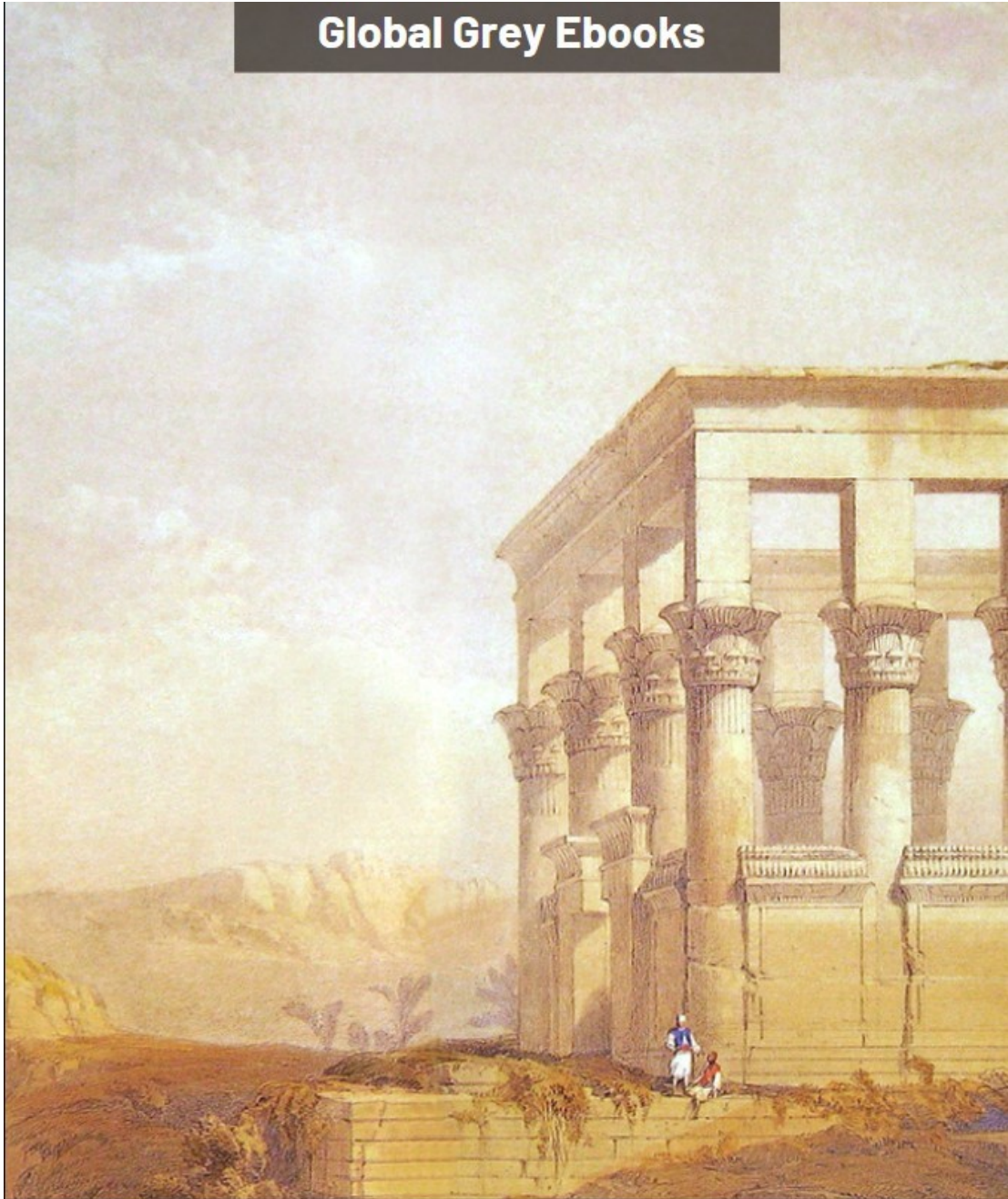


Global Grey Ebooks



THE RELIGION OF BABYLONIA AND ASSYRIA

THEOPHILUS G. PINCHES

**THE RELIGION OF
BABYLONIA
AND ASSYRIA**

**BY
THEOPHILUS G. PINCHES**

1906

The Religion of Babylonia and Assyria by Theophilus G. Pinches.

This ebook edition was created and published by Global Grey

©Global Grey 2021



globalgreyebooks.com

Contents

Chapter 1. Foreword

Chapter 2. The Religion Of The Babylonians And Assyrians

Chapter 3. The Babylonian Story Of The Creation

Chapter 4. The Principal Gods Of The Babylonians And Assyrians

Chapter 5. The Demons: Exorcisms And Ceremonies

Chapter 6. Problems Which The Study Offers

Works Bearing Upon The Religion Of The Babylonians And Assyrians

the wicked are is meant) in consequence, seemingly, of some trick or trap which had been laid for him.

The gods were therefore prayed, in turn, to bring him back, but none of them listened except Êa, who begged him of Nerigal, whereupon the latter opened the entrance to the place where he was—the hole of the earth—and brought forth "the spirit (/utukku/) of Enki-du like mist." Immediately after this come the words, "Tell, my friend, tell, my friend—the law of the land which thou sawest, tell," and the answer, "I will not tell thee, friend, I will not tell thee—if I tell thee the law of the land which I saw, . . . sit down, weep." Ultimately, however, the person appealed to—apparently the disembodied Enki-du—reveals something concerning the condition of the souls in the place of his sojourn after death, as follows:—

*"Whom thou sawest [die] the death(?) [of]² . . . [I see]—
In the resting-place of . . . reposing, pure waters he drinketh.
Whom in the battle thou sawest killed, I see—
His father and his mother raise his head,
And his wife upon [him leaneth?].
Whose corpse thou hast seen thrown down in the plain, I see—
His /edimmu/ in the earth reposes not.
Whose /edimmu/ thou sawest without a caretaker, I see—
The leavings of the dish, the remains of the food,
Which in the street is thrown, he eateth."*

It is naturally difficult to decide in a passage like this, the difference existing between a man's /utukku/ and his /edimmu/, but the probability is, that the former means his spiritual essence, whilst the latter stands for the ghostly shadow of his body, resembling in meaning the /ka/ of the Egyptians. To all appearance the abode described above is not the place of the punishment of the wicked, but the dwelling of those accounted good, who, if lucky in the manner of their death, and the disposal of their bodies, enjoyed the highest happiness in the habitation of the blest. The other place, however, is otherwise described (it occurs in the account of Iřtar's descent into Hades, and in the seventh tablet of the Gilgamesš series—the latter differing somewhat):—

*"Upon the land of No-return, the region of . . .,
[Set] Istar, daughter of Sin, her ear.
The daughter of Sin set then her ear . . .
Upon the house of gloom, the seat of Irkalla—³
Upon the house whose entrance hath no exit,⁴
Upon the path whose way hath no return,
Upon the house whose enterers are deprived of light,
Where dust is their nourishment, their food mud,
Light they see not, in darkness they dwell,
Clothed also, like a bird, in a dress of feathers.
Upon the door and bolt the dust hath blown."*

Seven gates gave access to this place of gloom, and the porter, as he let the visitor in, took from her (the goddess Iřtar in the narrative) at each an article of clothing, until, at

² (?) "The death of the righteous," or something similar?

³ One of the names of Nergal.

⁴ Or "whose enterer goeth not forth."

