

114. when I prophesied in the presence of the gods evil,  
 115. to evil were devoted all my people, and I prophesied  
 116. thus, "I have begotten man and let him not  
 117. like the sons of the fishes fill the sea.  
 118. The gods concerning the spirits, were weeping with her;  
 119. the gods in seats, seated in lamentation;  
 120. covered were their lips for the coming evil.

## THE STORM CALMED.

121. Six days and nights  
 122. passed, the wind tempest and storm overwhelmed,  
 123. on the seventh day in its course, was calmed the storm, and all the tempest  
 124. which had destroyed like an earthquake,  
 125. quieted. The sea he caused to dry, and the wind and tempest ended.  
 126. I was carried through the sea. The doer of evil,  
 127. and the whole of mankind who turned to sin,  
 128. like reeds their corpses floated.  
 129. I opened the window and the light broke in, over my refuge  
 130. it passed, I sat still and  
 131. over my refuge came peace.  
 132. I was carried over the shore, at the boundary of the sea,  
 133. for twelve measures it ascended over the land.  
 134. To the country of Nizir went the ship;  
 135. the mountain of Nizir stopped the ship, and to pass over it, it was not able.  
 136. The first day and the second day, the mountain of Nizir the same.  
 137. The third day and the fourth day, the mountain of Nizir the same.  
 138. The fifth and sixth, the mountain of Nizir the same.

## A DOVE FROM THE ARK.

139. On the seventh day in the course of it  
 140. I sent forth a dove, and it left. The dove went and searched, and  
 141. a resting place it did not find, and it returned.  
 142. I sent forth a swallow, and it left. The swallow went and searched, and  
 143. a resting place it did not find, and it returned.  
 144. I sent forth a raven, and it left.  
 145. The raven went, and the corpses on the waters it saw, and  
 146. it did eat, and it swam, and wandered away, and did not return.  
 147. I sent the animals forth to the four winds. I poured out a libation.  
 148. I built an altar on the peaks of the mountain,  
 149. by seven herbs I cut,  
 150. at the bottom of them I placed reeds, pines and simgar.  
 151. The gods collected at its burning, the gods collected at its good burning;  
 152. the gods like sumbe over the sacrifice gathered.  
 153. From of old, also, the great God in his course,  
 154. the great brightness of Anu had created; when the glory  
 155. of these gods, as of Uknî stone, on my countenance I could not endure;  
 156. in those days I prayed that for ever I might not endure.

## THE GOD OF THE TEMPEST.

157. May the gods come to my altar;  
 158. may Bel not come to my altar.  
 159. for he did not consider and had made a tempest,  
 160. and my people he had consigned to the deep  
 161. from of old, also Bel in his course  
 162. saw the ship, and went Bel with anger filled to the gods and spirits;  
 163. let not any one come out alive, let not a man be saved from the deep.  
 164. Ninip his mouth opened and spake, and said to the warrior Bel,  
 165. "Who then will be saved," Hea the words understood,  
 166. and Hea knew all things,  
 167. Hea his mouth opened and spake, and said to the warrior Bel,  
 168. "Thou prince of the gods, warrior,  
 169. when thou wast angry a tempest thou madest,  
 170. the doer of sin did his sin, the doer of evil did his evil,  
 171. may the exalted not be broken, may the captive not be delivered;  
 172. instead of thee making a tempest, may lions increase and men be reduced;

173. instead of thee making a tempest, may leopards increase and men be reduced;  
 174. instead of thee making a tempest, may a famine happen, and the country be destroyed;  
 175. instead of the making a tempest, may pestilence increase, and men be destroyed.  
 176. I did not peer into the wisdom of the gods,  
 177. reverent and attentive a dream they sent, and the wisdom of the gods he heard.

## THE COUNTRY PURIFIED.

178. When his judgment was accomplished, Bel went up to the middle of the ship,  
 179. he took my hand and brought me out, me  
 180. he brought out, he caused to bring my wife to my side,  
 181. he purified the country, he established in a covenant, and took the people  
 182. in the presence of Sisit and the people;  
 183. when Sisit and his wife and the people to be like the gods were carried away,  
 184. then dwelt Sisit in a remote place at the mouth of the rivers,  
 185. they took me and in a remote place at the mouth of the rivers they seated me,  
 186. when to thee whom the gods have chosen,  
 187. thee and the life which thou hast sought, after thou shalt gain  
 188. this do for six days and seven nights  
 189. like I say also, in bonds bind him  
 190. the way like a storm shall be laid upon him.  
 191. Sisit, after this manner, said to his wife,  
 192. I announce that the chief who grasps at life  
 193. the way like a storm shall be laid upon him;  
 194. his wife after this manner, said to Sisit afar off,  
 195. purify him and let the man be sent away  
 196. the road that he came, may he return in peace,  
 197. the great gate open, and may he return to his country.  
 198. Sisit, after this manner, said to his wife,  
 199. the cry of a man alarms thee,  
 200. this do, his scarlet cloth place on his head,  
 201. and the day when he ascended the side of the ship  
 202. she did, his scarlet cloth she placed on his head,  
 203. and the day when he ascended on the side of the ship.

The next four lines describe seven things done to Izdubar before he was purified.

The passage is obscure and does not concern the flood, so I have not translated it.

208. Izdubar after this manner, said to Sisit afar off,  
 209. this way, she has done, I come up  
 210. joyfully, my strength thou givest me.  
 211. Sisit after this manner said to Izdubar  
 212. ....thy scarlet cloth  
 213. ....I have lodged thee  
 214. ....

The five following lines, which are mutilated, refer again to the seven matters for purifying Izdubar; this passage, like the former one, I do not translate.

219. Izdubar after this manner said to Sisit afar off,  
 220. ....Sisit to thee may we not come.

From here the text is much mutilated, and it will be better to give a general account of its contents than to attempt a strict translation, especially as this part is not so interesting as the former part of the tablet.

Lines 221 to 223 mention some one who was taken and dwelt with death. Lines 224 to 235 give a speech of Sisit to the seaman Urhamsi, directing him how to cure Izdubar, who, from the broken passages, appears to have been suffering from some form of skin disease. Izdubar was to be dipped in the sea, when beauty was to spread over his skin once more. In lines 236 to 241 the carrying out of these directions and the cure of Izdubar are recorded.

The tablet then reads as follows:

242. Izdubar and Urhamsi rode in the boat  
 243. where they placed them they rode.

244. His wife after this manner said to Sisit afar off  
 245. Izdubar goes away, he is satisfied, he performs  
 246. that which thou hast given him and returns to his country,  
 247. and he heard, and went after Izdubar,  
 248. he went to the shore.  
 249. Sisit after this manner said to Izdubar,  
 250. Izdubar thou goest away, thou art satisfied, thou performest  
 251. that which I have given thee and thou returnest to thy country.  
 252. I have revealed to thee Izdubar the concealed story.

Lines 253 to 262, which are very mutilated, give the conclusion of the speech of Sisit, and then state that, after hearing it, Izdubar took great stones and piled them up as a memorial of these events.

Lines 263 to 289 give in a very mutilated condition subsequent speeches and doings of Izdubar and Urhamsi. In this part journeys are mentioned of 10 and 20 kaspû, or 70 and 140 miles; a lion is also spoken of, but there is no further allusion to the flood. These lines close the inscription and are followed by a colophon which gives the heading of the next tablet, and the statement that this (the flood tablet) is the 11th tablet in the series giving the history of Izdubar, and that it is a copy of the ancient inscription.

Mr. Smith, before proceeding to examine the bearings of the details of the tablet on our existing records of the flood, gave an outline of the Mosaic account as contained in Genesis, and cites the text of the Chaldean history as given by Berosus — which assigns Xisuthrus as the name of the builder of the ark, Cronos as the name of the deity who commanded him to build it, five stadia long and two broad as its dimensions, and the land of Armenia as its resting place. The proper names, Mr. Smith considered to be the least satisfactory part of the subject, from the corruption of the Greek forms and the difficulty of reading phonetically the Cuneiform names, mostly written in monogram. The Cuneiform account agrees with the Biblical narrative in making the Deluge a Divine punishment for the wickedness of the world; this point is omitted in the Greek account of Berosus. The dimensions of the vessel in the inscription are unfortunately lost by a fracture which has broken off both numbers; the dimensions are expressed in cubits as in the Biblical account; but while Genesis makes the ark fifty cubits broad, and thirty cubits high, the inscription states that the height and breadth were the same. Some details of the launching of the ark, such as that of leaks being stopped by bitumen, have no parallel either in the Bible or in Berosus; but the description of the filling of the ark generally agrees with the two other accounts — though differing from Genesis in not mentioning the sevens of clean animals, and in including others besides the family of the builder. The date of the Deluge's commencement, given by the Bible and Berosus, is not mentioned in the tablet.

With regard to the duration of the Deluge there appears a serious difference between the Bible and the inscription. According to the account in Genesis the flood commenced on the 17th day of the second month, the ark rested on Ararat after 150 days on the 17th day of the seventh month, and the complete drying up of the flood was not until the 27th day of the second month of the following year. The inscription, on the other hand, states that the flood abated on the seventh day, and that the ship remained seven days on the mountain before the sending out of the birds. On this point it must be remarked that there are two versions of the flood story in Genesis itself, and that these two differ as to the duration of the flood. The Greek account of Berosus is silent as to the duration of the Deluge. Pursuing his examination, Mr. Smith finds differences in the accounts as to the mountain on which the ark rested, and the test of birds, by which the abatement of the flood was ascertained, while in the building of the altar and the sacrifice on leaving the ark all three accounts agree.

On reviewing the evidence Mr. Smith continued, it is apparent that the events of the flood narrated in the Bible and the inscription are the same, and occur in the same order; but the minor differences in the details show that the inscription embodies a distinct and independent tradition. In spite of a striking similarity in style, which shows itself in several places, the two narratives belong to totally distinct peoples.

The biblical account is the version of an inland people. The name of the Ark in Genesis means a chest or box, and not a ship; there is no notice of the sea, or of launching, no pilots are spoken of, no navigation is mentioned. The inscription, on the other hand, belongs to a maritime people; the Ark is called a ship, the ship is launched into the sea, trial is made of it, and it is given in charge of a pilot. He points out circumstances which suggest the question whether the Chaldean narrative itself may not have been compiled from two distinct and older accounts, and notes it as remarkable that the oldest traditions of the early Babylonians seem to centre round the Persian Gulf.

In conclusion, he remarked that this account of the deluge opened a new field of inquiry in the early part of the Bible history. The question has often been asked, "What is the origin of the antediluvians, with their long lives so many times greater than the longest span of human life? Where was Paradise, the abode of the first parents of mankind? Whence comes the story of the flood, of the Ark, of the birds?" The Cuneiform inscriptions are now shedding new light on these questions, and supplying material which future scholars will have to work out. It would be a mistake to suppose that with the translation and commentary on an inscription like this the matter is ended. Beneath the mounds and ruined cities of Chaldea, now awaiting exploration lie, together with older copies of this Deluge text, other legend and histories of the earliest civilization in the world.

The chairman, in opening the discussion which followed, said he could guarantee the accuracy of Mr. Smith's translation, except as to the names, about which there were considerable doubts, and which were merely provisional, until some gloss was obtained by which their phonetic power could be ascertained, and the real reading be given. The most important point, and the question which would be asked generally was, "What was the antiquity of the legend?" He wished, therefore, to explain to the meeting that although the tablets found in the ruins of Nineveh dated only from the age of Sardanapalus in the sixth and seventh century B. C., yet they were copies of very much more ancient documents. Every tablet had at the foot of the writing a "colophon," which stated that the above writing was a copy of the original document, and it was found in many places that tablets from which the scribes of Sardanapalus had copied were defective, and the scribes had added the glosses, "Here the original is defective." The honorable gentleman then proceeded to show, by a masterly train of reasoning, that the historical era of the Assyrians dated back 5,150 years before Christ, and that the legend belonged to the mythological period, probably 1,000 or 1,500 years earlier still, and that the Izdubar of the text was identical with Zoroaster. — *London Telegraph, Dec. 4th.*

The Mantorville (Minn.) *Express* says Judge Lord, of the District Court of that place, recently decided that, in Minnesota, "the owner of cattle is liable for damages committed by them upon the lands of another, notwithstanding there may be no fence whatever and that the statute which provides that no damages shall be recovered for depredations done by beasts, in the daytime, unless it first be proved that the premises damaged were protected on the side where the breach was made, by a lawful fence, is unconstitutional and void." An appeal has been taken to the Supreme Court of the State.

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