

American Antiquarian

VOL XXVII.

JULY AND AUGUST, 1905.

No. 4

THE PROGRESS OF CHRISTIANITY IN JAPAN.

BY REV. J. L. ATKINSON, D. D.

In the Spring of 1873 the edict against the Christian religion in Japan was countermanded, and the wooden tablets on which it had been written were removed from their conspicuous positions in every city, town and village in the Empire.

The confidence of the people in the sincerity of the Central Government in the act was, however, so slight, that the removal of the tablets was regarded as a ruse by means of which incautious people might be arrested and submitted to torture, and possibly to execution. For some years after the beginning of public preaching of the Christian religion, Buddhist priests all over the country solemnly and persistently assured their audiences that the government was only waiting for the ripe moment, when it would pounce down on any and all who dared to become Christians, or who dared to show sympathy with them. This intimidated many.

It was in January of the same year (1873) that Governor Kanda sent out the order that all the men in Hyogo Prefecture, of which Kobé is the capital, must immediately cease from dressing their hair in the old style, and must by a certain date (January 25th, I think) appear in public with their hair cut in "the foreign style." The majority obeyed the order, but some secluded themselves for some time in order to evade the objectionable requirement.

It was during the same year that the public preaching of the Christian religion was begun in Kobé. A house was rented on the principal thoroughfare of the town, and the rear-ward part used as a lecture hall. The audience was very small, and of those who ventured to enter the doorway, very few dared to take off their clogs, advance to and sit on the soft mats, and share in the service. At that time only two of the gospels had been translated into Japanese, while the hand-written hymn book consisted of only three hymns.

THE STORY OF THE DELUGE.

BY STEPHEN D. PEET.

The history of the Flood forms one of the most interesting subjects of study for all classes, and especially for that class which may be seeking to reconcile the Scripture narrative with the records of creation as they are brought to light and interpreted by scientific men. Fortunately for both classes, much light has been streaming in from all sides, as the geologists have already come to know the character of the region far better than they did; the archæologists have learned to interpret the facts which have become known through the revelations of the spade; the linguists have also been able to decipher the various inscriptions which have been brought to light, and all classes have come to understand the records better than ever before.

I. It will be well to remember that the record of the Deluge is not confined to the Book of Genesis, for there were many historians in the lands of the East who have left remarkably clear descriptions of the event, and even the ancient mythologies are full of allusions to the same great calamity. The works of Berosus give a very clear account of it, and the classic writings contain many references to it.

The earliest account, and the most important, is the one by Alexander Polyhistor, presented by Josephus, Eusebius, and Syncellus. The account is as follows: "In the first year, there appeared on that part of the Erythean sea which borders on Babylonia an animal endowed with reason, by name Oannes, whose whole body was that of a fish; under the fish's head he had another head with feet, similar to those of a man, subjoined to a fish's tail. His voice and language were human. This being was accustomed to pass the day among men, but he took no food. He gave them an insight into letters, and the sciences and arts of every kind. He taught them to construct houses, to build temples, to compile laws, and explain them on geometrical principles. He made them distinguish the seeds of the earth, and showed them how to collect the fruits. In short, he instructed them in everything which could soften their manners and harmonize their lives. When the sun had set, this Oannes used to retire into the sea and pass the night in the deep, for he was amphibious. He said, "There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings; others, with four wings and two faces. They had one body, but two heads—one of a man,

and the other that of a woman. Other human figures were to be seen, with legs and horns of a goat; others united the hind-quarters of a horse with the body of a man—centaurs. Bulls likewise were bred with the heads of men, and men with four-footed bodies. At that time, there were creatures with which were combined the limbs of every species of animal. In addition to these, there were fishes, reptiles, serpents and other animals which assumed the human countenance. Of all of which there were delineations in the temple of Belus."

The person who was supposed to have presided over them was a woman named Omoraka, which in the Chaldean is "Thallath," and in Greek "Thallassa," the sea; but, according to a true interpretation, was "Selene," the moon. All things being in this situation, Belus cut the woman asunder, and from one-half formed the earth, and from the other, the heavens.

All this was an allegorical description of nature, for the whole universe consisted of moisture, and animals being constantly generated therein. Belus, the deity, cut off his own head; upon which the other gods mixed the blood as it gushed out with the earth, and from thence men were formed. Thus Belus divided the darkness and separated the heavens from the earth and reduced the universe to order, but the created animals were not able to bear the light, and they died. Whereupon Belus commanded one of the gods to cut off his head and to mix his blood with the earth and form other men and animals which could bear the light. Belus formed the stars, the sun, the moon, and the five planets and the light.

Such is the account which Berosus gives in his first book. In the second was contained the history of the Chaldeans and the period of each reign, which consisted collectively of 4,320,000 years and reached to the time of the Deluge. After the death of Ardates, Xisuthrus reigned eighteen *sisri*. In this time happened the great deluge.

The deity Kronos appeared to him in a vision and warned him that on the 15th day of the month Doesius, there would be a flood, and enjoined him to write a history of the beginning, progress and conclusion of all things down to the present, and to bury it at Surippak and to build a vessel, and take with him into it his relations.

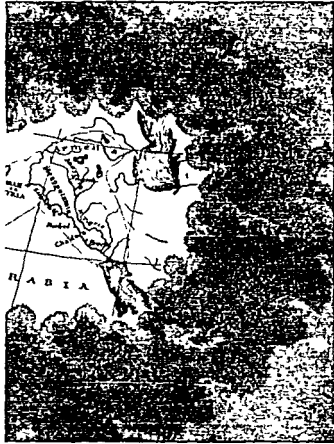


Fig. I.—REGION OF THE FLOOD.

This is, however, not by any means the only source of evidence, for there are many descriptions of the remarkable event. Some of these have come from the Greek historians, some from the Babylonian records; others from the cuneiform tablets, and still others from the mythology and traditions of different nations, so that we may say that no event has occurred either in ancient or modern times about which there is better evidence or more numerous records, than this very one which is so beautifully but briefly described in the sacred Scriptures. It is one of the events which seems to be familiar to the most distant nations—in Australia, in India, in China, in Scandinavia, and in the various parts of America. It is true that many look upon the story as it is repeated in these distant regions, as either referring to local floods, or as the result of contact with civilized people, who have brought it from historic countries, and yet the similarity of the story is such as to make even this explanation unsatisfactory.

The writings of the Chinese date from 3000 B. C. and are historical records, free from anything supernatural and making no claim to a higher source, and relate events for the most part in a prosaic and definite language; the best of them being the "Shu King," the book of historical documents. Legges' excellent editions have rendered it accessible to English readers, and from it we learn that in the reign of Emperor Yao a great and devastating flood covered China. The date of the emperor is placed by Legge as the year 2357 B. C.

Among the alleged records of the reign of Yu, is an inscription traced on the rocks of Kan-lan-shan, one of the peaks of Mount Hang. This relates to an inundation, which occurred in the reign of Yao, B. C. 2293, which is nearly synchronous with the Deluge of Xisuthrus. It contains seventy-seven characters. A *facsimile* of this tablet was published by W. H. Medhurst in the journal of the Asiatic Society of North China.

The Chinese chronology strongly corroborates Dr. Hale's researches as to the Bible chronology, particularly in the date of Fuh's successor, who is the Chinese Noah. The Chinese creator was Pwanku, a fabulous being who grew in stature six feet every day. His companions were the dragon, the phoenix and the tortoise, divine types of the animal creation. He was succeeded by three rulers of monstrous forms, called the celestial, terrestrial and human sovereigns. The history of the Creation and the antediluvian world was written in tadpole-headed characters on the carapace of the mysterious tortoise. This Pwanku resembles the giant Bor of the Scandinavians, for after he had chiseled out the sun, moon and stars, he died and his head became mountains; his breath, wind and clouds, his voice, the thunder; his limbs were changed into four poles, his veins into rivers, his sinews into the undulations of the earth's surface, his beard was turned into stars, his skin into herbs and trees, his teeth, bones and marrow into

metals, rocks and precious stones, his dropping sweat into rain, and lastly, the insects which stuck to his body, into people.

There are also many stories of the Creation and of the Flood scattered through the ancient nations of Europe and Asia but none quite as fanciful as this, but what is quite remarkable, the history of the Flood is generally associated with the story of the Creation, just as it is in the mythology of the North American Indians.

The Flood story is confirmed by many widely scattered myths. To illustrate: the story of Deucalion's flood was common among the Greeks, and became known through Pindar and Ovid. The story of the flood of Ogyges is known through Nonus 400 A. D. A Phrygian myth is found on the bronze coin of Apamea 300 A. D. The Syrian story is given by Lucian's "Dea Syria." The Hindu Flood story seems to be in-

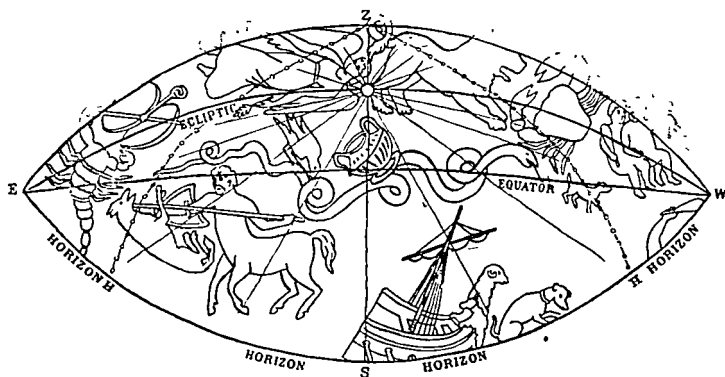


Fig. 2.—CONSTELLATION ARGOS.*

dependent of the Semitic. It is found in the Mahabharata and in the Bhagavat-gita. In this Hindu story, Brahma in the form of a fish carries the ark through the waters, and Menu creates, not only a new human race but even the gods. The Iranian story is later than either the Semitic or the Hindu.

The Greeks had two different traditions as to the Deluge. With the first was connected the name of Ogyges, the first king of Attica, an entirely mythical personage. The second is the Thessalian story of Deucalion. It is as follows: "Zeus having resolved to destroy the men of the Bronze Age, whose crimes had excited his wrath, Deucalion by the advice of Prometheus, his father, constructed an ark in which he took refuge with his wife Pyrrha. The Deluge came, the ark floated for nine days and nine nights, and was at last stranded on Mt. Parnassus. Deucalion and Pyrrha came out, offered a sacrifice and re-

* Figure 2 is from Miss E. N. Plunket's book on "Calendars and Constellations." It shows the astronomical record of the Flood.

peopled the world, according to the orders of Jupiter, by casting behind them the bones of the earth, that is, stones, which were changed into men."

The Hindus have also a story of the Flood, which is contained in the Sanskrit poems and has been translated by Max Müller. A fish came to Manu and prophesied the Flood, and said: "Build a ship and worship me, and when a flood rises, go into this ship." Manu built the ship, worshipped the fish, and went into the ship. When the flood came, the fish came swimming to him, and Manu fastened a rope to a horn of the fish. The fish carried them over a northern mountain and then said: "Bind the ship to a tree on this mountain. As the waters sink, thou wilt slide down." Manu slid down with the waters, but the flood had carried away all creatures, and he was left alone.

II. The story is found in America in many different localities and among different tribes. One version is found among the Iroquois, and contained in bark records which are supposed to be prehistoric. The following is the translation of the story contained in the "Walum Olum," by Dr. D. G. Brinton: "Long ago there was a mighty snake and beings evil to men. This mighty snake hated those who were there and greatly disquieted them. The snake resolved to harm the men. He brought three persons. He brought a monster. He brought rushing water. Between the hills the water rushed, and rushed. Dashing through, destroying much. Nanatuck, the strong white one, grandfather of beings, grandfather of men, was on the turtle island. Beings and men all go forth. They walk in the floods and shallow waters. There were many monster fishes that ate some of them. The Manitou's daughter, coming helped with her canoe, helped all as they came, also Manabush, the grandfather of all, the grandfather of beings, the grandfather of men, the grandfather of the turtle. The men then were together on the turtle, like two turtles. Frightened on the turtle, they prayed that what was spoiled should be restored. The water ran off, the earth dried, the lakes were at rest, all was silent and the mighty snake departed."

Another version is one which still prevails among the Menominees and Algonkin tribes. According to this story, there was a contest between Manobozho and the evil manitous who were serpents. The manitous succeeded in bringing a great flood upon the earth, but Manobozho escaped by climbing a pine tree, which he caused to grow higher as the waters ascended. Four times the water arose, and threatened to sweep Manobozho from his refuge. Just as the water reached him, it began to expend its force and retire.

Still another story is told by the tribes dwelling upon the shores of Hudson Bay. According to this story, a great monster resembling a whale, called Mooshekinnebuk, rushed upon Manobozho and swallowed him. Manobozho found himself in

a company of creatures which had already been swallowed—bears, deer, foxes, and beavers, who thought themselves near to death. Manobozho encouraged them to make a great commotion, and finally himself thrust a sharp knife into the heart of this great fish, which, after mighty convulsions, threw himself out of the water on the shore and died. Manobozho then cut a hole big enough to let in the air and sunshine, and took up his magic singing sticks and began singing to those who were imprisoned. His song was, "I see the sky, I see the sky." He then set to work with his knife and made a hole large enough for all the creatures to make their escape.

The story told by the Menominees is similar to this, but is followed by the story of the new creation. Manobozho called to himself the different animals that survived, and sent each one down to the bottom of the sea to get soil with which to create the world. The animal who succeeded was the muskrat; he brought up a little mud in his paws, which Manobozho took and scattered upon the water. As he scattered the particles, it grew and formed a great island. He placed twigs in the mud, which grew to trees and covered the island. He then created animals and human beings.

There is another story of the Flood which is told by the Navajoes. According to this story the world in which we now live is the fifth world. The first world was in the form of a cave which was very dark. In it was the first man, the first woman, and the coyote. In the second world there were two others, the sun and the moon, and the cave was a little lighter. The first pair were anxious to escape from it, and decided to ascend to the third world, and succeeded only when they sent up an animal to bore through the roof; they then took a reed and climbed through to the third world. From this world they passed to the fourth, which was the present home of the Navajoes. It was situated in the midst of a valley, surrounded by four mountains, each one of which was covered with verdure, with a tree on top and a beautiful fountain at the bottom. The people had no sooner arrived in this valley, however, than they found that a flood of water was pouring out of the earth and covering the land. It appears that there was a channel which connected the caves with the ocean, and after the people had come up out of the cave and reached the valley, the waters burst up and covered the land; but the people prayed to their divinity, who threw rainbows over the water, which spanned the valley in different directions, and connected the four mountains. After a time, the waters subsided and the land was left full of mud and wet places, but afterwards it dried up and became their habitation.

Another version of the story of the Flood is found among the Zunis. There was a valley, also, in their territory, but there was a high cliff on which they made their homes, and so escaped from the rising water. The water arose to near the

top, and left its mark in a dark seam, which can still be seen in the rock. The people escaped the flood by making an offering to the spirit of the water, in the form of a youth and a maiden, whom they let down from the cliff. These were transformed into two rocks, which are seen to the present day, isolated from the cliff, and resembling human beings.

There is another story of the Flood, which prevails among the Aztecs, and is perpetuated by the Calendar Stone, a stone in which the serpent is seen upon the circumference; in the center of which is the face of the sun, and four towers or



FIG 3—AZTEC CALENDAR STONE.*

figures surrounding the face. The interpretation of the stone is to the effect that the world was created and destroyed four times. The interpretation is as follows: The four towers about the face signify the four periods of time and the four successive destructions and creations; the first, by water; the second, by wind; the third, by fire; and the fourth, by earthquake. There is no symbol of the tree in this calendar stone. There are kernels of corn, which symbolize the season of prosperity and the source of light. There is a circle also, filled with ani-

* Figure 3 represents the story of the destruction of the world among the Aztecs: one by flood, one by tempest, one by fire, and one by earthquake.

mal heads, which symbolize the seasons and the months into which the year is divided. It appears that astronomy and chronology, as well as mythology, were all drawn upon to construct this remarkable calendar stone. The contrast between the serpent which forms the border, and the face which forms the center, as well as the divisions of the serpent, would indicate that the same general narrative is symbolized, as that given in the traditions of the wild tribes, and is symbolized by the nations of the East, including the Scandinavians, the Greeks, and the ancient Babylonians, though in this case the face of the sun takes the place of the tree as a symbol of life. Some have claimed that the stone is astrological, rather than cosmogonical, and refers to periods of time, and that there is no such contrasts contained in it, between the serpent and the tree, as is given in other stories. The idea of the yearly renewal of nature is symbolized by the snake which encircles the stone, surrounding the symbols of time.

There were other Flood myths scattered through the American continent. One of them has been preserved in the bark records of Walum Olum of the Delawares; another in the sand paintings of the Navajoes; another in the calendar stone of the Aztecs. The American version dates back to prehistoric times, but is, after all, much more recent in its origin than either the Chinese, Japanese, Assyrian, Chaldæan, or any of the Oriental calendars. The Chinese, as we have seen, dates back to the reign of Fuhî, the first historic king, 2852 B. C., though the commencement of a Sexagenary Cycle dates in Hewang's reign 2637 B. C. The use of the ten honorary characters applied to days in order to denote their chronological sequence dates from the reign of Yu, about 2000 B. C. The history written by Sz'ma Tsien nearly four centuries before they were discovered, 279 A. D., contains the first attempt to arrange the years in cycles of 60, but he cannot be claimed as the inventor of the system, for there were 620 different works accessible to him. In giving a full translation of the "Bamboo Books" in the introduction of the Shu-King Dr. Legge has shown one of the sources of ancient history. The records of the Shu-King are prior to the days of Abraham.

There are other versions, some of which have come from Babylonian records, others from the various records of the late Assyrians, others from the Greeks; but all can be traced back to a date much earlier than the Roman and Greek historians and even earlier than the days of Moses himself. We again say that no event has occurred in ancient or modern times concerning which there is better evidence, as far as written records are concerned, than this very event, which is so beautifully described in the Book of Genesis. It is true that there are some features in the narrative which are difficult to reconcile with our ideas as to the ability of the shipbuilders of the time to build an ark large enough to accommodate so many

animals, or to survive such a storm as described, and the difficulty is increased when the opinion is advanced that the Flood was universal rather than local in character, and especially when the event is made to embrace all the signs of the former existence of men and animals during the geological era.

Fortunately, however, this belief which was so common a few years ago has been abandoned by all who have given serious and candid attention to the subject, and nearly all Bible students have settled down to the conviction that the Flood was really local in its character and only covered the region which is embraced in the valley of the Euphrates and Tigris—the original home of the human race, and the region from which the various nations of the earth may be supposed to have migrated. It will be interesting, therefore, to follow up the story of the Flood as told in the Bible, and to compare it with the various narratives which have been preserved among the different heathen nations, and especially with the cuneiform records which have recently been discovered. It should be remembered that the story of the Deluge is quite different from the story of the Creation, and that there is no possible way in which we can decide as to the time which elapsed between the Creation and the Deluge, and, therefore, the two records must be studied with this thought constantly in mind, the geological time being given to the first event, but historical time to the last.

It should also be remembered that mythology is not history, and whatever marvellous events and strange monsters are brought into the account by myths and polytheistic versions of the story, should be carefully eliminated and the plain and simple narrative should be accepted as most worthy of our study.

III. Now, we call attention to the remarkable correspondence between the mythology which prevailed in the far West and the record which is given by the Scriptures, about the contests which prevailed at the earliest period. It is a most remarkable fact that the same story, with variations, prevailed among the nations of this continent, long before the time of the Discovery. It is found in their ancient records. According to Lenormant, the primitive belief was that there were personal spirits which were distributed throughout nature, which led to the adoration of the Nature powers; the spirits everywhere produced the phenomena of nature and directed and animated all created beings; yet, at the same time, they sent death and disease. These spirits were distributed everywhere; in the starry heavens; in the earth; in the intermediate regions. Each element was full of them—the earth, the air, fire and water. Each celestial body and each terrestrial creature was affected by the spirits.

The conceptions of the war god, the god of death, and human sacrifice, are united in some of the figures; while others

seem to symbolize the sun, the maize god, and the gods of fertility. One such story is told by the Western tribes. It is to the effect that there was a serpent who abode in a spring of water. A young brave came to the spring and saw the serpent looking out from the water, but changing itself into the form of a beautiful maiden, with whom he became fascinated and disappeared with her beneath the waters. Another story is told by the Iroquois, which resembles this with variations.

There are, in connection with these stories, contests which resemble that of the two brothers as given in the Scriptures. These brothers contended with one another before they were born, as Esau and Jacob contended. Glooskap, who was worshipped afterward by all the Wabenaki, or children of light,



Fig. 4—CONSTELLATIONS AND GREEK GODS.*

said: "I will be born as others are," but his twin brother Malsunsis declared that he would burst through his mother's side, and so he did, killing his mother. The two grew up together, but one, Glooskap, was the benefactor and accomplished great things for the people; while the other was an evil worker. Glooskap produced the first human beings from the ash tree. The ash was the typic tree of all life, from it, Igdrasil, the tree of existence, was created. Another story of the twins is told by the Iroquois. The mother came down from heaven, or the higher world, and was received on the back of a turtle. Of the twins who were born, one possessed a gentle disposition and was called "the good mind." He began the work of creation; he made the sun, the moon, the creeks, the rivers, the ani-

* Constellations and Greek divinities. From Bryant's "Analysis of Mythology."

mals and fishes, and two persons, male and female, breathing into their nostrils the breath of life. While the bad mind, the brother, went through the island and made the mountains, the reptiles, and everything that was injurious to mankind.

Still we find a great difference between the Creation and Deluge, for the Creation is evidently put by the Scripture at the very beginning of things and at a very indefinite date, but the Deluge is supposed to be an event which was known to many nations, and the date of it can be verified by tradition as well as by the monuments. The first belongs to the geological age, but the latter to the historic, or at least to the protohistoric age. It should be remembered that mythology is not history, for there are many marvellous events and strange unnatural creatures described by the myths which are so unmistakably drawn from the local scenery and strictly conformed to the aboriginal methods of thought and expression, while the added elements are so thoroughly pervaded with the white man's thoughts that the lines can be easily drawn between them. There may be certain strata in mythology which reveal the transitions from the old to the new; but the upper layer is generally a heterogeneous mass, which shows that it does not belong to the genuine and native formation.

This story was confirmed by Mr. George Smith, who in 1875 discovered a version of it, which was contained in the tablet of the Gilgamesh epoch. According to this story, Anu Belninip sent out a destroying flood; but Ea, another divinity, determined to save Tsitnapishtim and advised him to build a house (a ship), and take with him into it "the seeds of life of all kinds." He accordingly constructed the house, or ark, and coated it within and without with bitumen, and divided it into apartments. His numerous family, relations, laborers, cattle and the beasts of the field were brought into the house; after that, the storm arose, the rain fell and darkness covered the earth, all living beings were destroyed, except those in the ark. On the ninth day, Adra [Noah] opened the window, and when the ship grounded on the Mountains of Nitsir seven days later, he sent out a dove, a swallow and a raven. The dove and the swallow returned, but the raven did not. Adra [Noah] offered a sacrifice on the mountain and the gods smelt the pleasant odor.

The story mentions further that Ea, the chief god, rebuked Bel for ordering such a deluge, but Ishtar lifted her gems which were made by Ennu which would remind her forever of the flood. According to another version, she raised aloft the great ornament, the rainbow.

Another version is that Bel himself went on board the ship and announced that Una Pashti [Noah and his wife] were to be gods and live afar off at the mouth of the rivers. These tablets containing the Gilgamesh epoch were found in the library of Ashurbanipal at Koyunjik 668 B. C.,

but they were only the copies of the originals, which were found in the temple archives of Warka. Several fragments have since been found, giving the dimensions of the ark. An especially interesting tablet was published at Leipsic, which contains a map surrounded by the ocean, probably dating from the ninth century B. C., though the inscription on it was from "the year of the Great Serpent."

IV. Various writers have endeavored to reconcile the account of the Flood as given in the Scriptures with such natural causes and events as geologists are familiar with. Among them is Mr. Suess, the German geologist, who has recently published a book on the subject. According to this author, the cuneiform records furnish a view of the geological disturbances which are entirely in accord with the Scripture account. The translations of the cuneiform records are given in this work, so far as they have a bearing on the story, and the author comments on them in such a way as to show that seismic forces may have produced the flood and furnish an explanation of the event. The cuneiform record begins with the council of the gods in the ancient Sipparah.

It appears that thousands of clay tablets covered with cuneiform inscriptions have been excavated from the ruined mound of Koyunjik opposite Mosul, and these have been translated by the scholars who had learned to decipher the cuneiform language. The greater part of these ancient writings was confined to the reign of Ashurbanipal, 670 B. C., from originals preserved in the libraries of Babylon, Kutha, Akka, Ur, Erech, Larsa, Nippur, and other towns.

The account of the Deluge is not contained in the tablets which treat of the creation of the world, the fall of man, and the conflict of good and evil, but forms an episode in a great epic which tells of the deeds of Izdubar. Several copies of this epic were made at the command of Ashurbanipal from a much older text, which was inscribed more than 2,000 years B. C. and was preserved in a library at Erech.

The description of the Flood is as follows: (Col. 5-7.) Fear of the gods themselves; they fly up to the heavens (8-18). Loud lament of the Goddess Ishtar over the destruction of men (19-23). Duration of the storm and flood; Adra sails through the flood. Corpses drift on the waters (24-30). Adra looks out and breaks into tears. First appearance of land. The ship strands on a mountain in the land of Nitsir† and



Fig. 5.—NOAH'S ARK.

* Copied from Bryant's "Analysis of Mythology," Plate XIII, Vol. III, page 46.

† Nitsir stood hard by the district called Uartu; the sound of the word Uartu resembles Ararat.

remains there six days. Adra sends forth a dove, then a swallow, then a raven (40-38). He leaves the ship with all his companions, and prepares a sacrifice (49-53). The gods draw nigh.

(Col. IV.-1-2-5.) All the gods may come to the offering, except Bel, who caused the Flood. Bel is angry because Adra escapes (12-22) Ea promises that the innocent shall not suffer with the guilty. Beasts of prey, famine, and plagues may destroy mankind, but never again a deluge. Istar raises the great (rain) bow on high. (23-30.) Bel is pacified, enters the ship, lays Adra's hand in his wife's and makes both of them gods, and places them at the mouth of the river.

Now, such is the cuneiform record of that remarkable event, which is recorded in the Scriptures as the Flood in which Noah and his family were preserved; a record which so closely resembles it, as to convince all that both refer to the same event.

According to Prof. Suess there are four groups of legends or myths concerning the Flood, each one of which appears in a different geographical district, as well as at different periods. These, when arranged as to their order in time, are as follows:

1. That which appeared in Chaldea or Babylonia and was a part of the great epic which tells of the deeds of the hero Izdubar. Several copies of this epic are known. They were taken from a very early text, probably as early as 2000 B. C., and preserved in the library at Erech. The career of the hero is related in twelve cantos.

Prof. Suess says the events may be divided into three groups: (1) The warnings, (2) the event itself, and (3) the conclusion. All the warnings proceed from Ea, the wise god of the deep. "Hear and give heed thou man of Surippak, son of Obcastes, abandon thy home, build a ship, and save all that thou canst find of living creatures. The appointed time has arrived," spoke the voice.

2. THE CATASTROPHE (40-46). From the foundations of the heavens flock clouds. In the midst thereof Rammon caused his thunder to roar. The mighty plague god awakens the hurricanes. The Anu-naki cause floods to rise. The earth they make to tremble through their power. Rammon's great billows ascend to the sky—all light is consumed in darkness.

THE EARTH.—The Izdubar epic states that the waters come out of the deep, and this is opposed to the rain.

3. The third group (49) Rammon's flood ascends to heaven.

THE STRANDING. (Col. III., 30-34.) "I looked towards the four cardinal points; a terrible sea. Towards the twelve houses of the heavens (constellations); no land. The ship drifted towards the country Nitsir. A mountain of the country held the ship fast, and let it go no further toward the summit."

The asphalt pitch found in the rocks was used for many purposes in ancient times. As to ship building, Col. Lane Fox has given the history of ship building, and has shown how slow the advance was from the hollowed tree or dug-out to the stitched boat, and from this to the use of pegs, and from this to the building of large vessels. This removes one of the difficulties and apparent inconsistencies of the record, for the whole long period of the antediluvian period had elapsed since boat building had begun in this part of the world.

The Izdubar epic tells of the deeds of the hero. Several copies of this were from a much older one, which was inscribed 2,000 years before our era and was preserved in the library at Erech. The epic is in twelve cantos, which Rawlinson compares to the twelve signs of the zodiac and receives from the comparison an allegorical similarity with the course of the sun. The eleventh canto corresponds with the constellation Aquarius. This eleventh canto also makes Surippak as the abode of Noah, and the mountain in the country of Nitsir as the place of landing. The inhabitants of Surippak were a people skilled in ship building. The seacoast at that time did not correspond with what it is now, for the activity of the river has resulted in the formation of land, which some have figured out to be at least one hundred miles.

As to the natural causes which brought about the Deluge, nothing is said in the cuneiform records, or in the Scriptures, and even most of the geologists have been at a loss to explain them, though the author who has published these translations of the cuneiform record has given as reasonable an explanation as anyone.

Prof. Suess shows that the Izdubar epic narrates that the water came out of the deep, but this rising is a phenomena which accompanies earthquakes in the alluvial deposits of great rivers. Earthquakes in the valley of the Indus and Ganges and Brahma Putra have afforded numerous examples of the ejection of subterranean water and of floods.

Six days and seven nights wind, deluge and storm kept the upper hand, but at the dawn of the seventh day the storm abated and the deluge ceased, but the corpses sank like trunks of trees and the dwellings of men were reduced to mud. Andra (Noah) sends forth a dove, a swallow, and a raven, and at last leaves the ship with all his companions and prepares a sacrifice. The gods draw nigh, Ishtar raises the great bow and declares that all the gods may come and partake of the offerings, except Bel who had caused the flood, and Ea, the chief god, makes the promise that beasts of prey, famine and plague may destroy mankind, but never again a flood. At this Bel is pacified.

Now as to the physical features of the Deluge. Professor Suess says they may be divided into three groups: (1) The warnings; (2) the event; (3) the conclusion. The warnings

were given as in other floods of seismic origin—in the repeated risings of the sea. The altitude of the mountains which border on the land of Nitsir (Mesopotamia) averages 300 metres above the sea. The vessel drifts over the great waters, and lands on a declivity of one of the great miocene hills which border on the plain. It does not reach the summit (as some have imagined), but at a point where its living cargo of human beings and animals could disembark. The fact that the vessel was driven far inland from the sea against the usual course of the rivers, indicates that the disturbing force was from the sea rather than from the mountains. The flood in fact came, as all great floods of the present day, from the sea. Earthquakes have no connection with the usual periodic risings of rivers, and especially the rivers which rise among mountains, but it was an earthquake which caused the ship (or ark) to drift so far to the north. "The valley of the Euphrates," Prof. Suess declares, "although visited by earthquakes for thousands of years has seen no recurrence of such a flood.

The accounts which we possess of the Deluge originated in districts in which such an event was extremely rare, and it was for this reason that it made such an impression that it should be mentioned in all the records and preserved in the traditions of the people through so many generations, and the occurrence of this calamity at so early a period in history also accounts for the distribution of the story throughout so many parts of the world, and the repetition of it in different versions among so many nations. The water poured over a thickly-populated region in which many cities and dwellings had been built, and which had never before witnessed such a calamity.

Professor Suess says that the result may be summed up as follows:

1. The event known as the Deluge took place in the region of the lower Euphrates, and was connected with a sweeping inundation of the Mesopotamian plain.

2. The chief cause was an earthquake of considerable violence in the region of the Persian Gulf.

3. It is probable that during the period of the most violent shock, a cyclone came from the south, out of the Persian Gulf.

4. The traditions of other races do not justify us in asserting that the flood extended over the whole earth, or beyond the lower part of the Euphrates and Tigris.

5. After impressing the memory of man for thousands of years, it has passed from the sacred region of antiquity into the science of geology, and may be explained as follows:

In the course of a seismic period of some duration, the water of the Persian Gulf was repeatedly driven by earthquake shocks over the plains at the mouth of the Euphrates. Warned by the floods, Hasis-Adru (Noah), the God-fearing philosopher, builds a ship, calks it with pitch, and as the move-

ments of the earth increase, he flees with his family to the ship. The subterranean water bursts from the fissured plain, a cyclone approaches from the Persian Gulf, and adds to the seismic force. The sea sweeps with devastating force through the valleys of the Tigris and the Euphrates, and reaches as far as the foothills of the mountains.

Our ignorance is enlightened by three different records: the writings of Berosus, the Hebrew narrative, and the cuneiform tablets.

According to Berosus, the ark was 3,000 feet long, and 1,200 feet wide.

According to the cuneiform record, the length of the ark was 600 cubits, the width and height, 140 cubits, respectively.

According to the Hebrew account, the length was 300 cubits, the width, 50 cubits, and the height, 30 cubits.

In each and every account, the ark is represented as being divided into compartments, and provided with a door, and with windows.

Berosus states that Xisuthrus was a king, the last of the antediluvian kings of Chaldea. Before entering the ark, he buried a written record of the world's history. After the subsiding of the waters, he ordered his companions to return to Babylonia, which they did, and founded Babylon.

The Hebrew narrative makes no mention of Noah's home, but the Tigris and Euphrates are given as the rivers of that region, and his use of pitch in the construction of the ark indicates the bitumen pitch of Babylonia.

There is a marked difference in the accounts with regard to the number of persons who went into the ark. The Scriptures speak of Noah, his wife, his three sons and their wives: eight souls in all. Xisuthrus took his family and kinsfolk, together with a pilot. The hero of the cuneiform record entered the ship with family, men servants, maid servants, and artisans.

In all three accounts the hero is commanded to take with him living creatures of every kind, fowl, cattle, and creeping things. In one Hebrew account, two of every kind were to be taken; in another, seven of the clean beasts and fowl, and two of the unclean. Nothing is said about wild animals, except that all flesh died that moved upon the earth,—fowl, cattle, beasts and creeping things.