to be granted to man again only in the Messianic time. The others are the resplendence of his countenance; life eternal; his tall stature; the fruits of the soil; the fruits of the tree; and the luminaries of the sky, the sun and the moon, for in the world to come the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.

ADAM'S REPENTANCE

Cast out of Paradise, Adam and Eve built a hut for themselves, and for seven days they sat in it in great distress, mourning and lamenting. At the end of the seven days, tormented by hunger, they came forth and sought food. For seven other days, Adam journeyed up and down in the land, looking for such dainties as he had enjoyed in Paradise. In vain; he found nothing. Then Eve spoke to her husband: "My lord, if it please thee, slay me. Mayhap God will then take thee back into Paradise, for the Lord God became wroth with thee only on account of me." But Adam rejected her plan with abhorrence, and both went forth again on the search for food. Nine days passed, and still they found naught resembling what they had had in Paradise. They saw only food fit for cattle and beasts. Then Adam proposed: "Let us do penance, mayhap the Lord God will forgive us and have pity on us, and give us something to sustain our life." Knowing that Eve was not vigorous enough to undergo the mortification of the flesh which he purposed to inflict upon himself, he prescribed a penance for her different from his own. He said to her: "Arise, and go to the Tigris, take a stone and stand upon it in the deepest part of the river, where the water will reach as high as thy neck. And let no speech issue forth from thy mouth, for we are unworthy to supplicate God, our lips are unclean by reason of the forbidden fruit of the tree. Remain in the water for thirty-seven days."

For himself Adam ordained forty days of fasting, while he stood in the river Jordan in the same way as Eve was to take up her stand in the waters of the Tigris. After he had adjusted the stone in the middle of the Jordan, and mounted it, with the waters surging up to his neck, he said: "I adjure thee, O thou water of the Jordan! Afflict thyself with me, and gather unto me all swimming creatures that live in thee. Let them surround me and sorrow with me, and let them not beat their own breasts with grief, but let them beat me. Not they have sinned, only I alone!" Very soon they all came, the dwellers in the Jordan, and they encompassed him, and from that moment the water of the Jordan stood still and ceased from flowing.

The penance which Adam and Eve laid upon themselves awakened misgivings in Satan. He feared God might forgive their sin, and therefore essayed to hinder Eve in her purpose. After a lapse of eighteen days he appeared unto her in the guise of an angel. As though in distress on account of her, he began to cry, saying: "Step up out of the river, and weep no longer. The Lord God hath heard your mourning, and your penitence hath been accepted by Him. All the angels supplicated the Lord in your behalf, and He hath sent me to fetch you out of the water and give you the sustenance that you enjoyed in Paradise, and for which you have been mourning." Enfeebled as she was by her penances and mortifications, Eve yielded to the solicitations of Satan, and he led her to where her husband was. Adam recognized him at once, and amid tears he cried out: "O Eve, Eve, where now is thy penitence? How couldst thou let our adversary seduce thee again--him who robbed us of our sojourn in Paradise and all spiritual joy?" Thereupon Eve, too, began to weep and cry out: "Woe unto thee, O Satan! Why strivest thou against us without any reason? What have we done unto thee that thou shouldst pursue us so craftily?" With a deep-fetched sigh, Satan told them how that Adam, of whom he had been jealous, had been the real reason of his fall. Having lost his glory through him, he had intrigued to have him driven from Paradise.

When Adam heard the confession of Satan, he prayed to God: "O Lord my God! In Thy hands is my life. Remove from me this adversary, who seeks to deliver my soul to destruction, and grant me the glory he has forfeited." Satan disappeared forthwith, but Adam continued his penance, standing in the waters of the Jordan for forty days.

While Adam stood in the river, he noticed that the days were growing shorter, and he feared the world might be darkened on account of his sin, and go under soon. To avert the doom, he spent eight days in prayer and fasting. But after the winter solstice, when he saw that the days grew longer again, he spent eight days in rejoicing, and in the following year he celebrated both periods, the one before and the one after the solstice. This is why the heathen celebrate the calends and the saturnalia in honor of their gods, though Adam had consecrated those days to the honor of God.

The first time Adam witnessed the sinking of the sun he was also seized with anxious fears. It happened at the conclusion of the Sabbath, and Adam said, "Woe is me! For my sake, because I sinned, the world is darkened, and it will again become void and without form. Thus will be executed the punishment of death which God has pronounced against me!" All the night he spent in tears, and Eve, too, wept as she sat opposite to him. When day began to dawn, he understood that what he had deplored was but the course of nature, and he brought an offering unto God, a unicorn whose horn was created before his hoofs, and he sacrificed it on the spot on which later the altar was to stand in Jerusalem.

THE BOOK OF RAZIEL

After Adam's expulsion from Paradise, he prayed to God in these words: "O God, Lord of the world! Thou didst create the whole world unto the honor and glory of the Mighty One, and Thou didst as was pleasing unto Thee. Thy kingdom is unto all eternity, and Thy reign unto all generations. Naught is hidden from Thee, and naught is concealed from Thine eyes. Thou didst create me as Thy handiwork, and didst make me the ruler over Thy creatures, that I might be the chief of Thy works. But the cunning, accursed serpent seduced me with the tree of desire and lusts, yea, he seduced the wife of my bosom. But Thou didst not make known unto me what shall befall my children and the generations after me. I know well that no human being can be righteous in Thine eyes, and what is my strength that I should step before Thee with an impudent face? I have no mouth wherewith to speak and no eye wherewith to see, for I did sin and commit a trespass, and, by reason of my sins, I was driven forth from Paradise. I must plough the earth whence I was taken, and the other inhabitants of the earth, the beasts, no longer, as once, stand in awe and fear of me. From the time I ate of the tree of knowledge of good and evil, wisdom departed from me, and I am a fool that knoweth naught, an ignorant man that understandeth not. Now, O merciful and gracious God, I pray to Thee to turn again Thy compassion to the head of Thy works,

to the spirit which Thou didst instil into him, and the soul Thou didst breathe into him. Meet me with Thy grace, for Thou art gracious, slow to anger, and full of love. O that my prayer would reach unto the throne of Thy glory, and my supplication unto the throne of Thy mercy, and Thou wouldst incline to me with lovingkindness. May the words of my mouth be acceptable, that Thou turn not away from my petition. Thou wert from everlasting, and Thou wilt be unto everlasting; Thou wert king, and Thou wilt ever be king. Now, have Thou mercy upon the work of Thy hands. Grant me knowledge and understanding, that I may know what shall befall me, and my posterity, and all the generations that come after me, and what shall befall me on every day and in every month, and mayest Thou not withhold from me the help of Thy servants and of Thy angels."

On the third day after he had offered up this prayer, while he was sitting on the banks of the river that flows forth out of Paradise, there appeared to him, in the heat of the day, the angel Raziel, bearing a book in his hand. The angel addressed Adam thus: "O Adam, why art thou so fainthearted? Why art thou distressed and anxious? Thy words were heard at the moment when thou didst utter thy supplication and entreaties, and I have received the charge to teach thee pure words and deep understanding, to make thee wise through the contents of the sacred book in my hand, to know what will happen to thee until the day of thy death. And all thy descendants and all the later generations, if they will but read this book in purity, with a devout heart and an humble mind, and obey its precepts, will become like unto thee. They, too, will foreknow what things shall happen, and in what month and on what day or in what night. All will be manifest to them—they will know and understand whether a calamity will come, a famine or wild beasts, floods or drought; whether there will be abundance of grain or dearth; whether the wicked will rule the world; whether locusts will devastate the land; whether the fruits will drop from the trees unripe; whether boils will afflict men; whether wars will prevail, or diseases or plagues among men and cattle; whether good is resolved upon in heaven, or evil; whether blood will flow, and the death-rattle of the slain be heard in the city. And now, Adam, come and give heed unto what I shall tell thee regarding the manner of this book and its holiness."

Raziel, the angel, then read from the book, and when Adam heard the words of the holy volume as they issued from the mouth of the angel, he fell down affrighted. But the angel encouraged him. "Arise, Adam," he said, "be of good courage, be not afraid, take the book from me and keep it, for thou wilt draw knowledge from it thyself and become wise, and thou wilt also teach its contents to all those who shall be found worthy of knowing what it contains."

In the moment when Adam took the book, a flame of fire shot up from near the river, and the angel rose heavenward with it. Then Adam knew that he who had spoken to him was an angel of God, and it was from the Holy King Himself that the book had come, and he used it in holiness and purity. It is the book out of which all things worth knowing can be learnt, and all mysteries, and it teaches also how to call upon the angels and make them appear before men, and answer all their questions. But not all alike can use the book, only he who is wise and God-fearing, and resorts to it in holiness. Such an one is secure against all wicked counsels, his life is serene, and when death takes him from this world, he finds repose in a place where there are neither demons nor evil spirits, and out of the hands of the wicked he is quickly rescued.

THE BOOK OF ADAM

Translated from the Georgian original. Translator: J.-P. Mahe

Discovery of Expulsion

1.1 It came to pass, when Adam went out from paradise with his wife Eve, they went out at the eastern part of paradise. And Adam made a hut to live in. They both entered (it) and resided there

for seven days. They both wept with abundant tears for they regretted the residences of the kingdom from which they had been expelled.

2.1 And after seven "days, they were hungry and looked for something to eat.

2.2 Eve told Adam: "Adam, my lord, arise and (go) search for food for me that we may eat, while waiting to try -- who knows -- (that) for the Lord to accept us and take us back to the same place in paradise.

3.1 And Adam arose after seven days and went about upon the face of the earth and he did not find any food like that which they used to eat in paradise. Adam replied to Eve and told her, "We are going to die a death."

3.2 Eve told Adam, "Oh, if I were dead then God would have accepted you in paradise!" Adam replied to Eve and said to her, "Because of us a great anger lies against (upon?) all creatures. (However) I do not know this: whether it is because of me or because of you." Eve replied to Adam, "My lord, if you think it wise, kill me so that I will be exterminated from the sight of God and his angels, so that God's anger against you may cease, which happened because of me: and he will bring you back into paradise.

3.3 Adam replied and told her, "No, no! Do not mention this matter, lest God send another judgment upon us because of (this) killing. How could I raise my hand and cause my own flesh to suffer?" Then Eve told him, "Arise, let us both seek vegetables."

4.1 And they did not find (anything) tasting like the fruit of the tree which was in paradise.

4.2 And Eve told him, "God created that for the (wild-)beasts to get their food; but our food was that by which the angels live.

4.3 Now, come and let us repent in penitence for forty days, so that God may pity us and then give us better food than that of the (dumb) animals, lest we should become like them."

Penitence and Second Temptation

5.1 Adam replied to Eve and told her, "Explain to me now what penitence you (wish to) repent, or for how many days will you be able to repent in your penitence, lest, perchance, we make a promise to God.

5.2 and we be unable to fulfill the promise which we will have made to him."

5.3 Eve replied to Adam and she told him, "Tell me about the number of days to me, then; For what period of time will you consider doing penitence -- who knows, (perhaps) I will add more to that --for it is I who have brought these tribulations upon you."

6.1 Adam replied and said to Eve, "You will not be able to add (anything to it). On the contrary, hold to the number of days which I will tell you and keep it. And I will do penitence for forty days, and you, do penitence for thirty-four days. Leave me these six days, since were you not created upon the sixth day, when God completed the creation of all creatures? Now, You arise and go to the river Tigris; and put a stone under your feet and stay in the water and clothe yourself (with it) up to your neck. While you pray, (beware) let no sound come from your mouth, for we are not worthy to open our mouths, for our lips are impure because we transgressed the commandments, concerning the food [so as to eat from the tree] of paradise which God had forbidden us.

6.2 Rather, be silent, only do penitence in the water for thirty-four days with all your heart and I will do the same in the Jordan river, until God hearkens and gives us food."

7.1 Eve went off to the Tigris river and she did as Adam had ordered her.

7.2 But Adam, he remained in the Jordan river and the hair of his head spread out .

8.1 And Adam said, "I tell you, O Jordan, suffer with me and assemble all the (dumb-) animals which are around you, so that they (may come) to surround you and bewail me,

8.2 not for their own sakes, but for me [so Q.B]. Because God did not withhold their fodder from them, which God gave them from the beginning, but I have been withheld from my means of life and from my food."

8.3 When Adam had said that with bitter tears, all the cattle gathered close to him and stood around him like walls. At the moment when the water (of) the Jordan had restrained its flow, then

Adam raised his voice towards God and he varied his tone of voice six times, like the voices of all the angels in all times.

9.1 When the twelve days of his weeping were completed, the devil trembled and changed his shape and his clothes by his artful deceit. He went close to Eve, on the Tigris river, and stood beside the bank.

9.2 He was weeping and had his false tears dripping (trickling) down on his garment and from his garment down to the ground. Then he told Eve, "Come out of that water (where you are) and stop your tribulations, for God has hearkened to your penitence and to Adam your husband."

9.3 Moreover, we too have besought favor because of your misfortunes which we have seen.

9.4 Thus God sent me to have you (plural) come forth and to give you the food on account of which you repented.

9.5 Now, come up from there, for I have gone to Adam and he sent me and told me, 'Go and speak with Eve, my spouse; bring her back to me.' Come, now, and I will lead you to Adam to the place where he is and where your food also is."

10.1 And Eve came up out of the water and her flesh was withered like rotten vegetables because of the coldness of the water. All the form of her beauty had been destroyed.

10.2 And when she had come up out of the water, she fell on the face of the earth in great weakness and remained lying (on the ground) without moving for two days. And after two days she arose and the devil led her to where Adam was.

10.3 And as soon as Adam saw Eve (and) how she was following the devil, he started to weep with burning tears and called out with a great voice and told her, "Where are the commands of repentance which I gave you? How have you been deceived again by him, because of whom we are aliens to our dwellings?"

11.1 When Eve heard that, that it was the devil who had deceived her, she fell down before him and Adam's distress for Eve increased twofold for he saw her lying on the earth like one dead.

11.2 He was sad and said, groaning, "Woe to you who fight against us! What evil have we done to you? For it is because of your calumnies that we went out from paradise. Is it because we have caused you to be expelled that you are angry against us?"

11.3 Or is it because of us that you were despoiled of your glory? Or is it, in some way, by our action that you are in such deficiency? Or are we the only creatures of God that you fight against us alone?

Fall of Satan

12.1 the devil began to cry with forced tears and the devil told Adam, "O Adam, all the greed and the anger and all the grief of my heart are directed against you because it was through you that I fell from my dwellings, (it was) by you that I was alienated from my own throne. My wings were more numerous than those of the Cherubim, and I concealed myself under them. Because of you, now my feet walk on the earth, which I would never have believed."

12.2 Adam replied to the devil and told him,

12.3 "What is my fault, by which I have done all that to you?"

13.1 The devil replied to him and told him, "You did nothing to me, but it is because of you that I have fallen upon the earth."

13.2 The very day when you were created, on that day, I fell from before the face of God, because when God breathed a spirit onto your face, you had the image and likeness of the divinity. And then Michael came; he presented you and made you bend down before God. And God told Michael, "I have created Adam according to (my) image and my divinity."

14.1 Then Michael came; he summoned all the troops of angels and told them, "Bow down before the likeness and the image of the divinity."

14.2 And then, when Michael summoned them and all had bowed down to you, he summoned me also.

14.3 And I told him, "Go away from me, for I shall not bow down to him who is younger than me; indeed, I am master prior to him and it is proper for him to bow down to me."

15.1 The six classes of other angels heard that and my speech pleased them and they did not bow down to you.

16.1 Then God became angry with us and commanded us, them and me, to be cast down from our dwellings to the earth. As for you, he commanded you to dwell in paradise.

16.2 When I had realized that I had fallen before you,[B, "by your power] that I was in distress and you were in rest,

16.3 then I aimed at hunting you so that I might alienate you from the paradise of Delights, just as I had been alienated because of you.

17.1 When Adam heard that, he cried in a loud voice and said, "Lord, my life is in your hands. Make this enemy distant from me, who desires to lead me astray and seeks to destroy my race. It is by him that Eve has been lost."

17.2 At that moment, Beliar became invisible.

17.3 As for Adam, he remained in the water and did repentance. But Eve had fallen upon the earth like one dead. Then she stood up from the earth (ground?)

Separation of Adam and Eve

18.1 and told Adam, "Be saved, Adam, for you did not join me in the transgression of the commandments, neither in the first (instance) nor in the second. (But) the word of God will prevail against me." And Eve said to him, "Behold, I shall so leave in the direction of the setting sun and I will eat grass like a (dumb-)animal until I die, for by no means am I worthy (of having a part) in the food of the living."

18.2 Then Eve went away in the direction of the setting sun and she remained there in mourning and moaning.

18.3 And after these days, she made for herself a hut in the direction of the setting sun. Now she had conceived three months before, and Cain was in her womb,

19.1 when the days of her parturition arrived, then she started to tremble; she wailed towards God in a loud voice and said:

19.2 "Where is Adam so that he can console me in my present pain, or who will relate my sufferings to him? Is there none among the birds, who would go to him and tell him, 'Come, help Eve, your spouse.' I beg of you, all you races of heaven, and when you go to the east, relate my present sufferings to my lord."

20.1a Then Adam heard in the river Jordan her crying of tears and misfortunes.

20.1b Then God hearkened to Adam's prayer and sent him the angel Michael who brought him a seeds, sealed with the divine seal, destined to be brought to Adam. Then he taught him sowing and the work related to it, so that thus they might be saved, (they) and all their descendants.

20.1c And when Adam (had) heard the prayer of Eve and the wailing of her tears from the west, Adam recognized her voice and said in his heart, "This is the voice of my rib, the voice of my SHEEP (?); I will arise and I will see why she cries. Is it that the serpent is attacking her again?"

20.2 Adam arose and followed her footsteps. And he came close to her, in the part of the West where Eve was, and when Eve saw Adam, she was crying with abundant tears and said, "My lord, Adam, have you not heard the sound of my tears? For, today, it is nine days, day and night, that there has been this crying of mine towards you. Is it that the generations of the east have not informed you when they arose? And have not the birds of the heavens and the beasts of the earth informed you, for I begged them all that they tell you about it. Arise, entreat your Creator to have pity, so that God may answer your prayer and deliver me from my sufferings or, if it seems fitting to Him, send death to me or, by your prayers, liberate me from my torments."

20.3 Adam prayed and spoke a plea to God on her behalf and the Lord hearkened to him.

21.1 And behold, twelve angels and two powers came from heaven. And they came to the place (where) Eve (was).

21.2 One of the powers came, touched Eve's face and her breast, and told Eve, "Blessed are you, Eve, because of Adam, elect one and servant of God, for his prayers are great before God and, because of him, God will deliver you. If you had not been brought help because of him, you would

have conceived such a thorn that you could not have rescued yourself from your sufferings. Rise up now and prepare yourself to give birth to a child."

21.3a Eve arose as the angel had instructed her: she gave birth to an child and his color was like that of the stars. He fell into the hands of the midwife and (at once) he began to pluck up the grass, for in his mother's hut grass was planted.

21.3b The midwife replied to him and told him, "God is just that he did not at all leave you in my hands. For, you are Cain, the perverse one, killer of the good, for you are the one who plucks up the fruit-bearing tree, and not him who plants it. You are the bearer of bitterness and not of sweetness."

21.3c And the power told Adam, "Remain by Eve until she has done with the infant what I have taught her. [so QAC, ag. K]"

Death of Abel

[22]1.2 As for Adam, he took Eve and the child and he brought them into a part of the East and he stayed there. And when the eighth year and the second month were completed

[22]1.3 Eve became pregnant and bore another son whom the power of God called by name Abel, and they remained there together.

[22]2.1 At that time Eve told Adam,

[22]2.2 "Adam, my lord, in my sleep I saw that the blood of my son Abel was pouring into the mouth of Cain his brother and he drank it without mercy. And Abel beseeched him to leave him]a little of his blood,

[22]2.3 and he did not agree to hearken to him but he drank it completely and]it did not remain in his stomach but it went forth and he was smeared with it and it could not at all be removed from his body."

[22]2.4a Adam replied to Eve and told her, "Lest Cain plan to kill him, let us separate them from one another,

[23]2.4b and let us be with them, so as to provide no room to anger." And they acted as Adam had said, and he told (them), "My sons, come and let us disperse, each to his own place."

[23]3.2 Then God told the angel Gabriel, "Say to Adam: 'Do not reveal to Cain the secret plan which you know, for he is a son of wrath, because his brother will be killed by him!' However, let Adam not be sad, for I will raise up Seth for him instead of Abel, and he will resemble my image and he, so QAC will teach you everything of which I have a memory. But do not reveal this to anyone but Adam!"

[23]3.3a That is what God told the angel and the angel spoke this word to Adam. Then Adam kept the word in his heart. And they both were sad, Adam and his spouse.

[23]3.3b And the time arrived when Abel was killed by Cain his brother and he = Adam told her = Eve, "God has established an end for all human beings. Was death anything else but the killing by which Abel has been killed by Cain and Cain's jealousy delivered him to death because Cain was of a perverse race?"

[23]3.3c And the times arrived when Cain and Abel had gone up towards their fields. Two demons resembling Cain and Abel came. One demon reproached the other demon. He became angry with him and took a stone sword, which was of a transparent stone [maybe same stone as Ex 4:25]. He cut his throat and killed him.

[23]3.3d And when Cain saw the blood, he went quickly and took the stone in his hand(s). But when Abel saw him coming upon him, he begged him, "Do not make me die, O my brother Cain!" He, however, did not accept his prayer and he spilled Abel's blood in front of him. And Adam and Eve afflicted themselves all that time with great sadness.

[23]4.1 And after this, Adam entered his spouse and Eve became pregnant and bore Seth who resembled Adam.

[24]4.2 Adam told Eve, "Behold, I have born a son in place of Abel, whom Cain killed before me."

[24]5.1a And again, after that, Adam had thirty sons and thirty daughters. For all the years of Adam were 930 years. And from him they multiplied over the earth and settled over it.

THE SICKNESS OF ADAM

When Adam had lived to be nine hundred and thirty years old, a sickness seized him, and he felt that his days were drawing to an end. He summoned all his descendants, and assembled them before the door of the house of worship in which he had always offered his prayers to God, to give them his last blessing. His family were astonished to find him stretched out on the bed of sickness, for they did not know what pain and suffering were. They thought he was overcome with longing after the fruits of Paradise, and for lack of them was depressed. Seth announced his willingness to go to the gates of Paradise and beg God to let one of His angels give him of its fruits. But Adam explained to them what sickness and pain are, and that God had inflicted them upon him as a punishment for his sin. Adam suffered violently; tears and groans were wrung from him. Eve sobbed, and said, "Adam, my lord, give me the half of thy sickness, I will gladly bear it. Is it not on account of me that this hath come upon thee? On account of me thou undergoest pain and anguish."

Adam bade Eve go with Seth to the gates of Paradise and entreat God to have mercy upon him, and send His angel to catch up some of the oil of life flowing from the tree of His mercy and give it to his messengers. The ointment would bring him rest, and banish the pain consuming him. On his way to Paradise, Seth was attacked by a wild beast. Eve called out to the assailant, "How durst thou lay hand on the image of God?" The ready answer came: "It is thine own fault. Hadst thou not opened thy mouth to eat of the forbidden fruit, my mouth would not be opened now to destroy a human being." But Seth remonstrated: "Hold thy tongue! Desist from the image of God until the day of judgment." And the beast gave way, saying, "See, I refrain myself from the image of God," and it slunk away to its covert.

Arrived at the gates of Paradise, Eve and Seth began to cry bitterly, and they besought God with many lamentations to give them oil from the tree of His mercy. For hours they prayed thus. At last the archangel Michael appeared, and informed them that he came as the messenger of God to tell them that their petition could not be granted. Adam would die in a few days, and as he was subject to death, so would be all his descendants. Only at the time of the resurrection, and then only to the pious, the oil of life would be dispensed, together with all the bliss and all the delights of Paradise. Returned to Adam, they reported what had happened, and he said to Eve: "What misfortune didst thou bring upon us when thou didst arouse great wrath! See, death is the portion of all our race! Call hither our children and our children's children, and tell them the manner of our sinning." And while Adam lay prostrate upon the bed of pain, Eve told them the story of their fall.

EVE'S STORY OF THE FALL

After I was created, God divided Paradise and all the animals therein between Adam and me. The east and the north were assigned to Adam, together with the male animals. I was mistress of the west and the south and all the female animals. Satan, smarting under the disgrace of having been dismissed from the heavenly host," resolved to bring about our ruin and avenge himself upon the cause of his discomfiture. He won the serpent over to his side, and pointed out to him that before the creation of Adam the animals could enjoy all that grew in Paradise, and now they were restricted to the weeds. To drive Adam from Paradise would therefore be for the good of all. The serpent demurred, for he stood in awe of the wrath of God. But Satan calmed his fears, and said, "Do thou but become my vessel, and I shall speak a word through thy mouth wherewith thou wilt succeed in seducing man."

The serpent thereupon suspended himself from the wall surrounding Paradise, to carry on his conversation with me from without. And this happened at the very moment when my two guardian angels had betaken themselves to heaven to supplicate the Lord. I was quite alone therefore, and when Satan assumed the appearance of an angel, bent over the wall of Paradise, and intoned seraphic songs of praise, I was deceived, and thought him an angel. A conversation was held

between us, Satan speaking through the mouth of the serpent:

"Art thou Eve?"

"Yes, it is I."

"What art thou doing in Paradise?"

"The Lord has put us here to cultivate it and eat of its fruits."

"That is good. Yet you eat not of all the trees."

That we do, excepting a single one, the tree that stands in the midst of Paradise. Concerning it alone, God has forbidden us to eat of it, else, the Lord said, ye will die."

The serpent made every effort to persuade me that I had naught to fear--that God knew that in the day that Adam and I ate of the fruit of the tree, we should be as He Himself. It was jealousy that had made Him say, "Ye shall not eat of it." In spite of all his urging, I remained steadfast and refused to touch the tree. Then the serpent engaged to pluck the fruit for me. Thereupon I opened the gate of Paradise, and he slipped in. Scarcely was he within, when he said to me, "I repent of my words, I would rather not give thee of the fruit of the forbidden tree." It was but a cunning device to tempt me more. He consented to give me of the fruit only after I swore to make my husband eat of it, too. This is the oath he made me take: "By the throne of God, by the cherubim, and by the tree of life, I shall give my husband of this fruit, that he may eat, too." Thereupon the serpent ascended the tree and injected his poison, the poison of the evil inclination, into the fruit, and bent the branch on which it grew to the ground. I took hold of it, but I knew at once that I was stripped of the righteousness in which I had been clothed. I began to weep, because of it and because of the oath the serpent had forced from me.

The serpent disappeared from the tree, while I sought leaves wherewith to cover my nakedness, but all the trees within my reach had cast off their leaves at the moment when I ate of the forbidden fruit. There was only one that retained its leaves, the fig-tree, the very tree the fruit of which had been forbidden to me. I summoned Adam, and by means of blasphemous words I prevailed upon him to eat of the fruit. As soon as it had passed his lips, he knew his true condition, and he exclaimed against me: "Thou wicked woman, what hast thou brought down upon me? Thou hast removed me from the glory of God."

At the same time Adam and I heard the archangel Michael blow his trumpet, and all the angels cried out: "Thus saith the Lord, Come ye with Me to Paradise and hearken unto the sentence which I will pronounce upon Adam."

We hid ourselves because we feared the judgment of God. Sitting in his chariot drawn by cherubim, the Lord, accompanied by angels uttering His praise, appeared in Paradise. At His coming the bare trees again put forth leaves. His throne was erected by the tree of life, and God addressed Adam: "Adam, where dost thou keep thyself in hiding? Thinkest thou I cannot find thee? Can a house conceal itself from its architect?"

Adam tried to put the blame on me, who had promised to hold him harmless before God. And I in turn accused the serpent. But God dealt out justice to all three of us. To Adam He said: "Because thou didst not obey My commands, but didst hearken unto the voice of thy wife, cursed is the ground in spite of thy work. When thou dost cultivate it, it will not yield thee its strength. Thorns and thistles shall it bring forth to thee, and in the sweat of thy face shalt thou eat bread. Thou wilt suffer many a hardship, thou wilt grow weary, and yet find no rest. Bitterly oppressed, thou shalt never taste of any sweetness. Thou shalt be scourged by heat, and yet pinched by cold. Thou

shalt toil greatly, and yet not gain wealth. Thou shalt grow fat, and yet cease to live. And the animals over which thou art the master will rise up against thee, because thou didst not keep my command."

Upon me God pronounced this sentence: "Thou shalt suffer anguish in childbirth and grievous torture. In sorrow shalt thou bring forth children, and in the hour of travail, when thou art near to lose thy life, thou wilt confess and cry, 'Lord, Lord, save me this time, and I will never again indulge in carnal pleasure,' and yet thy desire shall ever and ever be unto thy husband."

At the same time all sorts of diseases were decreed upon us. God said to Adam: "Because thou didst turn aside from My covenant, I will inflict seventy plagues upon thy flesh. The pain of the first plague shall lay hold on thy eyes; the pain of the second plague upon thy hearing, and one after the other all the plagues shall come upon thee." The serpent God addressed thus: "Because thou becamest the vessel of the Evil One, deceiving the innocent, cursed art thou above all cattle and above every beast of the field. Thou shalt be robbed of the food thou wast wont to eat, and dust shalt thou eat all the days of thy life. Upon thy breast and thy belly shalt thou go, and of thy hands and thy feet thou shalt be deprived. Thou shalt not remain in possession of thy ears, nor of thy wings, nor of any of thy limbs wherewith thou didst seduce the woman and her husband, bringing them to such a pass that they must be driven forth from Paradise. And I will put enmity between thee and the seed of man. It shall bruise thy head, and, thou shalt bruise his heel until the day of judgment."

Illness of Adam

[30]5.1b And when the 930 years were completed Adam fell ill and cried out in a loud voice and said, "Gather to me]ye all my descendants and I will see them before my death."

[30]5.2 And all his progeny gathered to him who had settled, and he divided the three parts of the earth among his descendants. And all Adam's descendants assembled by him, for they had taken a position before his doors, in the place which Adam had made, and into which he would enter and address his prayers to God.

[30]5.3 And his sons told him, "What is this, Father Adam?"

[30]5.4 He told them, "I am sick, my sons." And they told him, "What is your illness and how does a human being fall ill?"

[31]6.1 Seth, his son, replied to him and told him, "Father Adam, what has befallen you? Have you remembered, perchance, the fruit of the Garden, and you longed for it and you become sad yourself because of it?

[31]6.2 If it is thus, tell me and I will go before paradise and I will cast dust upon my head and I will weep. And, if only God hears me, let him send his angel and he]the angel will bring me the fruit of paradise and I will bring it to you so that you may calm your distress."

[31]6.3 And Adam told him, "My son Seth, it is not so, rather I am sick and I have pain." Seth replied to him, "Father, what is pain and how do you have pain?"

Adam's Story of the Fall

[32]7.1 Adam told Seth, "Son, when God made us, me and your mother, he set us in the the paradise of Delights to eat its fruit. But there was one plant in the middle of paradise,]very beautiful, concerning which God commanded us, 'Eat not of it.'

[32]7.2 And the serpent deceived your mother and caused her to eat of it, because of which, now, we are going to die. When it was the hour for the guardian angels to ascend to worship God, the enemy deceived her and she ate of it

[32]7.3a and she deceived me, my children, for I did not know.

[32]7.3b And God had divided (paradise) between us, between me and your mother Eve, so that

we might guard it. As for me, he had given me the eastern and northern portion; to your mother Eve he had entrusted the southern and the western portion.

[33].1 And there were twelve angels with each of us to guard us

[33].2 until the time of the dawn, but at each (time, at) day, they ascended (there). And at the moment of their ascent, the serpent deceived your mother and caused her to eat of the tree, for he had seen that I was not with her any more than the angels.

[33].3 She also made me eat of it and I did not understand.

[34]8.1 When we had eaten, God became angry with us and he told us,

[34]8.2 'You have, therefore, scorned my commandment; I too will scorn you.' And he sent 70 evils upon us, to our eyes, and to our ears and as far as our feet, plagues and portents, treasured in (his) treasures. This God did to me to cause me to perish through death."

Comand to Retrieve the Oil

[35]9.1

[35]9.2 (Eve) said, weeping, "My lord Adam, give me half of your sufferings and I will bear your present pain, for your suffering is due to me and it is I who caused these pains to come upon you."

[36]9.3 And Adam told Eve, "Arise and go with Seth, my son, to paradise; cast soil on your head and weep before God so that he might give us grace.

[36]9.4 And (God) will send his angel to paradise where the tree of life is, from which the oil flows out, so that he may give you a little of that oil. And you will bring it here to me and I will anoint myself and I will be healed of my sufferings.

[36]9.5 Then I will let you know the whole way in which we were tried."

Encounter with the Beast

[37]10.1

[37]10.2 "Woe is me, for when arrive at the day of judgment, all my sins will burn me and (people) will tell me, 'In the first instance, it was you who did not observe God's orders."

[37]10.3 Eve called out and told the wicked beast, "O evil beast, have you no fear? Did you dare to fight the image of God? How did you take it upon yourself to open your mouth and how have you (thought to) sink your teeth? Or how have you not recalled the first order of God and have opened your mouth against the image of God?"

[38]11.1 Then the beast replied to her and told Eve, "It is not from our greed(iness) that your discontent and your weeping come, but your discontent and your weeping come from your own greed(iness), for at the beginning of creation, it was you who hearkened to the beast, the serpent.

[38]11.2 How did you dare to open your mouth and eat of the tree of which God had commanded you not to eat? (It is) you, (because of) whom (Mahe emmendation) the aspect of everything has changed.

[38]11.3 Now, you will not be able to endure, if I start talking and rebuking you."

[39]12.1 Seth replied to him and told the beast, "Let your mouth be closed and be silent, beast, and get away from us, the image of the divinity, until the day when God will have you standing (before him)."

[39]12.2 Then also the beast told Seth, "Behold, then, that I get away from you, image of God, dazzling (splendor) of God." And when the beast had left him (her?), the beast fled (far) from Seth and the wounded man went to the hut of Adam his father."

Arrival at Paradise

[40]13.1

[41]13.2a (And God sent to them the archangel Michael), who is in charge of the souls, and he

told Seth,

[41]13.2b "Man of God, do not labor to supplicate thus concerning the olive tree, in command to anoint your father Adam.

Michael's Reply

[42]13.3 This is not to be right now but in the future times, when five thousand years will be completed. Then, at the five and a half thousandth year, the beloved son of God, Christ, will come upon the earth to r(esurrect) Adam's body from his fall, because of the transgression of the commands.

[42]13.4 He will come and he will be baptized in the river Jordan. And as soon as he will have come forth from of the water with the (anointing) of oil, he will anoint him, him

[42]13.5 and all his descendants, so that they will rise at the time of the resurrection. The Lord said, 'I will admit them into paradise and I will anoint them with that unction.'

Return to Adam

[43]13.6 But now, go to your father Adam, because the days of his times are completed. (In) three days his soul will go out of his body and numerous wonders will be seen in the heavens."

[44]14.1 When the angel had told that to him, (immediately) he was hidden underneath the plant of paradise. Now (as for) Seth and Eve they departed for Adam's hut. And Adam wept because of the wound of the beast

Adam's Rebuke of Eve

[44]14.2 and he told Eve, "What have (all of) us done? For an evil has come upon us and upon all our descendants.

[44]14.3 Indeed, tell your children what are your sins: for we will die, you and I, and misfortunes will spread over the earth. All the descendants who have come forth from us will curse us saying,

[44]14.4 'It was our father and mother who brought this misfortune upon us.'"

The Portions of Adam and Eve in Paradise

[44]15.1 Then Eve began to cry and she said, "Now hearken to me, my children, and I will tell you how we were tricked.

[44]15.2 It happened, (then), that your father was guarding his portion of paradise, the east and the north,

[44]15.3 while I was guarding my own portion, the west and the south. And the devil came to Adam's portion. And there were beasts there

[44]15.4 for the Lord had also divided the beasts between us. All (that were) male He had given to Adam, and all (that were) female, he had given to me. And we each fed our own ones.

Satan's Encounter with the Beast

[44]16.1 When the devil came to your father's portion

[44]16.2 the devil summoned the serpent and told him, "Arise and come to me, and I will teach you a useful word."

[44]16.3a Then, the serpent came and the Devil told the serpent, "I (hear) that you are wiser

than all the (dumb) animals and I have come to test your wisdom (science), for Adam gives food to all the (dumb-)animals, thus also to you. (mahe has note that is unexplained)

[44]16.3b When then all the (dumb) animals come to bow down before Adam from day to day and from morning to morning, every day, you also come to bow down. You were created before him, as large (as you) are, and you bow down before this little one!

[44]16.3c And why do you eat (food) inferior to Adam's and his spouse's and not the good fruit of paradise? But come and hearken to me so that we may have Adam expelled from the wall of paradise just as we are outside. Perhaps we can re-enter somehow to paradise."

[44]16.4 And the serpent told him, "How can we have them excluded?" The devil replied and told the serpent, "Be a sheath for me and I will speak to the woman through your mouth a word by which we will trick (them)."

Serpent's Approach to Paradise

[44]17.1 And the two of them came together and they allowed their heads to hang on the wall of the paradise at the time where the angels had ascended to bow down to God. Then the devil changed himself into the image of an angel; he praised the praises of the angels. And I was gazing in the direction of the enclosure to hear the praises.

[44]17.2a I stared and I saw him like an angel and at once he became invisible

[44]17.2b for he had gone forth to bring the serpent. And he told him, 'Arise and come and I will be with you and I will speak through your mouth that which it is proper for you to say.'

[44]17.2c He took on the form of the serpent (to go) close to the wall of paradise and the devil slipped inside the serpent and he allowed his head to hang on the wall of paradise. He cried out and said, 'Shame on you, woman, you who are in the the paradise of Delight (and) who are blind! Come to me and I will tell you a certain secret word.'

[44]17.2d And when I had come, he told me, 'Eve!' and I told him, 'Here I am.' He replied to me and told me, 'What do you do in paradise?'

[44]17.3 I replied and told him, 'God has set me to guard paradise and eat (of it).'

[44]17.4 The devil replied to me and told me through the mouth of the serpent, 'Well (done!) Do you eat the fruit of every tree which is in paradise?'

[44]17.5 I replied to him and told him, '(Yes), we eat all the fruit except for only one tree which is here in the middle of paradise, for God commanded us, 'Do not eat of it, so that you will not die of death.'

Temptation of Eve

[44]18.1 Then the serpent told me, 'I am distressed for you, for you are like the (dumb) animals. God was jealous of you and he has not permitted you, but I, I do not desire your ignorance. Rather come, eat and you will see the glory which is to be with you.'

[44]18.2 However, I told him, 'I am afraid of dying, perhaps, as God said.'

[44]18.3 The serpent replied to me and told me, 'What is death and how does one die? Death is life!' I replied to him and told him, 'I do not know.' He replied to me and told me, 'God is living, just so that you (pl.) will not die, but at the moment when you (pl.)eat your eyes will be opened and you will be instructed, like God, about good and evil.

[44]18.4 God knew that you would become like him (unexplained *) and God was jealous of you. Because of that God told you, 'Do not eat of it!'

[44]18.5 Look at (so Mahe emmendation) the tree and see the glory around it.' As for me, when I had gone and I had seen its glory around it, then I said,

[44]18.6 'This tree is good and its fruit is well-known in my eyes. However, I am afraid to stretch out my hand and take (it). But you, if you are not afraid, bring it out to me and I will eat (of it) and I will know whether your (present) words are true or not.' The serpent replied to and told me, 'Come, open the gate and I will give you of it.'

Entrance of the Snake into Paradise

[44]19.1 And when I had gone to open the gate for him and he had entered Paradise, he went forth, and then he stopped a little. I replied to him and said, 'Why have you stopped?' But he, my children, began to use trickery with me. He replied to me and told me, 'If I have stopped it is because I changed my mind for fear that, perhaps if I should give you of it and you eat it, and your eyes will be opened and you will become like God, and you will know good and evil, and you will become prideful and become jealous of Adam and you will not make him eat of it, and he will be like a (dumb) animal before you, as you were before God, because God was jealous of you. If you wish (it), swear to me truly that, if I make you eat it, you will not be jealous of Adam, your husband, but will make him eat of it and give of it also to him.'

[44]19.2 I replied to him and told him, 'I do not know any oath, how could I swear to you?' And he told me, 'Say: I swear by the plants of paradise and by the Cherubs upon whom sits the Father and (upon which) he descends to paradise, that if I eat and know it all, I will not be jealous but will give of it also to Adam.'

[44]19.3 And when he had made me take the oath, he bound me (to it), gave me of the tree and I ate it.

Eve's Recognition of Her Sin

[44]20.4 [... (I was searching for leaves to cover)..] my nakedness and found none on all the trees, for at the moment at which I had eaten, the leaves from all the trees of paradise, in my portion, fell down.

[44]20.5 I took some and made a covering for myself and stood by the tree of which I had eaten, my children. I was afraid because of the oath which I had sworn by paradise and in which I had said, 'I will make Adam eat of it as well.'

Temptation of Adam

[44]21.2 Then your father Adam came. He had thought thus: that a beast had entered paradise and he told me, 'What are you thinking for and why do you have this fig-leaf on yourself?'

[44]21.3 I replied to him and I told him, 'Do you wish me to tell you something or not? Until today we were like (dumb-) animals. When I understood (that of which) the Lord had said to us, 'Do not eat of this' and when I saw its splendor, I took of it and ate of it and I knew good and evil. Now, eat also of it and you will become like God.'

[44]21.4a Adam replied to me and told me, 'I fear lest God be angry with me and tell me, "My commandment which I gave you, you did not keep it!"'

[44]21.4b But I told the father, "On me shall be this blame. If He asks you, say thus: 'This woman whom you have given me is to blame for that; (she said:) See the flavor of this glory.'"

[44]21.5 Then I gave him of it and he ate of it and became like me, and he also took a leaf of the fig tree and covered his nakedness with it.

Entry of God into Paradise

[44]22.1 After which we heard that, through an angel, (God) blew the trumpet. He (had) summoned the angels and told them,

[44]22.2 "Thus says the Lord, come to paradise and hear the sentence to which we are going to judge (them)." Adam (told me), "We have sinned, for God is going to come to judge us." We were afraid and we hid.

[44]22.3 And God came to paradise sitting upon the Cherubs and the angels were singing hymns before him. When he had arrived at paradise, at once all (the) tree(s) cast off their (its) foliage,

[44]22.4 and thrones were set up near the tree of life.

[44]23.1 And God summoned Adam and told him, "Adam, Adam, where are you? Are you hiding from me? Or how will a house hide from its builder? Or why have you hidden near the tree of paradise?"

[44]23.2 Then your father replied and told the Lord, "I have hidden because I am afraid: I am naked and I am ashamed."

[44]23.3 God replied to him and told him, "Who told you that you are naked? Have you scorned the commandment which I gave you?"

[44]23.4 Then Adam remembered my word(s) which I had said, "Do not be concerned for (the blame) for it will lie upon me." And Adam said, "Lord, it is this woman whom you gave to me who deceived me." Then He turned towards me and told me, "What have you done?"

[44]23.5 And I remembered the serpent's word and I said, "It is the serpent who deceived me!"

Judgment of Adam, Eve, and the Serpent

[44]24.1 God replied to Adam and told him, "Because you hearkened to your wife and disobey my commandment, let the earth be cursed in your deeds.

[44]24.2 May you work it and it will give you no fruit; it will sprout only thorns and thistles for you. By the sweat of your brow you shall eat bread.

[44]24.3 May you be with many sighs, labor in labors and you shall have (no) rest. You shall hunger and you shall (not) be sated. You shall be affected by bitterness and you shall (not) taste sweetness; you shall be tormented by heat and will undergo cold; you (pl.) shall be pauperized and you shall (not) be enriched; you shall eat and shall (not) grow fat; you shall warm yourselves with fire, and you shall not be heated. You will ??? (to soak) yourselves with water and it will draw back.

[44]24.4 And the beasts over whom you (sing.) ruled shall rise up against you. You shall be weakened because you have not kept my commandments."

[44]25.1 God turned to me and told me, "Why did you hearken to the serpent and abandon my commandments with which I commanded to you? (May you) be in toils and pains;

[44]25.2 (may you) give birth to many fruits and when you give birth to them you will despair of your life because of the torments and pains.

[44]25.3 (You shall promise yourself) that if you are ever delivered from the agonies, you will never go back to (your husband) and you will harden your heart in view of the great combat which the serpent instituted with you.

[44]25.4 (But may you) return at once to the same point, may you bear your offspring in hurt and return in pity to your husband, and he will rule over you."

[44]26.1 When he had said all this to me, he became very angry with the serpent, and he told it, "You, too, perish and be cursed among all the (dumb) animals.

[44]26.2 May you be withheld from your food which you used to eat and may the soil be to you as food all the days of your life; you shall go on your breast and on your stomach; your hands and your feet will be taken from you.

[44]26.3 May you have neither ears nor nails and may not even one limb remain for you. Let the precious cross which my Son will take upon the earth condemn you because of the deceit by which you deceived Adam. But may you again be crushed and broken because of the evil of your heart.

[44]26.4 And I will set enmity between you and the offspring of the woman: she will lay in wait for your head and you will lay in wait for her heel until the day of judgment."

Adam's Plea for Mercy

[44]27.1 Thus God said, and he commanded both of us to be expelled from paradise.

[44]27.2 Adam besought the angels and told them, "Wait for me to beseech the Lord; who knows, perhaps the Lord will grant me a penitence for that which I have done and I will not go out of paradise."

[44]27.3 Then the angels waited for us to ask. Adam besought the Lord and said, "I beseech you, Lord, pardon me for what I have done."

[44]27.4 Then the Lord told the angels, "Why have you been waiting (before) separating Adam from paradise? Is the blame mine (Am I to blame) or have I not judged justly?"

[44]27.5 Then the angels fell to the ground and told him, bowing before the Lord, "You are just, Lord, and your sentence is upright."

[44]28.1 The Lord turned and told Adam, "You are not to remain in paradise."

[44]28.2 Adam replied to the Lord and told him, "I beseech you, Lord, give me of the tree of life so that I may eat before I have gone forth."

[44]28.3 Then the Lord addressed a speech to Adam and told him, "You will not take any of it anymore in your lifetime. I have posted burning Cherubs and a turning sword to keep it from you, lest you should taste it and become immortal and boast saying, 'I shall not die ever'; and you will conduct the fight which the enemy has conducted against you."

[44]28.4 If you go out of paradise and guard yourself from every evil, you will die and after death you will arise in the future resurrection. Then, indeed, I will give you of the tree of life and you will be immortal for ever."

Expulsion

[44]29.1 When the Lord had said that he commanded us to be chased out of paradise.

[44]29.2 And your father wept before the angels, but they told him, "What is this or what shall we do for you?"

[44]29.3 Then your father replied to them and told them, "Behold, I am going out. Now I beseech you that at the very moment of my leaving paradise I may take incense from paradise so that, when I go out, I may offer a sweet ordered incense-fragrance and God will be willing to hearken to me."

[44]29.6 And the angels let him and he took four sweet ordered incenses-fragrances: nard, saffron, reed, cinnamon; that is what Adam brought from paradise onto the earth.

THE SEVENTH TABLET

To the Abzu, away from the Edin, let them be expelled!

So did Enlil the command decree; from the Edin to the Abzu Adamu and Ti-Amat were expelled.

In an enclosure among the trees Enki them placed; to know each other he left them.

With joy did Enki see what Ningishzidda had done come to be: With child Ti-Amat was frolicking.

Ninmah came the birth-giving to watch: A son and a daughter, twins, to the Earth Beings were born!

With wonderment did Ninmah and Enki watch the newborns,

How they grew and developed was a marvel; days were as months, months to Earth years accumulated.

By the time Adamu and Ti-Amat had other sons and daughters, the first ones were by themselves procreating!

Before one Shar of Nibiru had passed, the Earthlings were proliferating.
With understanding were the Primitive Workers endowed, of commandments they were
comprehending;
To be with the Anunnaki they were eager, for food rations they toiled well,
Of heat and dust they did not complain, of backbreaking they did not grumble;
Of the hardships of work the Anunnaki of the Abzu were relieved.
The vital gold to Nibiru was coming,
Nibiru's atmosphere was slowly healing;
Earth-Mission to the satisfaction of all was proceeding.
Among the Anunnaki, Those Who from Heaven to Earth Came, there was also espousing and
procreation.
The sons of Enlil and Enki, from sisters and half sisters, from healing heroines, took spouses.
To them on Earth sons and daughters were born;
Though by the life cycles of Nibiru were they endowed, by Earth's cycles were they quickened.
Who on Nibiru in diapers would still be, on Earth became a child;
Who on Nibiru began to crawl, when on Earth born was running around.
Special joy there was when to Nannar and Ningal twins were born
A daughter and a son they were; Inanna and Utu by Ningal they, were named.
With them, a third generation of Anunnaki on Earth was present!
For the offspring of the leaders, tasks were allocated;
Some olden chores were divided, easier among the offspring they were made;
To the olden chores, new tasks were added.
Upon the Earth the warmth was rising, vegetation flourished, wild creatures overran the land;
The rains were heavier, rivers were gushing, abodes repairing needed.
Upon the Earth the heat was increasing, the snow white parts to water were melting,
The bars of the seas the oceans were not containing.
From the depths of the Earth volcanoes were fire and brimstones belching,
The grounds were trembling, each time the Earth was shaking.

In the Lower World, the snow white-hued place, the Earth was grumbling;
At the tip of the Abzu, Enki a place for observing established,
To his son Nergal and his spouse Ereshkigal command thereof he entrusted.
A thing unknown, an untoward thing, thereunder is brewing! Nei-gal to his father Enki said.
In Nibru-ki, the place of the Bond Heaven-Earth, Enlil the heavenly circuits was watching,
By the ME's of the Tablets of Destinies celestial motions he was comparing;
There is turmoil in the heavens! Enlil to his brother Enki said.
From the planet Lahrmu, the place of the way station, Marduk to Enki his father was complaining:
Strong winds are disturbing, annoying dust storms they are raising!
So Marduk to his father Enki words was beaming:
In the Hammered Bracelet, turmoils are occurring!
Upon the Earth, brimstones from the skies were falling.
Pitiless demons havoc causing, violently the Earth they approached,
Into flaming fires in the skies they were bursting.
In a clear day darkness they were causing, with storms and Evil Winds they raged around.
Like stony missiles the Earth they were attacking,
Kingu, Earth's Moon, and Lahmu too by these havocs were afflicted,
The faces of all three with countless scars were covered!
Enlil and Enki to Anu the king urgent words were beaming, Nibiru's savants they alerted:
The Earth and the Moon and Lahmu a calamity unknown are facing!
From Nibiru the savants were responding; their words the leaders' hearts were not calming:
In the heavens the family of the Sun were taking stations,
The celestials of whom Earth is the seventh in a row were choosing places.
In the heavens Nibiru was approaching, the Sun's abode it was nearing.
By the seven, in a row arraigned, was Nibiru distracted,
The path through the Hammered Bracelet it was missing,
From the Bracelet bits and pieces it has been displacing!

Bereft of the celestial bar, Lahamu with Mummu near the Sun were crouching,
In the heavens Lahamu her glorious dwelling place was abandoning,
Toward Nibiru the heavenly king she was attracted, a queen of heaven she wished to be!
To quell her, Nibiru from the celestial deep a monstrous demon made appear.
A monster once to Tiamat's host belonging, by the Celestial Battle fashioned,
From the celestial deep made its way, by Nibiru was it from slumber awakened.
From horizon to the midst of heaven like a flaming dragon it was stretched,
One league was its head, fifty leagues in length it was, awesome was its tail.
By day the skies of Earth it darkened,
By night upon the face of the Moon a spell of darkness it cast.
To her brothers, the celestials, Lahamu for help was calling:
Who will the dragon obstruct, who will stop and kill it? she was asking.
Only valiant Kingu, once Tiamat's protector, stepped forward to respond.
To intercept the dragon in its path Kingu was making haste:
Fierce was the encounter, a tempest of clouds upon Kingu was raised;
By its foundations was Kingu shaken, from the impact did the Moon quake and shake.
Then the heavenly havoc was calmed,
Nibiru to its distant abode in the Deep was returning,
Lahamu its dwelling place did not abandon,
The stony missiles upon the Earth and Lahmu ceased their raining.
Enki and Enlil with Marduk and Ninurta gathered, a surveying of the havoc they undertook.
The foundations of the Earth Enki surveyed, of what its platforms had befallen he examined.
The depths of the oceans he measured, in Earth's far corners the mountains of gold and copper he
scanned.
Of the vital gold there will be no shortage. This was Enki saying.
In the Edin Ninurta was the surveyor, where mountains trembled and valleys shook,
In his skyship he soared and journeyed.
The Landing Platform was intact; in the valleys of the north the Earth fiery liquids was pouring!

So was Ninurta to his father Enlil telling; sulfuric mists and bitumens he was discovering.

On Lahmu the atmosphere was damaged, dust storms were with life and work interfering,

So Marduk to Enki was saying. To Earth return I wish! to his father he disclosed.

Enlil to his olden plans betook himself, what cities and their tasks he planned he reconsidered.

A Chariot Place in the Edin must be established! to the others he was saying.

The olden designs of the layout on the crystal tablet to them he showed.

The conveying from the Landing Place to the way station on Lahmu is no longer certain,

To soar toward Nibiru from Earth we must be able! So was Enlil to them saying.

For the count since the first splashdown, the count of eighty Shars It was.

Now this is the account of the journey to the Moon by Enki and Marduk,

And how Enki the three Ways of Heaven and the constellations determined.

Let the Place of the Chariots near Bad-Tibira, the Metal City, be established,

Therefrom, let the gold from Earth to Nibiru in the chariots directly be carried!

So Ninurta, of Bad-Tibira the commander, to them words was saying.

Enlil to the words of Ninurta, his son, gave heed; of his son's wisdom he was proud.

To Anu the king Enlil the plan quickly conveyed, to him words he was saying:

Let a Place of Celestial Chariots in the Edin be established,

Near the place where the gold ores are smelted and refined let it be built.

Let the pure gold in the chariots directly from Earth to Nibiru be carried,

Directly to Earth from Nibiru let heroes and supplies be coming!

Of great merit is the plan of my brother! Enki to their father Anu was saying.

A great disadvantage in its core it is holding:

The netpull of Earth is than Lahmu's much greater; to overcome it our powers shall be exhausted!

Before there is rush to deciding, let us an alternative examine:

Nearby the Earth a companion it has, the Moon it is!

Smaller is its netpull, ascent and descent thereon little effort will require.

Let us it as a way station consider, let me and Marduk thereto journey!

The two plans Anu the king before counselors and savants for considering presented.

Let the Moon be first examined! the king they did advise.

Let the Moon be first examined! Anu to Enki and Enlil the decision beamed.

Enki was greatly joyed; the Moon to him always was alluring,
Whether somewhere waters it is hiding, what atmosphere it possesses he did always wonder.

In sleepless nights its silvery cool disk with bewitchment he observed,
Its waxing and waning, a game with the Sun played, a wonder of wonders he deemed.

What secrets from the Beginning it held he wished to uncover.

In a rocketship did Enki and Marduk to the Moon Journey;
Thrice they the Earth's companion encircled, the deep wound by the dragon caused they observed.

By many hollows, the handiwork of smashing demons, was the Moon's face marked.

In a place of rolling hills they set the rocketship down, in its midst they landed;

From the place the Earth they could observe, and the expanse of the heavens.

Eagles' helmets they had to don; the atmosphere was for breathing insufficient.

With ease they walked about, in this and that direction they went;

The evil dragon's handiwork was dryness and desolation.

Unlike Lahmu it is, for a way station it is unsuitable! to his father Marduk was saying.

Let us abandon this place, let us to Earth return!

Do not be hasty, my son! So was Enki to Marduk saying.

Are you not by the celestial dance of Earth and Moon and Sun enchanted?

Unobstructed from here is the viewing the quarter of the Sun is at hand,

The Earth like a globe in the void by nothing is hanging.

With our instruments we can scan the distant heavens,

The handiwork of the Creator of All in this solitude we can admire!

Let us stay, the circuits observe, how the Moon circles the Earth,

How the Earth its circuits around the Sun is making!

So Enki, by the sights agitated, to his son Marduk was saying.

By his father's words Marduk was persuaded; in the rocketship they made their dwelling.

For one circuit of Earth, for three circuits on the Moon they remained;

Its motions about the Earth they measured, the duration of a month they calculated.

For six circuits of Earth, for twelve circuits about the Sun, Earth's year they measured.

How the two were entwined, causing the luminaries to disappear, they recorded.

Then to the Sun's quarter they attention gave, the paths of Mummu and Lahamu they studied.

With the Earth and the Moon, Lahmu the Sums second quarter constituted,

Six were the celestials of the Lower Waters. So was Enki to Marduk explaining.

Six were the celestials of the Upper Waters, beyond the bar, the Hammered Bracelet, they were:

Anshar and Kishar, Anu and Nudimmud, Gaga and Nibiru; these were the six others,

Twelve were they in all, of twelve did the Sun and its family make the count.

Of the upheavals most recent, Marduk of his father was inquiring:

Why have seven celestials in a row places taken? So was he his father asking.

Their circuits about the Sun Enki then considered;

Their grand band around the Sun, their progenitor, Enki carefully observed,

The positions of Earth and Moon therein on a chart Enki marked out,

By the motions of Nibiru, of the Sun not a descendant, the width of the great band he outlined.

The Way, of Anu, the king, to name it Enki decided.

In the expanse of the deep heavens, the stars did father and son observe;

By their proximities and groupings was Enki fascinated.

By the circuit of the heavens, from horizon to horizon, he drew images of twelve constellations.

In the Great Band, the Way of Anu, one each with the Sun's family of twelve he paired,

To each one he designated a station, by names they were to be called.

Then in the heavens below the Way of Anu, whence Nibiru the Sun is approaching,

A bandlike way he designed, the Way of Enki he it designated;

To it twelve constellations by their shapes he also allotted.

The heavens above the Way of Anu, the Upper Tier, the Way of Enlil he called,

Therein too the stars into twelve constellations he assembled.

Thirty-six were the stars' constellations, in the three Ways were they located.

So will the Earth's position designated as around the Sun it travels!

The start of the cycle, of Celestial Time the measure, Enki to Marduk Indicated:

When on Earth I had arrived, the station that was ending by me the Station of the Fishes was
named,

The one that followed after my name title, He of the Water., I called!

So Enki with satisfaction and pride to his son Marduk was saying

Your wisdom the heavens embraces, your teachings any own understanding extend,

But on Earth and on Nibiru, knowledge and rulership are separated! So did Marduk to his father
say.

My son! My son! What is that you do not know, what is it that you are missing? to him Enki was
saying.

The secrets of the heavens, the secrets of the Earth with you have I shared!

Alas, my father! Marduk was saying. There was agony in his voice.

When the Anunnaki in the Abzu the toil ceased and the Primitive Worker you set to fashion,

Not my mother but Ninmah, the mother of Ninurta, to assist you was summoned,

Not I but Ningishzidda, of me the younger, to help you was invited,

With them, not with me, your knowledge of life and death did you share! My son!

Enki to Marduk responded. To you command was given of the Igigi and Lahmu to be supreme!

Alas, my father! to him Marduk was saying. Of supremacy by fate we are deprived!

You, my father, are Anu's Firstborn; yet Enlil, not you, is the Legal Heir;

You, my father, were first to splash down and Endu establish,

Yet Eridu is in Enlil's domain, yours is in the distant Abzu.

I am your Firstborn, by your legitimate spouse on Nibiru was I born,

Yet the gold in the city of Ninurta is assembled, therefrom to send or to withhold,

The survival of Nibiru is in his hands, in my hands it is not.

Now to Earth we are returning; what will my task be,

Am I to fame and kingship fated, or again to humiliated be?

In silence did Enki embrace his son, on the desolate Moon to him a promise made:

Of that of which I have been deprived your future lot shall be!

Your celestial time will come, a station mine adjoining yours shall be!

Now this is the account of Sippar, the Place of the Chariots in the Ed i n,

And how the Primitive Workers to the Edin were returned.

For many circuits of the Earth, from the Earth were father and son absent;

On Earth no plans were implemented, on Lahmu the Igigi were in turmoil.

Enlil to Anu secret words conveyed, his concerns to Anu he from Nibru-ki beamed:

Enki and Marduk to the Moon have gone, for countless circuits there they are staying.

Their doings a mystery are, what they are scheming is not known;

Marduk the way station on Lahmu has abandoned, the Igigi are agog,

By dust storms has the way station been affected, what damage there is to us is not known.

The Place of the Chariots in the Edin must be established,

Therefrom the gold directly from Earth to Nibiru to be carried,

No way station on Lahmu shall henceforth be needed;

The plan of Ninurta it is, great in these matters is his understanding,

Let him the Place of the Chariots near Bad-Tibira establish,

Let Ninurta be its first commander!

Anu to the words of Enlil gave much consideration; to Enlil a response he gave:

Enki and Marduk to Earth are returning;

What about the Moon they have found, let us first to their words listen!

From the Moon Enki and Marduk departed, to Earth they did return;

Of conditions thereon they gave account; a way station is unfeasible now! so they reported.

Let the Place of the Chariots be built! Anu was saying.

Let Marduk be its commander! Enki was saying to Anu.

The task is for Ninurta set aside! Enlil with anger shouted.

For the Igigi command is no more needed, of the tasks Marduk knowledge has,
Of the Gateway to Heaven let Marduk be in charge! So did Enki to his father say.
Anu the matter with concern contemplated: Rivalries now the sons have affected!

With wisdom was Anu endowed, with wisdom were his decisions:
The Place of the Chariots for new ways the gold to handle is designated,
Let us what henceforth comes in the hands of a new generation place.
Neither Enlil nor Enki, neither Ninurta nor Marduk in command shall be,
Let the third generation responsibility undertake, let Utu be the commander!
Let the Place of the Celestial Chariots be built, let Sippar, Bird City, be its name!

This was the word of Anu; unalterable was the word of the king.
In the eighty-first Shar was the construction started, the plans of Enlil it followed.
Nibru-ki was in the center, a Navel of the Earth by Enlil it was designated,
As on circles by their place and distances the olden cities were located,
Like an arrow from the Lower Sea toward the mountains pointing they were arrayed.
A line on the twin peaks of Arrata, to the skies in the north reaching, he drew,

Where the pointing arrow the Arrata line intersected,
The place for Sippar, the Earth's Place of the Chariots, he marked out;
To it the arrow directly led, it from Nibru-ki was by an equal circle precisely located!

Ingenious was the plan, by its precision all were made to wonder.
In the eighty-second Shar was the construction of Sippar completed;
To the hero Utu, of Enlil the grandson, its command was given.
An Eagle's helmet for him was fashioned, with Eagle's wings was he decorated.

In the first chariot from Nibiru to Sippar directly come, Anu was traveling;
To view for himself the installations he desired, to marvel at what was attained he wanted.
For the occasion the Igigi, by Marduk commanded, from Lahmu to Earth came down,

THE DEATH OF ADAM

On the last day of Adam's life, Eve said to him, "Why should I go on living, when thou art no more?
How long shall I have to linger on after thy death? Tell me this!" Adam assured her she would not

tarry long. They would die together, and be buried together in the same place. He commanded her not to touch his corpse until an angel from God had made provision regarding it, and she was to begin at once to pray to God until his soul escaped from his body.

While Eve was on her knees in prayer, an angel came, and bade her rise. "Eve, arise from thy penance," he commanded. "Behold, thy husband hath left his mortal coil. Arise, and see his spirit go up to his Creator, to appear before Him." And, lo, she beheld a chariot of light, drawn by four shining eagles, and preceded by angels. In this chariot lay the soul of Adam, which the angels were taking to heaven. Arrived there, they burnt incense until the clouds of smoke enveloped the heavens. Then they prayed to God to have mercy upon His image and the work of His holy hands. In her awe and fright, Eve summoned Seth, and she bade him look upon the vision and explain the celestial sights beyond her understanding. She asked, "Who may the two Ethiopians be, who are adding their prayers to thy father's?" Seth told her, they were the sun and the moon, turned so black because they could not shine in the face of the Father of light. Scarcely had he spoken, when an angel blew a trumpet, and all the angels cried out with awful voices, "Blessed be the glory of the Lord by His creatures, for He has shown mercy unto Adam, the work of His hands!" A seraph then seized Adam, and carried him off to the river Acheron, washed him three times, and brought him before the presence of God, who sat upon His throne, and, stretching out His hand, lifted Adam up and gave him over to the archangel Michael, with the words, "Raise him to the Paradise of the third heaven, and there thou shalt leave him until the great and fearful day ordained by Me." Michael executed the Divine behest, and all the angels sang a song of praise, extolling God for the pardon He had accorded Adam.

Michael now entreated God to let him attend to the preparation of Adam's body for the grave. Permission being given, Michael repaired to earth, accompanied by all the angels. When they entered the terrestrial Paradise, all the trees blossomed forth, and the perfume wafted thence lulled all men into slumber except Seth alone. Then God said to Adam, as his body lay on the ground: "If thou hadst kept My commandment, they would not rejoice who brought thee hither. But I tell thee, I will turn the joy of Satan and his consorts into sorrow, and thy sorrow shall be turned into joy. I will restore thee to thy dominion, and thou shalt sit upon the throne of thy seducer, while he shall be damned, with those who hearken unto him."

Thereupon, at the bidding of God, the three great archangels covered the body of Adam with linen, and poured sweet-smelling oil upon it. With it they interred also the body of Abel, which had lain unburied since Cain had slain him, for all the murderer's efforts to hide it had been in vain. The corpse again and again sprang forth from the earth, and a voice issued thence, proclaiming, "No creature shall rest in the earth until the first one of all has returned the dust to me of which it was formed." The angels carried the two bodies to Paradise, Adam's and Abel's--the latter had all this time been lying on a stone on which angels had placed it--and they buried them both on the spot whence God had taken the dust wherewith to make Adam.

God called unto the body of Adam, "Adam! Adam!" and it answered, "Lord, here am I!" Then God said: "I told thee once, Dust thou art, and unto dust shalt thou return. Now I promise thee resurrection. I will awaken thee on the day of judgment, when all the generations of men that spring from thy loins, shall arise from the grave." God then sealed up the grave, that none might do him harm during the six days to elapse until his rib should be restored to him through the death of Eve.

Death of Adam

[44]30.1 Now, therefore, my children I have taught you the whole way in which we were tricked and I beseech you to watch yourselves and not to stop doing good.'

[45]31.1 That, then, is what Eve said in the midst of her children when Adam was lying ill. And

on the second day his soul was about to go out of his body. Eve told Adam,
31.2 "Why are you alone dying and I am alive? Or, how long shall I exist? Or, what will become of me after your death? Let me know about me that."
[45]31.3 Then Adam told Eve, "Be not concerned, whatever you have done. If we must both die, you too will be set near me. And if I am to die alone, do not move me from my place until God gives you an command about me,
[45]31.4 for the Lord will not forget me, but rather he will seek out the vessel which he has made. Arise and pray a prayer to God that my soul be commended into the hands of my Creator. For I do not know how I am going to reach the Creator of all, or whether he is angry with me or whether he will accept me."

Eve's Confession

[45]32.1 Then Eve arose and went out from Adam('s place). She did penitance and said,
[45]32.2 "I have sinned against you, God; I have sinned against you and I have sinned before you. I have sinned before your elect angels. I have sinned before the Cherubs. I have sinned before the altar of your holiness. I have sinned before the generations of the heavens. I have sinned before the birds of heavens. I have sinned before the beasts of the earth. I have sinned against you, God, by all my greed, among all your creatures. I beseech you all, you creatures of heaven and earth, beseech the Lord of all for me."
[45]32.3 While Eve was on her (knees) to pray, suddenly Michael came, the angel of mankind, he stood and raised Eve up, and told her,
[45]32.4 "Arise from that penitence, for Adam your husband has gone forth from the body. Arise and see his soul, how his Creator has already (got) it."

Angelic Liturgy

[45]33.1 Eve arose and put her hand on her face and the angel went up again, and he told Eve, "Raise you eyes and abandon earthly concerns."
[45]33.2 As for Eve, when she had raised her eyes towards the heavens, she saw chariots of fire and a light which went up, (borne) by four (winds): they were so resplendent that no word could express it, and it was impossible to sound them out, neither from the front nor from the back. And angels were proceeding before these chariots.
[45]33.3 And when they had arrived (at the place) where the father was, the chariot stopped and the Seraphs stood between him and the chariot(s).
[45]33.4 And I, Eve, saw three gold censers, and (three) cups and three angels come quickly upon the altar. These angels took a burning coal and put it in the censer and set the censer upon (the altar). And while they blew, the smoke went up and veiled the firmaments of the heavens.
[45]33.5 the angels were praising (God), they were bowing before him, crying out and saying, "God, forgive Adam for he is your image and the work of your hands: he is your creature."
[46]34.1 And I, Eve, saw two great lights prostrated in fear before God and I wept and told my son Seth,
[46]34.2 Rise from near your father's body, come towards me and see that which your eyes have not seen, concerning Adam your father."
[46]35.1 Then Seth arose and went close to his mother Eve and told her, "Why are you weeping?
[46]35.2 Raise your eyes and see the seven firmaments open and see the likeness of the father Adam, as he lies before God and all the angels are beseeching him and saying, 'God, forgive Adam, for he is your image and your likeness, because it is you who have created him.'"
[46]35.3 "What is this, then, my son Seth,
[46]35.4 do they deliver the blood of my spouse to these Indians, for they were before God?" Seth replied to Eve and told her, "No, mother, did you not recognize those whom you called Indians in these colours of blood?" Eve replied to him and told him, "I do not know them, my son."

[46]36.1 Seth replied to her and told her, "These are the sun and the moon: they are prostrated and they are beseeching for Adam, my father."

[46]36.2 "Where is the light of the sun, for it is no more with it, or why is it darkened thus?"

[46]36.3 Seth replied to her and told Eve, "Because its light has been eclipsed before the God of all and its light had become darkened by fear of God."

Assumption of Adam to Paradise

[47]37.1 As Seth was telling that to Eve, at once a great angel blew the trumpet and all the angels who were prostrated on their faces stood up again. They besought Adam and cried out in a loud voice, and said,

[47]37.2 "Blessed is God, by all blessing. You pardoned the protoplast."

[47]37.3 And when the angels had said these words, one of the six-winged Seraphs was sent towards him (Adam). He took Adam to the lake of (A)cheron,

[47]37.4 and he dipped him in it three times. Then he led him back before God and (Adam) remained (prostrate) on his face for three hours. And after that, God stretched out his hand from his Throne, raised Adam up and gave him to Michael, and he told him,

[47]37.5 "Take him to the third heaven, to paradise, and set him before the altar until the day of the "oikonomia" which I contemplate concerning all the fleshly (beings) with my well beloved Son."

[47]37.6 Then Michael took Adam to the place which God had commanded and all the angels were chanting angelic psalms. They were praising this wonder: the forgiveness of Adam and the promise of a future (life).

Adam and Abel's Funerary Rites

[47]38.1 After which Michael cried out towards God,

[47]38.2 and God commanded that the trumpet be sounded and that all the angels assemble before God, each one in his rank: those who held a censer; those who held a psaltery; and those who sounded the trumpet.

[47]38.3 And behold, the Lord of Sabaoth rose upon the winds of the Cherubs, and

[47]37.1

[47]38.4 And (God) first reached his paradise, and the flowers of paradise, with their sweet odors, were moved at the sweet odor of the glorious God. All the children of Adam were breathless, except only for Seth, for he was son of the greatness of God.

[47]39.1 And when the Lord had come to the body of Adam which had fallen in (the earth), the Lord was sorrowful for him and told him in a sad voice, "If you had kept my commandments, you would not have fallen in that place and your enemy would not have been able to see that he had caused you to be expelled in that place.

[47]39.2 But I will change his joy into sorrow and I will lead you back towards this realm and I will set you upon your enemy's throne, where he was seated, close (by the place) where his rebellion was discovered.

[47]39.3 He will fall in the place (where) you (are) and he will see you in that (other) place sitting upon a throne."

[48]40.1 And after that, God gave an command to Michael

[48]40.2 who took (Adam) back to paradise, which is in the third heaven. They seized three folded shrouds of (cloth) and God told Michael and Gabriel, "Unfold these shrouds and envelop Adam's body and take the ointment from the olive tree and pour it upon him." And three angels dressed him (in it) and when they had dressed Adam's body (in it),

[48]40.3 God told them, "Take Abel's body as well, seize other shrouds and dress him in them also

[48]40.4 for he had remained lying naked since the day when wicked Cain killed him. And he

wished to bury him in the earth and he was unable (to do so), because his body came back out of the earth. For a voice made itself heard from heaven and said to him,

[48]40.5a "He will not be able to be buried in the earth before he who was created first has returned to the earth from which he was created."

[48]40.5b Then he took it to a rock and it remained spread out there until the death of Adam. Thus (the angels) took him and dressed him like his father.

[48]40.6 God commanded that both of them should be taken up to paradise, on the eastern part, in the place from which God had taken some soil and created Adam. And God commanded Michael to dig.

[48]40.7 And God sent seven angels to paradise: they gathered much incense from paradise and they brought them to them. Then they took both bodies, put them into the grave and covered them (with earth).

[48]41.1 Then God turned and called Adam. Adam's body answered him from the soil and said, "Here I am, (Lord)."

[48]41.2 And the Lord told him, "Behold, as I told you, you are soil and you have returned to the soil,

[48]41.3 but I will raise you up in the resurrection which I have promised you, at the time of resurrection.

[48]42.1 Then, after that, God took the triangular seal and sealed the tomb of Adam and he said, "Let no person touch it during these six days, until your rib returns to you.

[48]42.2 Then God reascended to the upper heaven and each of the angels to his office.

Eve's Prayer to Join Adam

[48]42.3 But Eve grew numb when she saw (so Mahe) all that. Eve wept and wished to see where they had put Adam, for she did not know. When the Lord had descended upon the earth, the sweet odor of all the trees of paradise did not (...) because of his sweet odor all had grown numb. Until the wrapping and the burial of Adam, nobody understood anything except Seth.

[48]42.4 Then Eve begged (and) wept so that (God) might lead her off, show her the place where they had put Adam. And when she had completed her prayer, she said,

[48]42.5 "Lord, do not alienate me from Adam's place,

[48]42.6 but command me, me also, (to be) with him,

[48]42.7 as we both were in paradise, inseparable from one another.

[48]42.8 Do not separate us in our death, but place me where you have placed him." And after this prayer she gave up her soul.

THE DEATH OF EVE

The interval between Adam's death and her own Eve spent in weeping. She was distressed in particular that she knew not what had become of Adam's body, for none except Seth had been awake while the angel interred it. When the hour of her death drew nigh, Eve supplicated to be buried in the selfsame spot in which the remains of her husband rested. She prayed to God: "Lord of all powers! Remove not Thy maid-servant from the body of Adam, from which Thou didst take me, from whose limbs Thou didst form me. Permit me, who am an unworthy and sinning woman, to enter into his habitation. As we were together in Paradise, neither separated from the other; as together we were tempted to transgress Thy law, neither separated from the other, so, O Lord, separate us not now." To the end of her prayer she added the petition, raising her eyes heavenward, "Lord of the world! Receive my spirit!" and she gave up her soul to God.

The archangel Michael came and taught Seth how to prepare Eve for burial, and three angels descended and interred her body in the grave with Adam and Abel. Then Michael spoke to Seth, "Thus shalt thou bury all men that die until the resurrection day." And again, having given him this command, he spoke: "Longer than six days ye shall not mourn. The repose of the seventh day is the token of the resurrection in the latter day, for on the seventh day the Lord rested from all

the work which He had created and made."

Though death was brought into the world through Adam, yet he cannot be held responsible for the death of men. Once on a time he said to God: "I am not concerned about the death of the wicked, but I should not like the pious to reproach me and lay the blame for their death upon me. I pray Thee, make no mention of my guilt." And God promised to fulfil his wish. Therefore, when a man is about to die, God appears to him, and bids him set down in writing all he has done during his life, for, He tells him, "Thou art dying by reason of thy evil deeds." The record finished, God orders him to seal it with his seal. This is the writing God will bring out on the judgment day, and to each will be made known his deeds. As soon as life is extinct in a man, he is presented to Adam, whom he accuses of having caused his death. But Adam repudiates the charge: "I committed but one trespass. Is there any among you, and be he the most pious, who has not been guilty of more than one?"

Eve's Funeral and Epilogue

[51]43.1 And the angel Michael came and taught Seth how to dress Eve. Three angels came and took Eve's body and placed it where they had placed Adam's body.

[51]43.2 And after that, the angel Michael told him, "Thus dress every dead person who dies, until the death of all human beings."

[51]43.3 When he had taught Seth all that, he ascended to the uppermost heaven, far from Seth, and he told him, "Do not mourn for the dead more than five days and on the seventh day rejoice, for on that day God rested from all his (works) which the Lord had made."

[51]43.4 To him is glory and honor and adoration, with the Father and the Holy Spirit, now and for ever and for ever and ever. Amen.

CHAPTER 2.

CONCERNING THE POSTERITY OF ADAM, AND THE TEN GENERATIONS FROM HIM TO THE DELUGE,

1. ADAM and Eve had two sons: the elder of them was named Cain; which name, when it is interpreted, signifies *a possession*: the younger was Abel, which signifies *sorrow*. They had also daughters. Now the two brethren were pleased with different courses of life: for Abel, the younger, was a lover of righteousness; and believing that God was present at all his actions, he excelled in virtue; and his employment was that of a shepherd. But Cain was not only very wicked in other respects, but was wholly intent upon getting; and he first contrived to plough the ground. He slew his brother on the occasion following : - They had resolved to sacrifice to God. Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the first-fruits of his flocks: but God was more delighted with the latter oblation, when he was honored with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground; whence it was that Cain was very angry that Abel was preferred by God before him; and he slew his brother, and hid his dead body, thinking to escape discovery. But God, knowing what had been done, came to Cain, and asked him what was become of his brother, because he had not seen him of many days; whereas he used to observe them conversing together at other times. But Cain was in doubt with himself, and knew not what answer to give to God. At first he said that he was himself at a loss about his brother's disappearing; but when he was provoked by God, who pressed him vehemently, as resolving to know what the matter was, he replied, he was not his brother's guardian or keeper, nor was he an observer of what he did. But, in return, God convicted Cain, as having been the murderer of his brother; and said, "I wonder at thee, that thou knowest not what is become of a man whom thou thyself hast destroyed." God therefore did not inflict the punishment [of death] upon him, on account of his offering sacrifice, and thereby making supplication to him not to be extreme in his wrath to him; but he made him accursed, and

threatened his posterity in the seventh generation. He also cast him, together with his wife, out of that land. And when he was afraid that in wandering about he should fall among Wild beasts, and by that means perish, God bid him not to entertain such a melancholy suspicion, and to go over all the earth without fear of what mischief he might suffer from wild beasts; and setting a mark upon him, that he might be known, he commanded him to depart.

2. And when Cain had traveled over many countries, he, with his wife, built a city, named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch. Now Jared was the son of Enoch; whose son was Malaliel; whose son was Mathusela; whose son was Lamech; who had seventy-seven children by two wives, Silla and Ada. Of those children by Ada, one was Jabal: he erected tents, and loved the life of a shepherd. But Jubal, who was born of the same mother with him, exercised himself in music; and invented the psaltery and the harp. But Tubal, one of his children by the other wife, exceeded all men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method; and first of all invented the art of making brass. Lamech was also the father of a daughter, whose name was Naamah. And because he was so skillful in matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother, he made that known to his wives. Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain.

3. Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, but Seth in particular. As for the rest, it would be tedious to name them; I will therefore only endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day.

THE BOOK OF JASHER

Chapter 2

1. And it was in the hundred and thirtieth year of the life of Adam upon the earth,

that he again knew Eve his wife, and she conceived and bare a son in his likeness and in his image, and she called his name Seth, saying, Because God has appointed me another seed in the place of Abel, for Cain has slain him.

2. And Seth lived one hundred and five years, and he begat a son; and Seth called the name of his son Enosh, saying, Because in that time the sons of men began to multiply, and to afflict their souls and hearts by transgressing and rebelling against God.

3. And it was in the days of Enosh that the sons of men continued to rebel and transgress against God, to increase the anger of the Lord against the sons of men.

4. And the sons of men went and they served other gods, and they forgot the Lord who had created them in the earth: and in those days the sons of men made images of brass and iron, wood and stone, and they bowed down and served them.

5. And every man made his god and they bowed down to them, and the sons of men forsook the Lord all the days of Enosh and his children; and the anger of the Lord was kindled on account of their works and abominations which they did in the earth.

6. And the Lord caused the waters of the river Gihon to overwhelm them, and he destroyed and consumed them, and he destroyed the third part of the earth, and notwithstanding this, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of the Lord.

7. And in those days there was neither sowing nor reaping in the earth; and there was no food for the sons of men and the famine was very great in those days.

8. And the seed which they sowed in those days in the ground became thorns, thistles and briers; for from the days of Adam was this declaration concerning the earth, of the curse of God, which he cursed the earth, on account of the sin which Adam sinned before the Lord.

9. And it was when men continued to rebel and transgress against God, and to corrupt their ways, that the earth also became corrupt.

10. And Enosh lived ninety years and he begat Cainan;

11. And Cainan grew up and he was forty years old, and he became wise and had knowledge and skill in all wisdom, and he reigned over all the sons of men, and he led the sons of men to wisdom and knowledge; for Cainan was a very wise man and had understanding in all wisdom, and with his wisdom he ruled over spirits and demons;

12. And Cainan knew by his wisdom that God would destroy the sons of men for having sinned upon earth, and that the Lord would in the latter days bring upon them the waters of the flood.

13. And in those days Cainan wrote upon tablets of stone, what was to take place in time to come, and he put them in his treasures.

14. And Cainan reigned over the whole earth, and he turned some of the sons of men to the service of God.

15. And when Cainan was seventy years old, he begat three sons and two daughters.

16. And these are the names of the children of Cainan; the name of the first born Mhlallel, the second Enan, and the third Mered, and their sisters were Adah and Zillah; these are the five children of Cainan that were born to him.

17. And Lamech, the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Jabel.

18. And she again conceived and bare a son, and called his name Jubal; and Zillah, her sister, was barren in those days and had no offspring.

19. For in those days the sons of men began to trespass against God, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.

20. And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade.

21. And when the sons of men caused some of their wives to drink, Zillah drank with them.

22. And the child-bearing women appeared abominable in the sight of their husbands

as widows, whilst their husbands lived, for to the barren ones only they were attached.

23. And in the end of days and years, when Zillah became old, the Lord opened her womb.

24. And she conceived and bare a son and she called his name Tubal Cain, saying, After I had withered away have I obtained him from the Almighty God.

25. And she conceived again and bare a daughter, and she called her name Naamah, for she said, After I had withered away have I obtained pleasure and delight.

26. And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Cain, his son, was leading him and it was one day that Lamech went into the field and Tubal Cain his son was with him, and whilst they were walking in the field, Cain the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Cain his son was very young.

27. And Tubal Cain told his father to draw his bow, and with the arrows he smote Cain, who was yet far off, and he slew him, for he appeared to them to be an animal.

28. And the arrows entered Cain's body although he was distant from them, and he fell to the ground and died.

29. And the Lord requited Cain's evil according to his wickedness, which he had done to his brother Abel, according to the word of the Lord which he had spoken.

30. And it came to pass when Cain had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Cain their grandfather was fallen dead upon the earth.

31. And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32. And the wives of Lamech heard what Lamech had done, and they sought to kill him.

33. And the wives of Lamech hated him from that day, because he slew Cain and Tubal Cain, and the wives of Lamech separated from him, and would not hearken to him in those days.

34. And Lamech came to his wives, and he pressed them to listen to him about this matter.

35. And he said to his wives Adah and Zillah, Hear my voice O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and grey-headed, and that my eyes are heavy through age, and I did this thing unknowingly.

36. And the wives of Lamech listened to him in this matter, and they returned to him with the advice of their father Adam, but they bore no children to him from that time, knowing that God's anger was increasing in those days against the sons of men, to destroy them with the waters of the flood for their evil doings.

37. And Mahlallel the son of Cainan lived sixty-five years and he begat Jared; and Jared lived sixty-two years and he begat Enoch.

THE NINTH TABLE

In the days of Lu-Mach did Marduk and the Igigi with Earthlings intermarry.

In those days on Earth the hardships were increasing,

In those days on Lahmu with dryness and dust was the planet enveloped.

The Anunnaki who decree the fates, Enlil and Enki and Ninmah, with each ether consulted.

What conditions on earth and on Lahmu were altering, they wondered.

On the Sun flarings they observed, in the netforces of Earth and Lahmu there were disruptions.

In the Abzu, at the tip the Whiteland facing, instruments far observing they installed;

In the charge of Nergal, the son of Enki, and his spouse Ereshkigal the instruments were put

To the Land Beyond the Seas Ninurta was assigned,
in the mauntainland a Band Heaven-Earth to establish.

On Lahmu the Igigi were restless; to pacify them Marduk was the task given:
Until what are the hardships causing, the way station on Lahmu must be kept!

So to Marduk the leaders said.

The three who the fates decree with each other consulted;
They looked at each other. How old the others are! each one of the others thought.

Enki, who the death of Adapa was grieving, was the first one to speak.
More than one hundred Shars since my arrival have passed! to his brother and sister he said.

I was then a dashing leader; now bearded, tired, and old I am!
An enthusiastic hero I was, for command and adventure ready! Enlil then said.

Now I have children who have children, all on Earth born;
Old on Earth we became, but those on Earth born are even older sooner!

So did Enlil to his brother and sister ruefully say.

As for me, an old sheep they call me! So did Ninmah wistfully say.
While the others have been coming and going, turns on Earth to serve taking,
We the leaders have stayed and stayed! Perchance it is time to leave! So did Enlil say.

Of that did I often wonder, to them Enki was saying.

Each time one of us three to revisit Nibiru wished,
Word from Nibiru always our coming thereto prevented!

Of that I too did wonder, Enlil was saying: Is it a thing on Nibiru, a thing on Earth?

Perchance the life cycles that differ it concerns, so was Ninmah saying.

To watch and see what transpires, the three leaders decided.

At that time Fate, or was it Destiny? in its hands the matters took.
For it came to pass that soon thereafter Marduk to his father Enki came,

A matter of gravity with his father Enki to discuss he wished.

Upon the Earth the three sons of Enlil spouses have chosen:

Ninurta Ba'u, of Anu a young daughter, has espoused;

Nannar has chosen Ningal, Ishkur Shala has taken;

By Nergal your son Ereshkigal, of Enlil a granddaughter, as a spouse was taken,

By threats to kill her, her consent from her was extracted.

To await my espousal, being your firstborn, Nergal did not await,

The other four in deference my espousal are awaiting.

A bride I wish to choose, to have a spouse it is my desire!

So did Marduk to his father Enki say.

Your words happy make me! Enki to Marduk was saying. Your mother too shall rejoice!

To hold his words to Ninki, Marduk with a raised hand to his father motioned.

Is she one of the young ones who heal and succor give? Enki went on to ask.

A descendant of Adapa she is, of Earth, not Nibiru, is she! Marduk softly whispered.

With a puzzled look, Enki was speechless; then uncontrolled words he shouted:

A prince of Nibiru, a Firstborn to succession entitled, an Earthling will espouse?!

Not an Earthling but your own offspring! to him Marduk said.

A daughter of Enkime who to heaven was taken she is, Sarpanit is her name!

Enki his spouse Ninki summoned, to her what with Marduk transpired he related.

To Ninki, his mother, Marduk his heart's desire repeated and said:

When Enkime with me was journeying, and of heaven and Earth him I was teaching,

What my father once had said, I with my own eyes witnessed:

Step by step on this planet a Primitive Being, one like us to be, we have created,

In our image and in our likeness Civilized Earthling is, except for the long life, he is we!

A daughter of Enkime my fancy caught, her to espouse I wish!

Ninki her son's words pondered. And the maiden, does she your gaze appreciate?

So did she Marduk ask.

Indeed she does, Marduk to his mother said.

This is not the matter to consider! Enki with a raised voice said.

If our son this shall do, to Nibiru with his spouse he would never go,

His princely rights on Nibiru he forever will forsake!

To this Marduk with a bitter laughter responded: My rights on Nibiru are nonexistent,

Even on Earth my rights as Firstborn have been trampled.

This indeed is my decision: From prince a king on Earth become, the master of this planet!

Let it so be! Ninki said. Let it so be! Enki also said.

They summoned Matushal, the bride's brother; of Marduk's wish they him told.

Humbled but with joy overwhelmed Matushal was. Let it so be! he said.

When of the decision Enlil was told, with fury he was seized.

It was one thing for the father with Earthlings intercourse have,

It is another matter for the son an Earthling to espouse, lordship on her to bestow!

When Ninmah of the matter was told, greatly disappointed she was.

Marduk any maiden of ours could espouse, even from my own daughters by Enki he could chose,

Half sisters, as is the royal custom, he could espouse! So did Ninmah say.

With fury Enlil to Anu on Nibiru of the matter words beamed up:

Too far has this behavior gone, it cannot be allowed! to Anu the king Enlil said.

On Nibiru Anu the counselors summoned, the matter with urgency to discuss.

In the rule books of such a matter no rule they found.

Anu the savants also summoned, the matter's consequences to discuss.

On Nibiru Adapa, the maiden's progenitor, could not stay! to Anu they were saying.

Therefore to return to Nibiru with her, Marduk forever must be barred!

Indeed, having to Earth cycles become accustomed,

even without her Marduk's return impossible might be!

So were the savants to Anu saying; with that the counselors too agreed.

Let the decision to Earth be beamed! Anu was saying: Marduk marry can,

But on Nibiru a prince he shall no more be!

The decision by Enki and Marduk was accepted, Enlil too to the word from Nibiru bowed.

Let there be a wedding celebration, in Eridu let it be! Ninki to them said.

In the Edin Marduk and his bride cannot stay! Enlil, the commander, announced.

Let us to Marduk and his bride a wedding gift make,

A domain of their own, away from the Edin, in another land! So did Enki to Enlil say.

Of Marduk being sent away Enlil with consent to himself was thinking:

To what land, of what domain, are you speaking? Enlil to his brother Enki said.

A domain above the Abzu, in the land that the Upper Sea reaches,

One that by waters from the Edin is separated, that by ships can be reached!

So did Enki to Enlil say. Let it so be! Enlil said.

In Eridu a wedding celebration Ninki for Marduk and Sarpanit arranged.

Her people by the sound of a copper drum the ceremony announced,

With seven tambourines her sisters the bride to her spouse presented.

A great multitude of Civilized Earthlings in Eridu assembled,

like a coronation to them the wedding was.

Young Anunnaki also attended, Igigi from Lahmu in great numbers came.

To celebrate our leader's wedding, of Nibiru and Earth a union, to witness we came!

So did the Igigi their arrival in large numbers explain.

Now this is the account of how the Igigi the daughters of the Earthlings abducted,

And how afflictions followed and Ziusudra oddly was born.

In a great number did the Igigi from Lahmu to Earth come,

Only one third of them on Lahmu stayed, to Earth came two hundred.

To be with their leader Marduk, his wedding celebration to attend, was their explanation;

Unbeknownst to Enki and Enlil was their secret: To abduct and have conjugation was their plot.

Unbeknownst to the leaders on Earth, a multitude of the Igigi on Lahmu got together,

What to Marduk permitted is from us too should not be deprived! to each other they said.

Enough of suffering and loneliness, of not offspring ever having! was their slogan.

During their comings and goings between Lahmu and Earth,
The daughters of the Earthlings, the Adapite Females as them they called,
They saw and after them they lusted; and to each other the plotters said:
Come, let us choose wives from among the Adapite Females, and children beget!
One among them, Shamgaz his name was, their leader became.
Even if none of you agrees, I alone the deed shall do! to the others he said.
If a penalty for this sin shall be imposed, I alone for all of you shall it bear!
One by one others in the plot joined together, by an oath together to do it they swore.
By the time of Marduk's wedding, two hundred of them on the Landing Place descended,
Upon the great platform in the Cedar Mountains they came down.
From there to Eridu they journeyed, among the toiling Earthlings they passed,
Together with the Earthling throng in Eridu they arrived.
After the wedding ceremony of Marduk and Sarpanit had taken place,
By a signal prearranged Shamgaz to the others a sign gave.
An Earthling maiden each one of the Igigi seized, by force they them abducted,
To the Landing Place in the Cedar Mountains the Igigi with the females went,
Into a stronghold the place they made, to the leaders a challenge they issued:
Enough of deprivation and not having offspring! The Adapite daughters to marry we wish.
Your blessing to this you must give, else by fire all on Earth destroy we will!
Alarmed the leaders were, of Marduk, the Igigi commander, charge to take they demanded.
If in the matter I a solution must seek, with the Igigi my heart in agreement is!
So did Marduk to the others say. What I have done from them cannot be deprived!
Enki and Ninmah their heads shook, with begrudging agreement they voiced.
Only Enlil was enraged without pacification:
One evil deed by another has been followed, fornication from Enki and Marduk the Igigi have
adopted,
Our pride and sacred mission to the winds have been abandoned,

By our own hands this planet with Earthling multitudes shall be overrun!

With much disgust was Enlil speaking. Let the Igigi and their females from Earth depart!

On Lahmu conditions unbearable have become, surviving is not possible!

So did Marduk to Enlil and Enki say.

In the Edin they cannot remain! Enlil with anger shouted. With much disgust the gathering he left;

In his heart things against Marduk and his Earthlings was Enlil plotting.

Upon the Landing Platform in the Cedar Mountains were the Igigi and their females secluded,

Children there to them were born, Children of the Rocketships they were called.

Marduk and Sarpanit his spouse also had children, Asar and Satu were the first two sons called.

To the domain above the Abzu, to him and Sarpanit granted, Marduk the Igigi invited,

To dwell in two cities that for his sons he had built, Marduk the Igigi summoned.

Some of the Igigi and their offspring to the domain in the dark-hued land came;

On the Landing Platform in the Cedar Mountains Shamgaz and others did remain,

To the far eastlands, lands of high mountains, some of their offspring went

How Marduk of Earthlings his strength increases, Ninurta carefully observed.

What are Enki and Marduk scheming? to his father Enlil Ninurta said.

The Earth by the Earthlings inherited will be! Enlil to Ninurta said.

Go, the offspring of Ka-in find, with them a domain of your own prepare!

To the other side of Earth Niburta went; the offspring of Ka-in he found.

How tools to make and music to play he them taught,

How in mining to engage and smelt and refine he showed them,

How to build rafts of balsam trees he showed them, to cross a great sea he them guided.

In a new land a domain they established, a city with twin towers there they built

A domain beyond the seas it was, the mountainland of the new Bond Heaven-Earth it was not

In the Edin Lu-Mach was the workmaster, quotas to enforce was his duty,

The Earthlings' rations to reduce was his task.

His spouse was Batanash, the daughter of Lu-Mach's father's brother she was.

Of a beauty outstanding she was, by her beauty was Enki charmed.
Enki to his son Marduk a word did send: To your domain Lu-Mach do summon,
How by Earthlings a city to build there him teach!
And when Lu-Mach to the domain of Marduk was summoned,
To the household of Ninmah, in Shurubak, the Haven City, his spouse Batanash he brought,
From the angry Earthling masses protected and safe to be.
Thereafter Enki his sister Ninmah in Shurubak was quick to visit.
On the roof of a dwelling when Batanash was bathing
Enki by her loins took hold, he kissed her, his semen into her womb he poured.
With a child Batanash was, her belly was truly swelling;
To Lu-Mach from Shurubak word was sent: To the Edin return, a son you have!
To the Edin, to Shurubak, Lu-Mach returned, to him Batanash the son showed.
White as the snow his skin was, the color of wool was his hair,
Like the skies were his eyes, in a brilliance were his eyes shining.
Amazed and frightened was Lu-Mach; to his father Matushal he hurried.
A son unlike an Earthling to Batanash was born, by this birth greatly puzzled I am!
Matushal to Batanash came, the newborn boy he saw, by his likeness amazed he was.
Is one of the Igigi the boy's father? Of Batanash Matushal the truth demanded;
To Lu-Mach your spouse whether this boy his son is, the truth reveal!
None of the Igigi is the boy's father, of this upon my life I swear! So did Batanash him answer
To his son Lu-Mach Matushal then turned, a calming arm on his shoulders he put
A mystery the boy is, but in his oddness an omen to you is revealed,
Unique he is, for a task unique by destiny he was chosen.
What that task is, I know not; in time appropriate, known it shall become!
So was Matushal to his son Lu-Mach saying; to what on Earth was transpiring, he was alluding:
In those days the sufferings on Earth were increasing,
The days colder grew, the skies their rains were holding back,

Fields their crops diminished, in the sheepfolds ewe lambs were few.
Let the son to you born, unusual as he is, an omen be that a respite is coming!
So did Matushal to his son Lu-Mach say. Let Respite be his name!
To Matushal and Lu-Mach Batanash her son's secret did not reveal;
Ziusudra, He of Long Bright Lifedays, she called him; in Shurubak he was raised.
Ninmah on the child her protection and affection bestowed.
Of much understanding he was endowed, with knowledge he was by her provided.
Enki the child greatly adored, to read the writings of Adapa him he taught,
The priestly rites how to observe and perform the boy as a young man learned.
In the one hundred and tenth Shar was Ziusudra born,
In Shurubak he grew up and espoused Emzara, and she bore him three sons.
In his days the sufferings on Earth intensified; plagues and starvations the Earth afflicted.
Now this is the account of Earth's tribulations before the Deluge,
And how the mysterious Galzu decisions of life and death in secret guided.
By the conjugations of Igigi and the Earthling daughters was Enlil greatly disturbed,
By Marduk's espousal of an Earthling female Enlil was much distraught.
In his eyes the Anunnaki mission to Earth had become perverted,
To him the howling, shouting Earthling masses an anathema became;
Oppressive the pronouncements of the Earthlings have become,
The conjugations of sleep deprive me! So did Enlil to the other leaders say.
In the days of Ziusudra plagues and pestilences the Earth afflicted,
Aches, dizziness, chills, fevers the Earthlings overwhelmed.
Let us the Earthlings curing teach, how themselves to remedy to learn! So did Ninmah say.
This by decree I forbid! Enlil to her pleas retorted.
In the lands whereto the Earthlings have spread, waters from their sources did not rise,
The earth shut its womb, vegetation did not sprout.
Let us the Earthlings pond- and canal-building

teach, let them from the seas fish and sustenance obtain!

So did Enki to the other leaders say.

This by decree I forbid! Enlil to Enki said. Let the Earthlings by hunger and pestilence perish!

For one Shar the Earthlings ate the grasses of the fields,

For the second Shar, the third Shar,

the vengeance of Enlil they suffered. In Shurubak, Ziusudra's city,

the suffering unbearable was becoming.

To Eridu Ziusudra, of the Earthlings a spokesman, journeyed,

To the house of the lord Enki he made his way, by the name of his lord he called,

For help and salvation to him he pleaded; Enki by Enlil's decrees was bound.

In those days the Anunnaki for their own surviving were concerned;

Their own rations were diminished, by Earth's changes they themselves afflicted became.

On Earth as on Lahmu the seasons their regularity lost.

For one Shar, for two Shars, from Nibiru the heavenly circuits were studied,

Oddities in the planetary destinies from Nibiru were observed.

On the Sun's face black spots were appearing, from its face flames shot up;

Kishar also was misbehaving, its host its footings lost, dizzying were their circuits.

The Hammered Bracelet was by unseen netforces pulled and pushed,

For reasons unfathomed, the Sun its family was upsetting;

The destinies of the celestials by unsavory fates were overtaken!

On Nibiru the savants alarms raised, in the public squares the people gathered;

The Creator of All, to primordial days the heavens is returning,

Angry is the Creator of All! voices from amongst the people shouted.

On Earth the tribulations were increasing, fear and famine their heads reared.

For three Shars, for four Shars the instruments the Whiteland facing were observed,

By Nergal and Ereshkigal odd rumblings in the Whiteland's snows were recorded:

The snow-ice that the Whiteland covers to sliding has taken! So did they from Abzu's tip report.

In the Land Beyond the Seas, Ninurta in his haven foretelling instruments established,
Quakes and jitters at the Earth's bottom with the instruments he noticed.
An odd matter is afoot! So did Enlil to Anu on Nibiru words of alarm send.
For the fifth Shar, for the sixth Shar the phenomena gained strength,
On Nibiru the savants an alarm raised, of calamities to the king they forewarnings gave:
The next time Nibiru the Sun shall be nearing, Earth to Nibiru's netforce exposed shall be,
Lahmu in its circuits on the Sun's other side shall a station take.
From the netforce of Nibiru Earth in the heavens protection shall not have,
Kishar and its host agitated shall be, Lahamu shall also shake and wobble;
In Earth's great Below, the snow-ice of the Whiteland its footing is losing;
The next time Nibiru the closest to Earth shall approach,
The snow-ice off the Whiteland's surface shall come a-sliding.
A watery calamity it shall cause: By a huge wave, a Deluge, the Earth will be overwhelmed!
On Nibiru great was the consternation, uncertain about Nibiru's own fate,
King, savants, and counselors about Earth and Lahmu also greatly worried.
The king and the counselors a decision made: for evacuating Earth and Lahmu to prepare!
In the Abzu the gold mines shut down, therefrom the Anunnaki to the Edin came;
In Bad-Tibira smelting and refining ceased, all gold to Nibiru was lofted.
Empty, for evacuating ready, a fleet of fast celestial chariots to Earth returned;
On Nibiru the heavenly signs were watched, on Earth the tremors recorded were.
It was at that time that from one of the Celestial Chariots a white-haired Anunnaki stepped off,
Galzu, Great Knower, was his name.
With steps majestic to Enlil his way he made, to him a sealed message from Anu he presented.
I am Galzu, emissary plenipotentiary of King and Council, to Enlil he said.
By his coming Enlil was surprised: No word from Anu of that did forecome.
Enlil the seal of Anu examined; unbroken and authentic it was.
In Nibru-ki the message tablet was read, its encoding was trustworthy.

For King and Council Galzu speaks, his words are my command! So did the message from Anu state.

That Enki and Ninmah be also summoned was Galzu's request.

When they came, to Ninmah Galzu pleasantly smiled.

Of the same school and age we are! to her he said.

This Ninmah could not recall; the emissary was as young as a son, she was as his olden mother!

Simple is the explanation! Galzu to her said: By our winter's slumbered life cycles it is caused!

Indeed, this matter is of my mission a part; about the evacuation it is a secret.

Ever since Dumuzi on Nibiru had stayed, returning Anunnaki on Nibiru examined were;

Those who on Earth the longest stayed by the returning harshly were afflicted:

Their bodies to Nibiru's cycles were accustomed no longer,

Their sleep was disturbed, their eyesight was failing, the netforce of Nibiru weighted their walk.

Their minds were also affected, as sons were older than the parents they had left!

Death, my comrades, to the returnees quickly came; of that I am here a warning to give!

The three leaders, on Earth the longest, by the words silent became.

Ninmah was the first to speak: That much was to be expected! she was saying.

Enki, the wise one, to her words consented: That much was clear! he said.

Enlil with anger was seized: Before, the Earthlings like us were becoming,

Now we as Earthlings have become to this planet imprisoned!

This whole mission to a nightmare turned, by Enki and his Earthlings from masters,

slaves we were made!

To the outburst Galzu with compassion listened. Indeed much there is to ponder, he said,

On Nibiru much thinking and soul-searching deep questions were raising:

Should Nibiru to its fate been left, whatever by the Creator of All intended, to be let to happen,

Or was the coming to Earth by the Creator of All conceived, and we only unwitting emissaries?

Of that, my comrades, the debate will continue! So was Galzu to them saying.

Now this is the secret command from Nibiru:

The three of you on Earth will remain; only to die to Nibiru you will return!

In celestial chariots, the Earth encircling, the calamity you shall outwait;
To each of the other Anunnaki, a choice to leave or the calamity outwait must be given.

The Igigi who Earthlings espoused must between departure and spouses choose:

No Earthling, Marduk's Sarpanit included, to Nibiru to journey is allowed!

For all who stay and what happens see, in celestial chariots they safety must seek!

As for all the others, to depart for Nibiru forthwith they ready must be!

So did Galzu Nibiru's commands to the leaders in secret reveal.

Now this is the account of how the Anunnaki to abandon Earth decided,

And how an oath they took Mankind to let in the Deluge perish.

In Nibru-ki Enlil a council of Anunnaki and Igigi commanders summoned,

The leaders' sons and their children also were present.

Word of the impending calamity Enlil to them as a secret revealed.

To a bitter end Earth Mission has come! to them he solemnly said.

All who to leave wish in celestial boats that are ready to Nibiru will be evacuated,

But if Earthling spouses they have, without the spouses they must leave.

Igigi who to their spouses and offspring attached are, let them to the highest peaks on Earth
escape!

As for a few of us Anunnaki who will choose to stay,

in Boats of Heaven in Earth's skies will we remain,

The calamity to outwait, the fate of Earth to witness!

As the commander, I shall be the first one to stay! So was Enlil saying.

By their own choice will be the others!

With my father I choose to stay, the calamity to face! So did Ninurta announce.

To the Lands Beyond the Oceans after the Deluge I will return!

Nannar, Enlil's on Earth firstborn, an odd wish announced:

The Deluge to outwait not in Earth's skies but on the Moon; that was his wish.

Enki an eyebrow raised; Enlil, though puzzled, approved.

Ishkur, Enlil's youngest, to remain on Earth with his father his decision made.

Utu and Inanna, Nannar's children who on Earth were born, to stay declared.

Enki and Ninki, to stay and Earth not abandon chose; proudly they so announced.

The Igigi and Sarpanit I shall not desert! Marduk with anger stated.

One by one Enki's other sons their choice to stay announced: Nergal and Gibil,

Ninagal and Ningishzidda and Dumuzi too.

All eyes to Ninmah then turned; with pride her choice to stay she declared:

My lifework is here! The Earthlings, my created, I shall not abandon!

THE BOOK OF JASHER

Chapter 3

1. And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men.

2. And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3. And it was at the expiration of many years, whilst he was serving the Lord, and praying before him in his house, that an angel of the Lord called to him from Heaven, and he said, Here am I.

4. And he said, Rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayest teach them the way in which they should go and the work which they must accomplish to enter in the ways of God.

5. And Enoch rose up according to the word of the Lord, and went forth from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons of men and acquainted them with the instruction of the Lord.

6. And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, Where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.

7. And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the Lord, and they came and bowed to him and they heard his word.

8. And the spirit of God was upon Enoch, and he taught all his men the wisdom of God and his ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

9. And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.

10. And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them and they were all under his power and command.

11. And Enoch taught them wisdom, knowledge, and the ways of the Lord; and he made peace amongst them, and peace was throughout the earth during the life of Enoch.

12. And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord.

13. And these are the generations of Enoch, Methuselah, Elisha, and Elimelech, three sons; and their sisters were Melca and Nahmah, and Methuselah lived eighty-seven years and he begat Lamech.

14. And it was in the fifty-sixth year of the life of Lamech when Adam died; nine

hundred and thirty years old was he at his death, and his two sons, with Enoch and Methuselah his son, buried him with great pomp, as at the burial of kings, in the cave which God had told him.

15. And in that place all the sons of men made a great mourning and weeping on account of Adam; it has therefore become a custom among the sons of men to this day.

16. And Adam died because he ate of the tree of knowledge; he and his children after him, as the Lord God had spoken.

17. And it was in the year of Adam's death which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men and to secret himself as at first in order to serve the Lord.

18. And Enoch did so, but did not entirely secret himself from them, but kept away from the sons of men three days and then went to them for one day.

19. And during the three days that he was in his chamber, he prayed to, and praised the Lord his God, and the day on which he went and appeared to his subjects he taught them the ways of the Lord, and all they asked him about the Lord he told them.

20. And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word; but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe that was seated upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21. And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so.

22. And the day came when Enoch went forth and they all assembled and came to him, and Enoch spoke to them the words of the Lord and he taught them wisdom and knowledge, and they bowed down before him and they said, May the king live! May the king live!

23. And in some time after, when the kings and princes and the sons of men were speaking to Enoch, and Enoch was teaching them the ways of God, behold an angel of the Lord then called unto Enoch from heaven, and wished to bring him up to heaven to make him reign there over the sons of God, as he had reigned over the sons of men upon earth.

24. When at that time Enoch heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the day of my going.

25. And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

26. And he taught them wisdom and knowledge, and gave them instruction, and he reproved them, and he placed before them statutes and judgments to do upon earth, and he made peace amongst them, and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27. And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from heaven, and the horse paced in the air;

28. And they told Enoch what they had seen, and Enoch said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29. And the horse descended at that time and stood before Enoch, and all the sons of men that were with Enoch saw him.

30. And Enoch then again ordered a voice to be proclaimed, saying, Where is the man who delighteth to know the ways of the Lord his God, let him come this day to Enoch before he is taken from us.

31. And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and gave them divine instruction; and he bade them serve the Lord and walk in his ways all the days of their lives, and he continued to make peace amongst

them.

32. And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33. And the second day he said to them, Return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

34. And on the sixth day some of the men remained and clung to him, and they said to him, We will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us.

35. And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36. And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

1 Enoch

BOOK 1

(The Watchers)

Chapter 1

1 The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be 2 living in the day of tribulation, when all the wicked and godless are to be removed. And he took up his parable and said -Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come. 3 Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling,

4 And the eternal God will tread upon the earth, (even) on Mount Sinai,
[And appear from His camp]

And appear in the strength of His might from the heaven of heavens.

5 And all shall be smitten with fear

And the Watchers shall quake,

And great fear and trembling shall seize them unto the ends of the earth.

6 And the high mountains shall be shaken,

And the high hills shall be made low,

And shall melt like wax before the flame

7 And the earth shall be wholly rent in sunder,

And all that is upon the earth shall perish,

And there shall be a judgement upon all (men).

8 But with the righteous He will make peace.

And will protect the elect,

And mercy shall be upon them.

And they shall all belong to God,

And they shall be prospered,

And they shall all be blessed.

And He will help them all,

And light shall appear unto them,

And He will make peace with them'.

9 And behold! He cometh with ten thousands of His holy ones

To execute judgement upon all,
And to destroy all the ungodly:
And to convict all flesh
Of all the works of their ungodliness which they have ungodly committed,
And of all the hard things which ungodly sinners have spoken against Him.

Chapter 2

1 Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and 2 transgress not against their appointed order. Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth 3 change, but all the works of God appear to you. Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

Chapter 3

1 Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

Chapter 4

1 And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

Chapter 5

1 Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so. 2 and all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done. 3 And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments'.

4 But ye -ye have not been steadfast, nor done the commandments of the Lord,
But ye have turned away and spoken proud and hard words
With your impure mouths against His greatness.
Oh, ye hard-hearted, ye shall find no peace.

5 Therefore shall ye execrate your days,
And the years of your life shall perish,
And the years of your destruction shall be multiplied in eternal execration,
And ye shall find no mercy.

6a In those days ye shall make your names an eternal execration unto all the righteous,

b And by you shall all who curse, curse,
And all the sinners and godless shall imprecate by you,

7c And for you the godless there shall be a curse.

6d And all the . . . shall rejoice,

e And there shall be forgiveness of sins,

f And every mercy and peace and forbearance:

g There shall be salvation unto them, a goodly light.

I And for all of you sinners there shall be no salvation,

j But on you all shall abide a curse.

7a But for the elect there shall be light and joy and peace,

b And they shall inherit the earth.

8 And then there shall be bestowed upon the elect wisdom,
And they shall all live and never again sin,
Either through ungodliness or through pride:
But they who are wise shall be humble.
9 And they shall not again transgress,
Nor shall they sin all the days of their life,
Nor shall they die of (the divine) anger or wrath,
But they shall complete the number of the days of their life.
And their lives shall be increased in peace,
And the years of their joy shall be multiplied,
In eternal gladness and peace,
All the days of their life.

Chapter 6

1 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2 And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3 and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not 4 indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations 5 not to abandon this plan but to do this thing.' Then sware they all together and bound themselves 6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn 7 and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, 8 Asael, Armaros, Batarel, Ananel, Zaqlael, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

Chapter 7

1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms 2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they 3 became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed 4 all the acquisitions of men. And when men could no longer sustain them, the giants turned against 5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and 6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

Chapter 8

1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all 2 colouring tinctures. And there arose much godlessness, and they committed fornication, and they 3 were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiël the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven . . .

Chapter 9

1 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood

being 2 shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their cryingst up to the gates of heaven. 3 And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause 4 before the Most High.'" And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the 5 ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all 6 things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which 7 men were striving to learn: And Semjaza, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the 9 women, and have defiled themselves, and revealed to them all kinds of sins. And the women have 10 borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are 11 wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

Chapter 10

1 Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, 2 and said to him: Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come 3 upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape 4 and his seed may be preserved for all the generations of the world. And again the Lord said to Raphael: Bind Azazel hand and foot, and cast him into the darkness: and make an opening 5 in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may 6,7 not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the 8 Watchers have disclosed and have taught their sons. And the whole earth has been corrupted 9 through the works that were taught by Azazel: to him ascribe all sin. And to Gabriel said the Lord: Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in 10 battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and 11 that each one of them will live five hundred years. And the Lord said unto Michael: Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves 12 with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is 13 for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and 14 to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all 15 generations. And destroy all the spirits of the reprobate and the children of the Watchers, because 16 they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore.

17 And then shall all the righteous escape,
And shall live till they beget thousands of children,

And all the days of their youth and their old age
Shall they complete in peace.

18 And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and 19 be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield 20 ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth 21 destroy from off the earth. And all the children of men shall become righteous, and all nations 22 shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

Chapter 11

1 And in those days I will open the store chambers of blessing which are in the heaven, so as to send 2 them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.

Chapter 12

1 Before these things Enoch was hidden, and no one of the children of men knew where he was 2 hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones. 3 And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers 4 called me -Enoch the scribe- and said to me: 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves 5 wives: "Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness 6 of sin: and inasmuch as they delight themselves in their children, The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."

Chapter 13

1 And Enoch went and said: Azazel, thou shalt have no peace: a severe sentence has gone forth 2 against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness 3 and unrighteousness and sin which thou hast shown to men. Then I went and spoke to them all 4 together, and they were all afraid, and fear and trembling seized them. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence 5 of the Lord of heaven. For from thenceforward they could not speak (with Him) nor lift up their 6 eyes to heaven for shame of their sins for which they had been condemned. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their 7 requests that they should have forgiveness and length. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell 8 asleep. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) I to tell it to the sons of heaven, and reprimand them. 9 And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 10 Abelsjail, which is between Lebanon and Seneser, with their faces covered. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

Chapter 14

1 The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance 2 with the command of the Holy Great One in that vision. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to 3 converse therewith and understand with the heart. As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding 4 the Watchers, the children of heaven. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement 5 has been finally passed upon you: yea (your petition) will not be granted unto you. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree 6 has gone forth to bind you for all the days of the world. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before 7 you by the sword. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have 8 written. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in 9 the vision caused me to fly and lifted me upward, and bore me into heaven. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright 10 me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was 11 of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were 12 fiery cherubim, and their heaven was (clear as) water. A flaming fire surrounded the walls, and its 13 portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice: there 14 were no delights of life therein: fear covered me, and trembling got hold upon me. And as I quaked 15 and trembled, I fell upon my face. And I beheld a vision, And lo! there was a second house, greater 16 than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to 17 you its splendour and its extent. And its floor was of fire, and above it were lightnings and the path 18 of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of 19 cherubim. And from underneath the throne came streams of flaming fire so that I could not look 20 thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and 21 was whiter than any snow. None of the angels could enter and could behold His face by reason 22 of the magnificence and glory and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times 23 ten thousand (stood) before Him, yet He needed no counselor. And the most holy ones who were 24 nigh to Him did not leave by night nor depart from Him. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: 'Come hither, 25 Enoch, and hear my word.' And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

Chapter 15

1 And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous 2 man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men 3 for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children 4 of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die 5 and perish. Therefore have I given them wives also that they might

impregnate them, and beget 6 children by them, that thus nothing might be wanting to them on earth. But you were formerly 7 spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. 8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon 9 the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; 10 they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless 12 hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

Chapter 16

1 From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement -thus shall they destroy until the day of the consummation, the great judgement in which the age shall be 2 consummated, over the Watchers and the godless, yea, shall be wholly consummated." And now as to the watchers who have sent thee to intercede for them, who had been aforetime in heaven, (say 3 to them): "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth." 4 Say to them therefore: " You have no peace."

Chapter 17

1 And they took and brought me to a place in which those who were there were like flaming fire, 2 and, when they wished, they appeared as men. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. And I saw the places of the luminaries and the treasures of the stars and of the thunder and in the uttermost depths, where were 4 a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. And they took 5 me to the living waters, and to the fire of the west, which receives every setting of the sun. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards 6 the west. I saw the great rivers and came to the great river and to the great darkness, and went 7 to the place where no flesh walks. I saw the mountains of the darkness of winter and the place 8 whence all the waters of the deep flow. I saw the mouths of all the rivers of the earth and the mouth of the deep.

Chapter 18

1 I saw the treasures of all the winds: I saw how He had furnished with them the whole creation 2 and the firm foundations of the earth. And I saw the corner-stone of the earth: I saw the four 3 winds which bear [the earth and] the firmament of the heaven. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars 4 of the heaven. I saw the winds of heaven which turn and bring the circumference of the sun and 5 all the stars to their setting. I saw the winds on the earth carrying the clouds: I saw the paths 6 of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, 7 three towards the east, and three towards the south. And as for those towards the east, was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone. 8 But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the 9,10 throne was of sapphire. And I saw a flaming fire. And beyond these mountains Is a region the end of the great earth: there the heavens were completed. And I saw a deep abyss, with columns of

heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards 12 the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no 13 birds, but it was a waste and horrible place. I saw there seven stars like great burning mountains, 14 and to me, when I inquired regarding them, The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of 16 their rising, because they did not come forth at their appointed times. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.'

Chapter 19

1 And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods, (here shall they stand,) till the day of the great judgement in 2 which they shall be judged till they are made an end of. And the women also of the angels who 3 went astray shall become sirens.' And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

Chapter 20

1,2 And these are the names of the holy angels who watch. Uriel, one of the holy angels, who is 3 over the world and over Tartarus. Raphael, one of the holy angels, who is over the spirits of men. 4,5 Raguel, one of the holy angels who takes vengeance on the world of the luminaries. Michael, one 6 of the holy angels, to wit, he that is set over the best part of mankind and over chaos. Saraqael, 7 one of the holy angels, who is set over the spirits, who sin in the spirit. Gabriel, one of the holy 8 angels, who is over Paradise and the serpents and the Cherubim. Remiel, one of the holy angels, whom God set over those who rise.

Chapter 21

1,2 And I proceeded to where things were chaotic. And I saw there something horrible: I saw neither 3 a heaven above nor a firmly founded earth, but a place chaotic and horrible. And there I saw 4 seven stars of the heaven bound together in it, like great mountains and burning with fire. Then 5 I said: 'For what sin are they bound, and on what account have they been cast in hither?' Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why 6 dost thou ask, and why art thou eager for the truth? These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years, 7 the time entailed by their sins, are consummated.' And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of 8 fire: neither its extent or magnitude could I see, nor could I conjecture. Then I said: 'How 9 fearful is the place and how terrible to look upon!' Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?' And 10 I answered: 'Because of this fearful place, and because of the spectacle of the pain.' And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

Chapter 22

1 And thence I went to another place, and he mountain [and] of hard rock. 2 And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at. 3 Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls

of the dead should 4 assemble therein, yea that all the souls of the children of men should assemble here. And these places have been made to receive them till the day of their judgement and till their appointed period [till the period appointed], till the great judgement (comes) upon them.' I saw (the spirit of) a dead man making suit, 5 and his voice went forth to heaven and made suit. And I asked Raphael the angel who was 6 with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?' 7 And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.' 8 The I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?' 9 And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made (for) the spirits of the righteous, in which there is the bright spring of 10 water. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their 11 lifetime. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There 12 He shall bind them for ever. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days 13 of the sinners. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.' 14 The I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth for ever.'

Chapter 23

1,2 From thence I went to another place to the west of the ends of the earth. And I saw a burning 3 fire which ran without resting, and paused not from its course day or night but (ran) regularly. And 4 I asked saying: 'What is this which rests not?' Then Raguel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven.'

Chapter 24

1 And from thence I went to another place of the earth, and he showed me a mountain range of 2 fire which burnt day and night. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which 3 joined with any other. And the seventh mountain was in the midst of these, and it excelled them 4 in height, resembling the seat of a throne: and fragrant trees encircled the throne. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: 5 and its fruit is beautiful, and its fruit n resembles the dates of a palm. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.' 6 Then answered Michael, one of the holy and honoured angels who was with me, and was their leader.

Chapter 25

1 And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, 2 and why dost thou wish to learn the truth?' Then I answered him saying: 'I wish to 3 know about everything, but especially about this tree.' And he answered saying: 'This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit 4 the earth with goodness. And as for this fragrant tree no mortal is permitted to touch it till the great judgement,

when He shall take vengeance on all and bring (everything) to its consummation 5 for ever. It shall then be given to the righteous and holy. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

6 Then shall they rejoice with joy and be glad,

And into the holy place shall they enter;

And its fragrance shall be in their bones,

And they shall live a long life on earth,

Such as thy fathers lived:

And in their days shall no sorrow or plague

Or torment or calamity touch them.'

7 Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

Chapter 26

1 And I went from thence to the middle of the earth, and I saw a blessed place in which there were 2 trees with branches abiding and blooming [of a dismembered tree]. And there I saw a holy mountain, 3 and underneath the mountain to the east there was a stream and it flowed towards the south. And I saw towards the east another mountain higher than this, and between them a deep and narrow 4 ravine: in it also ran a stream underneath the mountain. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains. And all the ravines were deep and narrow, (being formed) of hard rock, and trees were not planted upon 6 them. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

Chapter 27

1 Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this 2 accursed valley between?' Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here 3 shall be their place of judgement. In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King. 4 In the days of judgement over the former, they shall bless Him for the mercy in accordance with 5 which He has assigned them (their lot).' Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

Chapter 28

1 And thence I went towards the east, into the midst of the mountain range of the desert, and 2 I saw a wilderness and it was solitary, full of trees and plants. And water gushed forth from 3 above. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

Chapter 29

1 And thence I went to another place in the desert, and approached to the east of this mountain 2 range. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

Chapter 30

1,2 And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. And 3 therein there was a tree, the colour (?) of fragrant trees such as the mastic. And on the sides of

those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

Chapter 31

1 And I saw other mountains, and amongst them were groves of trees, and there flowed forth from 2 them nectar, which is named sarara and galbanum. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloë-trees, and all the trees were full 3 of stacte, being like almond-trees. And when one burnt it, it smelt sweeter than any fragrant odour.

Chapter 32

1 And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper. 2 And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness, 3 I and from afar off trees more numerous than I these trees and great-two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom. 4 That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit 5 is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. Then 6 I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

Chapter 33

1 And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. And to the east of those beasts I saw the ends of the earth whereon the heaven 2 rests, and the portals of the heaven open. And I saw how the stars of heaven come forth, and 3 I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their 4 times and their months, as Uriel the holy angel who was with me showed me. He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

Chapter 34

1 And from thence I went towards the north to the ends of the earth, and there I saw a great and 2 glorious device at the ends of the whole earth. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, 3 snow, dew, and rain. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

Chapter 35

1 And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

Chapter 36

1 And from thence I went to the south to the ends of the earth, and saw there three open portals 2 of the heaven: and thence there come dew, rain, and wind. And from thence I went to the east to the

ends of the heaven, and saw here the three eastern portals of heaven open and small portals 3 above them. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

THE BOOK OF JASHER

Chapter 4

1. And all the days that Enoch lived upon earth, were three hundred and sixty-five years.
2. And when Enoch had ascended into heaven, all the kings of the earth rose and took Methuselah his son and anointed him, and they caused him to reign over them in the place of his father.
3. And Methuselah acted uprightly in the sight of God, as his father Enoch had taught him, and he likewise during the whole of his life taught the sons of men wisdom, knowledge and the fear of God, and he did not turn from the good way either to the right or to the left.
4. But in the latter days of Methuselah, the sons of men turned from the Lord, they corrupted the earth, they robbed and plundered each other, and they rebelled against God and they transgressed, and they corrupted their ways, and would not hearken to the voice of Methuselah, but rebelled against him.
5. And the Lord was exceedingly wroth against them, and the Lord continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.
6. For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.
7. And still the sons of men did not turn from their evil ways, and their hands were still extended to do evil in the sight of God, and they provoked the Lord with their evil ways, and the Lord was very wroth, and repented that he had made man.
8. And he thought to destroy and annihilate them and he did so.
9. In those days when Lamech the son of Methuselah was one hundred and sixty years old, Seth the son of Adam died.
10. And all the days that Seth lived, were nine hundred and twelve years, and he died.
11. And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elishaa the son of Enoch his uncle, and she conceived.
12. And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil ways, and they trespassed and rebelled against God.
13. And the wife of Lamech conceived and bare him a son at that time, at the revolution of the year.
14. And Methuselah called his name Noah, saying, The earth was in his days at rest and free from corruption, and Lamech his father called his name Menachem, saying, This one shall comfort us in our works and miserable toil in the earth, which God had cursed.
15. And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with God.
16. And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against the Lord.
17. And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.
18. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of

animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

19. And the Lord said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field for I repent that I made them.

20. And all men who walked in the ways of the Lord, died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

21. And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.

THE TENTH TABLE

In Sippar all the Anunnaki gathered, the Day of the Deluge they awaited.

It was at that time, as the tension of awaiting was mounting,

That the lord Enki, asleep in his quarters, had a dream-vision.

In the dream-vision there appeared the image of a man, bright and shining like the heavens;

And as the man Enki approached, Enki saw that the white-haired Galzu he was!

In his right hand an engraver's stylus he was holding,

And in his left hand a tablet of lapis lazuli, shining smooth, he held.

And as he approached near enough by Enki's bed to stand, Galzu spoke up and said:

Unwarranted your accusations against Enlil were, for only the truth he spoke;

And the decision that as Enlil's Decision will be known, not he but Destiny decreed.

Now into your hands Fate take, for the Earthlings the Earth will inherit;

Summon your son Ziusudra, without breaking the oath to him the coming calamity reveal.

A boat that the watery avalanche can withstand, a submersible one, to build him tell,

Let him in it save himself and his kinfolk,

And the seed of all that is useful, be it plant or animal, also take;

That is the will of the Creator of All!

And Galzu, in the dream-vision, with the stylus on the tablet an image drew,

And placed the engraved tablet by the side of Enki's bed;

And after that the image faded, the dream-vision ended, and Enki with a shudder awoke.

In his bed Enki for a while lying remained, with wonder the dream-vision he pondered:

What was thereof the meaning, what omen did it hold?
Then, as off his bed he stepped, to and behold there was the tablet;
What in a mere dream-vision he had seen now by his bedside materially was!
With trembling hands the lord Enki the tablet picked up,
A design of a curious-shaped boat upon the tablet he saw,
By the tablet's edge measuring markings there were, the boat's measures indicating!
Astir with awe and hope the lord Enki by sunrise for his emissaries quickly sent,
Find the one called Galzu, to him I must speak! So to them he said.
By sundown all came back, to Enki thus reporting: None Galzu to find was able,
Galzu, they said, to Nibiru did long ago return!
Greatly baffled Enki was, the mystery and its omen to understand he strove.
Unravel the mystery he could not, yet the message to him was clear!
That night to the reed hut where Ziusudra was sleeping Enki stealthily went;
The oath not breaking, the lord Enki not to Ziusudra but to the hut's wall spoke:
Wake up! Wake up! to the reed wall Enki was saying, from behind the reed screen he was speaking.
When Ziusudra by the words was awakened, to him Enki from behind the reed screen said:
Reed hut, reed hut! To my words pay attention, to my instructions heed pay!
On all the habitations, over the cities, a calamitous storm will sweep,
The destruction of Mankind and its offspring it will be.
This is the final ruling, the word of the assembly by Enlil convened,
This is the decision by Anu and Enlil and Ninmah spoken.
Now heed my words, observe the message that to you I am speaking:
Abandon your house, build a boat; spurn possessions, save the life!
The boat that you must build, its design and measurements on a tablet are shown,
By the reed hut's wall the tablet I shall leave.
Make sure that the boat shall be roofed throughout, the sun from the inside must not be seen.
The tackle must be very strong, the pitch strong and tight to ward off the water.

Let the boat be one that can turn and tumble, the watery avalanche to survive!

In seven days build the boat, into it your family and kinfolk gather,
In the boat food and water for drinking heap up, household animals also bring.

Then, on the appointed day, a signal to you shall be given;
A boatguide who knows the waters, by me appointed, to you that day will come;

On that day the boat you must enter, its hatch tightly close you must.
An overwhelming Deluge, coming from the south, lands and life shall devastate;

Your boat from its moorings it shall lift, the boat it shall turn and tumble.

Fear not: To a safe haven the boatguide will navigate you,

By you shall the seed of Civilized Mankind survive!

When Enki's voice fell silent, agog was Ziusudra, on his knees prostrate he fell:

My lord! My lord! he shouted. Your voice I heard, let me see your face!

Not to you, Ziusudra, have I spoken, to the reed wall did I speak! So Enki said.

By Enlil's decision, by an oath upheld am I bound to that all the Anunnaki swore;

If my face you shall see, surely like all Earthlings you will die!

Now reed hut, to my words pay heed:

The purpose of the boat, a secret of the Anunnaki with you must remain!

When the townspeople will inquire, to them you will so say:

The lord Enlil with my lord Enki has angry been,

To Enki's abode in the Abzu I am sailing, perchance Enlil will be appeased!

For a while a silence followed. Ziusudra from behind the reed wall came,

A tablet of lapis lazuli, in the moonlight shining, he saw and picked up;

The image of a boat upon it was drawn, notches its measurements gave;

Wise of Civilized Men was Ziusudra, what he had heard he understood.

In the morning, to the townspeople he so announced:

The lord Enlil with the Lord Enki, my master, angry has been,

On that account to me the lord Enlil is hostile.

In this city I no longer reside can, nor in the Edin my foot anymore set;

To the Abzu, the lord Enki's domain, I will there a-sailing go.

In a boat that must quickly be built I will away from here depart;

Thereby the lord Enlil's anger will subside, hardships will end,

Upon you the lord Enlil abundance henceforth will shower!

The morning was not yet gone when the people about Ziusudra gathered,

To speedily for him the boat build they each other encouraged.

Timbers of boat-wood the elders were hauling, the little ones bitumen from the marshes carried.

As woodworkers the planks together hammered, Ziusudra in a cauldron the bitumen melted.

With bitumen the boat he waterproofed inside and out,

As in the drawing upon the tablet the boat on the fifth day was completed.

Eager to see Ziusudra depart, the townspeople to the boat food and water brought,

From their own mouths sustenance they took; to appease Enlil they were in a hurry!

Four-legged animals into the boat were also driven, birds from the field by themselves flew in.

Into the boat Ziusudra his spouse and sons made embark, their wives and children also came.

Any who to the abode of the lord Enki wish to go, let them too aboard come!

So did Ziusudra to the gathered people announce.

Envisioning Enlil's abundance, only some of the craftsmen the call heeded.

On the sixth day Ninagal, Lord of the Great Waters, to the boat came,

A son of Enki he was, to be the boat's navigator he was selected.

A box of cedarwood in his hands he held, by his side in the boat he kept it;

The life essences and life eggs of living creatures it contains,

by the lord Enki and Ninmah collected,

From the wrath of Enlil to be hidden, to life resurrect if Earth be willing!

So did Ninagal to Ziusudra explain; thus were all beasts by their twos in the boat hidden.

Now Ninagal and Ziusudra in the boat the arrival of the seventh day awaited.

In the one hundred and twentieth Shar was the Deluge awaited,

In the tenth Shar in the life age of Ziusudra was the Deluge forthcoming,
In the station of the Constellation of the Lion was the avalanche looming.

Now this is the account of the Deluge that over the Earth swept
And how the Anunnaki escaped, and how Ziusudra in the boat survived.
For days before the Day of the Deluge the Earth was rumbling, groan as with pain it did;
For nights before the calamity struck, in the heavens Nibiru as a glowing star was seen;
Then there was darkness in daytime, and at night the Moon as though by a monster was swallowed.

The Earth began to shake, by a netforce before unknown it was agitated.

In the glow of dawn, a black cloud arose from the horizon,
The morning's light to darkness changed, as though by death's shadow veiled.

Then the sound of a rolling thunder boomed, lightnings the skies lit up.

Depart! Depart! Utu to the Anunnaki gave the signal.

Crouched in the boats of heaven, the Anunnaki heavenward were lofted.
In Shurubak, eighteen leagues away, the bright eruptions by Ninagal were seen:

Button up! Button up the hatch! Ninagal to Ziusudra shouted.

Together the trapdoor that the hatch concealed they pulled down;
Watertight, enclosed completely, was the boat; inside riot a ray of light penetrated.

On that day, on that unforgettable day, the Deluge with a roar began;
In the Whiteland, at the Earth's bottom, the Earth's foundations were shaking;
Then with a roar to a thousand thunders equal, off its foundations the icesheet slipped,

By Nibiru's unseen netforce it was pulled away, into the south sea crashing.

One sheet of ice into another icesheet was smashing,

The Whiteland's surface like a broken eggshell was crumbling.

All at once a tidal wave arose, the very skies was the wall of waters reaching.
A storm, its ferocity never before seen, at the Earth's bottom began to howl,
Its winds the wall of water were driving, the tidal wave northward was spreading;
Northward was the wall of waters onrushing, the Abzu lands it was reaching.

Therefrom toward the settled lands it traveled, the Edin it overwhelmed.

When the tidal wave, the wall of waters, Shurubak reached,

The boat of Ziusudra the tidal wave from its moorings lifted,

Tossed it about, like a watery abyss the boat it swallowed.

Though completely submerged, the boat held firm, not a drop of water into it did enter.

Outside the storm's wave the people overtook like a killing battle,

No one his fellow man could see, the ground vanished, there was only water.

All that once on the ground stood by the mighty waters away was swept;

Before day's end the watery wall, gathering speed, the mountains overwhelmed.

In their celestial boats the Anunnaki the Earth were circling.

Crowding the compartments, against the outer walls they crouched,

What was happening upon the Earth, down below, to see they strained.

From the celestial boat in which she was, Ninmah like a woman in travail cried out:

My created like drowned dragonflies in a pond the waters fill,

All life by the rolling sea wave away was taken! Thus did Ninmah cry and moan.

Inanna, who was with her, also cried and lamented:

Everything down below, all that lived, has turned into clay!

Thus did Ninmah and Inanna weep; they wept and eased their feelings.

In the other celestial boats the Anunnaki by the sight of unbridled fury were humbled,

A power greater than theirs they with awe those days witnessed.

For the fruits of Earth they hungered, for fermented elixir they thirsted.

The olden days, alas, to clay have turned! So to each other the Anunnaki said.

After the immense tidal wave that over the Earth swept,

The sluices of heaven opened, a downpour from the skies upon the Earth was unleashed.

For seven days the waters from above with the waters of the Great Below were mingled;

Then the wall of water, its limits reaching, its onslaught ceased,

But the rains from the skies for forty more days and nights continued.

From their perches the Anunnaki looked down:
Where there were dry lands, now was a sea of water,
And where mountains once to the heavens their peaks raised,
Their tops now like islands were in the waters;
And all that on the dry lands was living in the avalanche of waters perished.
Then, as in the Beginning, the waters to their basins were gathered,
Waving back and forth, day by day the water level came lower.
Then, forty days after the Deluge over the Earth swept, the rains also stopped.
After the forty days Ziusudra the boat's hatch opened, his whereabouts to survey.
A bright day it was, a gentle breeze was blowing;
All alone, with no other sign of life, the boat upon a vast sea was lolling.
Mankind, all living things, off the Earth's face are wiped out,
No one except us few survived, but there is no dry land to set a foot upon!
So did Ziusudra to his kinfolk say as he sat down and lamented.
At that time Ninagal, by Enki appointed, the boat toward the twin peaks of Arrata directed,
A sail for her he shaped, toward the Mount of Salvation he the boat guided.
Impatient Ziusudra was; birds that were on board he released
To check for dry land, for surviving vegetation to verify he sent them.
He sent forth a swallow, he sent forth a raven; both to the boat returned.
He sent forth a dove; with a twig from a tree to the boat it returned!
Now Ziusudra knew that the dry land from under the waters had emerged.
A few more days, and the boat by rocks was arrested:
The Deluge is over, at the Mount of Salvation we are! So did Ninagal to Ziusudra say.
Opening the watertight hatch, from the boat Ziusudra emerged;
The sky was clear, the Sun was shining, a gentle wind was blowing.
Hurriedly upon his spouse and children he to come out called.
The lord Enki let us praise, to him thanks give! to them Ziusudra said.

With his sons stones he gathered, with them an altar he built,
Then a fire on the altar he lit, with aromatic incense he made a fire.
A ewe-lamb, one without blemish, for a sacrifice he selected,
And upon the altar to Enki the ewe-lamb as a sacrifice he offered.
At that time Enlil from his celestial boat to Enki words conveyed:
Let us in Whirlwinds from the celestial boats upon the peak of Arrata descend,

The situation to review, what to be done to determine!
While the others in their celestial boats the Earth to circuit continued,
Enlil and Enki in Whirlwinds upon the peak of Arrata descended.
Smiling the two brothers met, with joy their arms they locked.
Then Enlil by the whiffs of fire and roasting meat was puzzled.
What is that? to his brother he shouted. Has anyone the Deluge survived?

Let us go and see! meekly to him Enki responded.
In their Whirlwinds to the other peak of Arrata they flew over,
The boat of Ziusudra they saw, by the altar that he had built they landed.
When Enlil the survivors saw, Ninagal among them, his fury no bounds had.
Every Earthling had to perish! he with fury shouted; at Enki with anger he lunged,
To kill his brother with his bare hands he was ready.

He is no mere mortal, my son he is! Enki, to Ziusudra pointing, cried out.
For a moment Enlil was hesitating. You broke your oath! at Enki he shouted.
To a reed wall I spoke, not to Ziusudra! Enki said, then to Enlil the dream-vision related.
By then, by Ninagal alerted, Ninurta and Ninmah in their Whirlwinds also touched down;
When the account of events they heard, Ninurta and Ninmah by the account were not angered.
The survival of Mankind the will of the Creator of All must be! So did Ninurta to his father say.

Ninmah her necklace of crystals, a gift of Anu, touched and swore:
On my oath, the annihilation of Mankind shall never be repeated!
Relenting, Enlil by the hands Ziusudra and Emzara his spouse took and blessed them thus:

Be fruitful and multiply, and the Earth replenish!

Thus were the Olden Times ended.

Now this is the account of how survival on Earth was restored,

And how a new source of gold and other Earthlings beyond the oceans were found.

It was after the encounter at Arrata that the waters of the Deluge to recede continued,

And the face of the Earth gradually from under the waters was showing.

The mountainlands were mostly unscathed, but the valleys under mud and silt were buried.

From the celestial boats and from the Whirlwinds the Anunnaki the landscapes surveyed:

All that in the Olden Times in the Edin and the Abzu had existed under the mud was buried!

Eridu, Nibru-ki, Shurubak, Sippar, all were gone, completely vanished;

But in the Cedar Mountains the great stone platform in the sunlight glistened,

The Landing Place, in the Olden Times established, was still standing!

One after another the Whirlwinds upon the platform landed;

The platform was intact; at the launch corner the huge stone blocks held firm.

Clearing debris and tree branches away, the first to land to the chariots signaled;

One after the other the celestial chariots came, upon the platform they touched down.

Then to Marduk on Lahmu and Nannar on the Moon words were sent,

And they too to Earth returned, upon the Landing Place they came down.

Now the Anunnaki and Igigi who were thus gathered by Enlil to assembly were called.

The Deluge we have survived, but the Earth is devastated! So did Enlil to them say.

All ways to recover we must assess, be it on Earth, be it elsewhere!

Lahmu by the passage of Nibiru was devastated! So did Marduk relate:

Its atmosphere was sucked out, its waters thereafter evaporated, a place of dust storms it is!

The Moon by itself life cannot sustain, only with Eagle masks is staying enabled!

So did Nannar to the others account give, and then words of enamor he added:

Once there, that it was Tiamat's host's leader one must recall,

Of Earth a companion it is, with it Earth's destiny is connected!

Lovingly Enlil on his son's shoulders his arm put. With survival now we are concerned!

So did Enlil to Nannar mildly retort; now, sustenance is our first concern!

Let us the sealed Creation Chamber examine; perchance Nibiru's seeds we shall still find!

So did Enlil to Enki say, of the grains once created him reminding.

At the side of the platform, clearing some mud, the shaft from times remote they found,

The stone that blocked it they lifted off, the sanctuary they entered.

The diorite chests with seals were fastened, the seals with a copper key they made open.

Inside the chests, in crystal vessels, the seeds of Nibiru's grain were there!

Once outside, to Ninurta Enlil the seeds gave, to him he was thus saying:

Go, the mountainside terrace, let the grains of Nibiru once again bread provide!

In the Cedar Mountains, on other mountains too, Ninurta waterfalls dammed,

Terraces constructed, the eldest son of Ziusudra to raise crops he taught.

To Ishkur, his youngest, Enlil another task assigned:

Where the waters have receded, go and remaining fruit-bearing trees find!

To him as fruit cultivator Ziusudra's youngest son was assigned:

The first fruit they found, the vine that by Ninmah was brought it was;

Of its juice, as the Anunnaki's elixir renowned, Ziusudra took a sip.

By one sip, then another and another, Ziusudra was overpowered, like a drunkard he fell asleep!

Then a gift to Anunnaki and Earthlings Enki presented:

The chest that Ninagal had carried he unveiled, its surprising contents to all he announced:

The life essences and life eggs,

in the wombs of the four-legged animals from Ziusudra's boat can be combined,

Sheep for wool and meat will multiply, cattle for milk and hides will all have,

Then with other living creatures the Earth we shall replenish!

To Dumuzi the shepherding tasks Enki gave, in the task was Ziusudra's middle son assisting.

Then to the dark-hued landmass, where his and his sons' domains had been,

Enki his attention turned.

With Ninagal, at the confluence of mighty waters the mountains he dammed,
Fierce waterfalls to a lake he channeled to let the waters as a lake accumulate.
Then the lands between the Abzu and the Great Sea with Marduk he surveyed:

Where habitations once were, the river's valley how to drain he considered.
At midstream where the river's waters cascaded, an island from the waters he raised.
In its bowels twin caverns he carved out, above them from stones sluices he fashioned.
From there two channels in the rocks he cut, for the waters two narrows he fashioned,
Thus the flowing waters from the highlands coming he could slow or let go faster;

With dams and sluices and the two narrows the waters he regulated.

From the Cavern Island, the island of Abu,
the river's serpentine valley from under the waters he raised:
In the Land of the Two Narrows for Dumuzi and the shepherds a habitation did Enki fashion.

With satisfaction did Enlil all this to Nibiru words send;

with words of concern Nibiru responded:

The close passage that Earth and Lahmu affected on Nibiru too much damage caused;

The shield of gold dust was torn, the atmosphere was dwindling again,

Now new supplies of gold quickly were needed!

Fervently to the Abzu Enki went, with Gibil his son to survey and search he journeyed.

All the gold mines were gone, by the avalanche of water they were buried.

In the Edin, Bad-Tibira too no longer existed, in Sippar a place for the chariots was no more!
The hundreds of Anunnaki who in the mines and Bad-Tibira toiled, from the Earth were gone,
The multitude of Earthlings, as Primitive Workers serving, by the Deluge were to clay turned;
No gold can from Earth anymore be provided! So did Enlil and Enki to Nibiru announce.

On Earth and on Nibiru there was desperation.

At that time Ninurta, his tasks in the mountains of cedars completed,

To the mountainland beyond the oceans once again journeyed.

From that land, on the other side of Earth, astounding words he delivered:

The avalanche of waters deep cuts into the mountainsides there tore,

From the mountainsides uncounted gold, in nuggets large and small,

To the rivers below fell down, without mining can the gold be hauled!

Enlil and Enki to the distant mountainland hurried, with amazement they the discovery viewed:

Gold, pure gold, refining and smelting not requiring, all about was lying!

A miracle it is! So was Enki to Enlil saying, What by Nibiru was wrought, by Nibiru was amended!

The unseen hand of the Creator of All it is life on Nibiru to enable! So did Enlil say.

Now who could collect the nuggets, how to Nibiru they will be sent? the leaders each other asked.

Of the first question, Ninurta had the answer:

In the high mountainland on this side of Earth, some Earthlings have survived!

Descendants of Ka-in they are, with the handling of metals they are knowing;

Four brothers and four sisters are their leaders, on rafts they themselves saved,

Now their mountaintop in the midst of a great lake is an island.

As the protector of their forefathers they me recall, the Great Protector they call me!

By the report that other Earthlings had survived the leaders were heartened,

Even Enlil, who the end of all flesh planned, was no longer angered.

It is the will of the Creator of All! to each other they said.

Now let us a new Place for Celestial Chariots establish, therefrom the gold to Nibiru send!

For a new plain whose soil has dried and hardened they searched,

In the proximity of the Landing Place, in a desolate peninsula, such a plain they found.

Flat as a quiet lake it was, by white mountains it was surrounded.

Now this is the account of the new Place of the Celestial Chariots,

And the artificed twin mounts and how the image of the lion by Marduk was usurped.

In the peninsula by the Anunnaki chosen,

the heavenly Ways of Anu and Enlil on Earth were reflected;

Let the new Place of the Chariots precisely on that boundary be located,

Let the heart of the plain the heavens reflect! So did Enlil to Enki suggest.

Once Enki to this agreed, Enlil from the skies of distances took measures;

On a tablet a grand design for all to see he marked out.

Let the Landing Place in the Cedar Mountains be a part of the facilities! he said.

The distance between the Landing Place and the Chariot Place he measured,

In the midst thereof a place for a new Mission Control Center he designated:

There a suitable mount he selected, the Mount of Way Showing he named it.

A platform of stones, akin but smaller than the Landing Place, to be built there he ordered;

In its midst a great rock was carved inside and out, to house a new Bond Heaven-Earth it was made.

A new Navel of the Earth, the role of Nibru-ki before the Deluge to replace.

The Landing Path on the twin peaks of Arrata in the north were anchored;

To demarcate the Landing Corridor Enlil two other sets of twin peaks required,

To delimit the Landing Corridor's boundary, ascent and descent to secure.

In the southern part of the desolate peninsula, a place of mountains,

Twin adjoining peaks Enlil selected, on them the southern delimit he anchored.

Where the second set of twin peaks was required, mountains there were none,

Only a flatland above the water-clogged valley from the ground protruded.

Artificial peaks thereon we can raise! So did Ningishzidda to the leaders say.

On a tablet the image of smooth-sided, skyward rising peaks for them he drew.

If it can be done, let it so be! Enlil with approval said. Let them also as beacons serve!

On the flatland, above the river's valley, Ningishzidda a scale model built,

The rising angles and four smooth sides with it he perfected.

Next to it a larger peak he placed, its sides to Earth's four corners he set;

By the Anunnaki, with their tools of power, were its stones cut and erected.

Beside it, in a precise location, the peak that was its twin he placed;

With galleries and chambers for pulsating crystals he designed it.

When this artful peak to the heavens rose, to place upon it the capstone the leaders were invited.

Of electrum, an admixture by Gibil fashioned, was the Apex Stone made.

The sunlight to the horizon it reflected, by night like a pillar of fire it was,

The power of all the crystals to the heavens in a beam it focused.

When the artful works, by Ningishzidda designed, were completed and ready,
The Anunnaki leaders the Great Twin Peak entered, at what they saw they marveled;
Ekur, House Which Like a Mountain is, they named it, a beacon to the heavens it was.

That the Anunnaki the Deluge survived and prevailed forever it proclaimed.

Now the new Place of the Celestial Chariots gold from across the seas can receive,

From it the chariots to Nibiru the gold for survival shall carry;

From it to the east, where the Sun on the designated day rises, they will ascend,

To it to the southwest, where the Sun on the designated day sets, they will descend!

Then Enlil by his own hand the Nibiru crystals activated.

Inside eerie lights began to flicker, an enchanting hum the stillness broke;

Outside the capstone all at once was shining, brighter than the Sun it was.

The multitude of assembled Anunnaki a great cry of joy uttered;

Ninmah, by the occasion moved, a poem recited and sang:

House that is like a mountain, house with a pointed peak,

For Heaven-Earth it is equipped, the handiwork of the Anunnaki it is.

House bright and dark, house of heaven and Earth,

For the celestial boats it was put together, by the Anunnaki built.

House whose interior with a reddish light of heaven glows,

A pulsating beam that far and high reaches it emits;

Lofty mountain of mountains, great and lofty fashioned,

Beyond the understanding of Earthlings it is.

House of equipment, lofty house of eternity,

Its foundation stones the waters touch, its great circumference in clay is set.

House whose parts are skilfully together woven,

The great ones who in the skies circle to a resting make descent;

House that for the rocketships is a landmark, with unfathomable insides,

By Anu himself is the Ekur blessed.

Thus did Ninmah at the celebration recite and sing.

While the Anunnaki their remarkable handiwork were celebrating,

Enki to Enlil words of suggestion said: When in future days it will be asked:

When and by whom has this marvel been fashioned?

Let us beside the twin peaks a monument create, the Age of the Lion let it announce,

The image of Ningishzidda, the peaks' designer, let its face be,

Let it precisely toward the Place of the Celestial Chariots gaze,

When, by whom, and the purpose let it to future generations reveal!

So did Enki to Enlil suggest. To the words Enlil consented and to Enki said:

Of the Place of the Celestial Chariots, Utu must again the commander be;

Let the gazing lion, precisely eastward facing, with Ningishzidda's image be!

When the work to cut and shape the lion from the bedrock was proceeding,

Marduk to his father Enki words of aggrievement said:

To dominate the whole Earth to me did you promise,

Now command and glory to others are granted, without task or dominion I am left.

In my erstwhile domain are the artificed mounts situated, on the lion the image mine must be!

By these words of Marduk Ningishzidda was angered, the other sons were also annoyed,

By the clamor for domains Ninurta and his brothers were also aroused,

Lands for themselves and devoted Earthlings everyone was demanding!

Let not the celebration a contest become! Ninmah amidst the raised voices shouted.

The Earth is still in havoc, we Anunnaki are few, of the Earthlings there are only survivors!

Let Marduk Ningishzidda of the honor not deprive, let us Marduk's words also heed!

So did Ninmah, the peacemaker, to the contending leaders say.

For peace to prevail, the habitable lands between us should be apart set! Enlil to Enki said.

To make the peninsula an uncontested divider they agreed,

to the peacemaker Ninmah they it allotted.

Tilmun, Land of the Missiles, they named it; to Earthlings it was beyond bounds.

The habitable lands to the east thereof to Enlil and his offspring were set apart,

For the descendants of two sons of Ziusudra, Shem and Yafet, therein to dwell.

The dark-hued landmass that the Abzu included to Enki and his clan was for domains granted,

The people of Ziusudra's middle son, Ham, to inhabit it were chosen.

To make Marduk their lord, of their lands the master, Enki to appease his son suggested.

By your wish let it so be! Enlil to Enki about it said.

In Tilmun, in its mountainous south, an abode for Ninmah his mother Ninurta built;

Near a spring with date trees, a verdant valley, it was located,

The mountain peak Ninurta terraced, a fragrant garden for Ninmah he planted.

When all was thus completed, a signal to all outposts on Earth was given:

From the mountainlands across the ocean Whirlwinds the gold nuggets brought,

From the Place of the Celestial Chariots to Nibiru the gold was lofted.

On that memorable day Enlil and Enki to each other said and agreed:

Let us Ninmah, the peacemaker, with a new epithet-name honor:

Ninharsag, Mistress of the Mountainhead, let us name her!

By acclamation was Ninmah the honor given, henceforth Ninharsag she was called.

Praise to Ninharsag, on Earth the peacemaker! in unison the Anunnaki proclaimed.

