

possibly Rahab-ham-shobheth, Rahab-roaring-doing-nothing, and would mean that Egypt is a dragon who roars most loudly, giving promise of great powers to help its friends, but in the day of need does nothing. This would be a very fitting title for Egypt, and would describe well the part she so often played in the politics of Palestine.²⁶

In Isaiah 51:9, Egypt is again named Rahab, and called a dragon. "Art thou not it that hewed Rahab in pieces, pierced the dragon and dried up the sea, the waters of the great *tehom*?" The reference is to the passage of the Red Sea, which, because of the regard in which the sea was held was always looked upon by the Hebrews as the greatest act in their redemption from Egypt. Yet it is redolent of the myth. Tiamat was pierced through and cut in pieces by Merodach, just as the waters of the great Deep were dried up.

Ezekiel 29:3, 32:2, calls Egypt a *tannim* that lieth in the midst of the rivers, a *tannim* of the seas. The foundation form of this monster is, however, the crocodile. Gunkel seeks to find here also the Tiamat story, because the *tannim* claims he had made the river for himself. Such a claim could not, he says, be made by Pharaoh, and therefore the writer is referring to Tiamat. The singular תַּנִּין is evidently a Massoretic misreading for the plural תַּנִּינִים (*cf.* v. 4) arising out of the use of the singular in the parallel passage in v. 9; and must mean the canals and irrigation channels, which Pharaoh could easily claim as his own work.

The historical reference of Isaiah 27:1 is not clear: "In that day Yahweh shall visit with his hard, and great, and strong sword Leviathan the fleeing serpent, and Leviathan the tortuous serpent, and he shall slay the tannin which is in the sea." These names have usually been applied to three different powers, of which the tannin was Egypt, but there is great divergence of opinion as to what powers are represented by the two Leviathans. Compared with ch. 24:21, it does not seem necessary to postulate three different dragons, or even two, the three expressions are merely the emphatic repetition of the one idea. (*Cf.* Cheyne, *Comm.*) The verse is full of the myth. The sword is the cherubim sword turning every way, so that even the fleeing, tortuous Leviathan cannot escape it; it is the lightning sword of Merodach with which he pierced the dragon. As the fleeing serpent in Job 26:13 is certainly the serpent of the sky, it may be that the writer here draws from both myths, but the one name would readily be applied to different monsters.

²⁶ Isaiah seems to like names of this kind, and Maher-shalal-hash-baz is a close parallel (Isa. 8:1). MacCurdy (*Hist. Proph. Mon.* II.: 431) suggests as the probable reading Rahab-hammashbith, "Rahab who brings to nought."