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—Evil—may reign now, but he is by nature subject: 'All spirits are enslaved which serve things evil.' What is the poet's conception of a redeemed world? What is the result of Prometheus's wisdom, courage, and long-suffering love? Simply it is this:

> All things had put their evil nature off.

As it was Shelley's, it is the Christian hope also; Love is to rule the world, and Love alone. The world of men, he tells us in the last triumphant scene of the play, will still have labour and grief to fight against, but

> Familiar acts are beautiful through Love;
> Labour and pain and grief in life's green grove
> Sport like tame beasts, none knew how gentle they could be.

War, oppression, hate, revenge and all the evils which have been born of sin disappear. Mankind is addressed thus:

> Man, who wert once a despot and a slave;
> A dupe and a deceiver; a decay;
> A traveller from the cradle to the grave
> Through the dim light of this immortal day;
> . . . . . .
> Love, from its awful throne of patient power
> In the wise heart, from the last giddy hour
> Of dead endurance, from the slippery, steep,
> And narrow verge of craglike agony, springs
> And folds over the world its healing wings.

The world is saved by and shall become the home of Love.

. . . . . .

Instead of Prometheus, Shelley could in his great drama have made Christ his hero without changing the *fundamental* argument of the poem: for that argument is nothing less nor more than the spectacle of Good unsubdued by Evil, the supreme Goodness suffering, in love and power, untold agony for the redemption of man and the triumph of Love. The author of this drama is one of that spiritual company who have unknowingly clasped Christ's hand and looked into His heart of Love and Strength.

The Niffer Story of the Creation and the Flood.

By Theophilus G. Pinches, LL.D., London.

In June 1913, Dr. Arno Poebel gave, in the University of Pennsylvania *Museum Journal*, an account of the Creation and the Flood as current about 2000 years B.C. at the Babylonian city of Niffer, which is identified with the Calneh of Gn 10[9]. This was merely a preliminary outline of the record which, owing to the enterprise and generosity of the subscribers of the fund for excavations in Babylonia, had been acquired by the intermediary of Professor H. V. Hilprecht, for the Pennsylvania University Museum. The document in question forms one of those excavated between the years 1888 and 1900, of which about 10,000 were unpacked in 1910.

The tablet is described as measuring $5\frac{5}{8}$ inches high by 7 inches wide. About a third of the document is preserved, which would make the original height to have been 12 or 14 inches. Each side has three columns of writing, now in part somewhat defaced and mutilated, but originally very clear and distinct. As it is the lower part of the obverse and the upper part of the reverse which has been preserved, the beginning and the end are wanting. The 2nd and 3rd columns are separated by a wide gap, but the text of the 3rd column is immediately followed by that of the 4th. In their present mutilated state, however, it cannot be said that their connexion is very satisfactory. The 4th, 5th, and 6th columns, like the 2nd and 3rd, are also separated from each other by a wide gap.

Where the text opens—about two-thirds down the 1st column—some divine personage is speaking—probably the deity associated with Nintu(r), the great mother-goddess, in the work of creation.

> 2. 'Let us [restore?] my mankind on their destruction—
> 3–4. Nin-tu(r), let us restore my creation. . . .
> 5. Let us return the people into their settlements,
> 6. Let them rebuild their cities,
> 7. let them unite under their (the gods') protection.

8. Let them lay the brickwork of (the gods') houses in a pure place,
9. Our vessels in a pure place let them shape.'
10. With holy fire the foundation he made straight,
11. The sublime law he perfected there.
12. Where he spoke, he made the decree.
13. After Ana, Enlilla, Enki, Nin-ḫursagga
14. Had created the black-headed ones (man),
15. The root (?) of the ground in the ground he set,
16. The four-limbed animals of the plain
17. meetly he produced.

COLUMN 2.

(About two-thirds wanting.)

Apparently some divine personage is again speaking, and there is a reference to looking upon some one—probably the creator of all things. The text then goes on:

8. . . . the creator of the land . . .
9. The . . . of royalty he brought forth—
10. He brought forth the sublime . . ., the seat of royalty
11. He perfected the [sub]lime [commands].
12. [In holy places 5] ci[ties h]e founded—
13. He procl[aimed] their names, he allotted them to rulers.
14–15. The central city, Êridu, the chief Nîdummud founded;
16. The second, the *tunugira*, the fortification of Kis, he founded;
17. The third, Larak (Larancha), Pa-pil-ḫursag founded;
18. The fourth, Zimbir (Sippar), Utu (the sun-god) founded;
19. The fifth, Šuruppak, Sukurrura (or Šuruppak) founded.
20. These cities he proclaimed by name—
21. he appointed to a commander.
22. He dug the watercourses, made plentiful the rains, and set water therein;
23. He made the small rivers, their branches, producing plenty (?).

COLUMN 3.

(About two-thirds lost, much defaced where the text opens, and the ends of the lines in some cases wanting.)

Poebel sees in the much-defaced 11th line, at the beginning, the word *uku*, 'people,' and at the beginning of the 12th *ameru*, 'a rainstorm.' In the 14th line 'they' seem to have 'made' something. The text then continues:

15. At that time Nin-tu [*screamed*] like [a *woman in travail*[1]];
16. The holy Ištar wailed on account of her people;
17. Enki took counsel with his own heart.
18. Anu, Enlilla, Enki, Ninḫursagga, . . .
19. The gods of heaven and earth, in[voked] the name of Ana-Enlilla.
20. At that time Zi-û-sudu the king (was) the anointing priest of . . .
21. A great AN-SAG[2] he made . . .
22. In solitude giving voice, in reverence . . .
23. Daily patiently standing . . .
24. Producing (things which) were not dreams, a response (?) . . .
25. Invoking the name of heaven and earth . . .

COLUMN 4.

1. For the enclosure (?) the gods . . . a wall (?);
2. Zi-û-sudu, standing at its side, heard (?)
3. 'By the support (on) my left hand, stand;
4. 'By the support I will speak a word to thee . . .
5. 'My holy one, thine ear [to me incline].
6. 'At our hands a water-flood upon the comman[ders]
7. will [be sent],
8. 'To destroy the seed of mankind . . .
9. 'the decision is the pronouncement of the assembly [of the gods] . . .
10. 'The command of Ana-Enlilla . . .
11. 'His kingdom, his rule . . .'
12. To him (?) . . .
13. In his . . . he . . .

(The remainder of the column, about two-thirds, is wanting.)

COLUMN 5.

1. All the powerful wind-storms as one rushed forth

[1] Such is Poebel's suggested restoration.

[2] Such is the ideographic writing, but it may have been pronounced *saggar* or *dunga*. This latter word is a synonym of *lumḫa*, and both apparently stand for musical instruments of some kind. Cf. the next line.

2. A water-flood over[1] the [hostile] raged.
3. For 7 days and 7 nights,
4. After the water-flood had raged over the land,
5. The mighty boat had been wind-driven over the swollen waters,
6. Utu (the sun-god) came forth again, on heaven and earth making day.
7. Zi-û-sudu opened a window (?) of the mighty boat—
8. The hero Utu makes his light to enter into the mighty boat.
9. Zi-û-sudu the king
10. In the presence of Utu prostrated himself.
11. The king sacrifices an ox, slaughters a sheep,
12. Whilst (?) . . . the great horn . . .
13. . . . he . . . s for him
14. . . .
15. . . . filled it
16. . . . doubled.
17. . . .

(The remainder, about two-thirds of the column, is wanting.)

COLUMN 6.

1. By the soul of heaven, by the soul of earth, ye shall conjure him.
2. that he may be well-disposed with you.'
3. Ana-Enlilla conjured they by the soul of heaven and the soul of earth,
4. and he was well-disposed with them.
5. The root (?) growing from the earth they took up (?).
6. Zi-û-sudu the king
7. Prostrated himself before Ana-Enlilla.
8. Life like a god he gives him—
9. Eternal life like a god he confers upon him.
10. At that time Zi-û-sudu the king
11. Called the name of the root (?) 'seed of mankind'—
12. In another land, the land of Tilmun . . . they made it live.
13. After they had made it live . . .

The remainder of the column—more than two-thirds—is wanting, except that on the left-hand edge of the tablet is a defaced line, in which the editor sees again the name of Zi-û-sudu. From its position, and the ruled line which precedes it, it seems as though it ought to be inserted between lines 7 and 8 of column 6, from which it had apparently been, by error, omitted.

[1] Or 'against.'

Mutilated though it is, it will easily be recognized that this text is a document of considerable importance. Though written in Sumerian, and exceedingly defective, there is still sufficient that is certain in the record to enable a comparison with the other known Babylonian versions of the Creation and the Flood to be made. In the 11th tablet of the Gilgameš series the great mother-goddess, who laments over the destruction of mankind, whom she had created, is Maḫ, 'the lady of the gods,' Merodach's spouse, also called Nin-tu, 'the lady of reproduction,' and Nin-ḫursaga, 'the lady of the mountain,' so that the two are in complete accord here. From the opening lines of the 1st column, however, it would seem as though the gods, at the time they, with the help of the goddess, created man and the 'four-limbed beasts of the plain,' had foreseen the advent of the Flood at a later date, and had provided for the revivification of the human race, by placing in the ground the thing which I have doubtfully rendered 'root,' which, later on, the Babylonian Noah, here called Zi-û-sudu, named 'the seed of mankind.'

Apparently time passed on, and men increased both in numbers and in the things which interest and make life worth living. Under the gods, royalty had been instituted with all its pomp and circumstance, as understood in those days, and the sublime commands—of the gods, as we may imagine—had been communicated to men. At this early period five holy cities existed, and were given to rulers whose names do not always appear. The list of cities, however, is interesting, as it includes Êridu (which seems to have been regarded as earth's 'central point,' hence the name applied to it), and a place called 'the fortification of Kis,' which lay about 18 miles N. of Hillah, the modern village representative of ancient Babylon. One would imagine, therefore, that the composer of this poem—for such it is—began by mentioning the most important points in the extreme south and in the north. The third city, Larancha, was probably on the Euphrates, but its site has yet to be identified. The fourth, Sippar, was also in the N., and the fifth, Šuruppak, is the modern Fara, celebrated of old because it was the birthplace or at least the residence of the Babylonian Noah. The Biblical cities, Babel, Erech, Accad, and

Calneh (Gn 10^9) are entirely wanting. The column ends with the statement that the creating deity provided water-channels for the irrigation of the land, and rain and other water wherewith to fill them.

In the 3rd column we have the account of the great catastrophe of the Flood. In the opening lines the grief of the mother-goddess Nin-tu is strikingly referred to. The completion, making line 15 to state that at that time the goddess 'screamed like a woman in travail,' is that of Poebel, and is based upon the corresponding lines in the Flood story belonging to the 11th tablet of the Gilgameš series, where it is stated that 'Ištar called out like a women in travail,' and Maḫ, otherwise 'the lady of the gods,' made her voice resound (*Išissi Ištar kima ilidti, unambi Maḫ ṭâbat rigma*, obv. col. iii. 11. 7, 8). As in the Gilgameš version, Enki or Êa seeks how he may warn mankind of their impending doom, and save at least a few, and he joins with Anu, Enlilla, and the goddess Nin-ḫursagga in invoking the name of Ana-Enlilla, the divine ancestor of Merodach, whose name, as far as the record is preserved, does not occur. It is here that we come across the name of the Babylonian Noah, which is given in Sumerian as Zi-û-sudu, the Sisuthes of Lucian. It will be remembered that his name, in the Gilgameš legend, appears as Ut-napišti^m, apparently meaning 'day of life,' and the form in this new version in part agrees with this, as its component parts mean 'life-day-long-abiding,' apparently referring to the gift of immortality conferred on the patriarch after the Flood, when the deity led him forth from the ark.

The lines which follow the first reference to the Babylonian Noah are too mutilated to be entirely satisfactory in their signification, especially as we are unaided by any Semitic translation. Lines 22 to 25, however, are noteworthy as showing (should their rendering be correct) the character of Zi-û-sudu—piety, reverence, patience, the god's favour in his dreams, conferring the gift of prophecy, and power with the deity owing to his knowledge of invocations and charms. Have we, by chance, in this the key to the meaning of the Biblical name Noah as 'the patient one'? Further discoveries will probably throw light upon this point.

'Life-day-long-remaining,' 'resting,' 'patience,' —all these things seem to go well together, and Zimmern has pointed out to Poebel a very noteworthy variant in *Cuneiform Texts from Babylonian Tablets*, xviii. pl. 30, where, in the left-hand double column, we find that the fourth section is headed by *Zi-suda*, 'extended life,' explained by *Ut-na*-PAP-ḪAL-*te*, apparently a fanciful writing of *Ut-na-pa-aš-te*, in which we have a variant of *Ut-napišti^m* (*-napešti*) with the same meaning, 'day of life.' The Babylonian Noah was the patient one, waiting for the 'day of life,' and the 'day of extended life.' He was also Athra-ḫasis, 'the exceedingly wise,' learned in the wisdom of the gods by his patience, 'daily patiently standing' before his god Enki or Êa (Cronos), to learn his will, and the things which were to be upon the earth.

In column 4 the opening lines are very uncertain as to their interpretation, but it seems probable that it is the record of a revelation to Zi-û-sudu, and, as far as it is preserved, it announces the coming of the Flood, and states the name of the deity responsible for it, namely, Ana-Enlilla. In column 5 the coming of the catastrophe is described —the windstorms and the Flood which followed them, and which was apparently directed against or upon the commanders of the cities already referred to. These, it may, perhaps, be supposed, were the sinners against the gods, who, leading their people astray, brought upon them the wrath which was the cause of the infliction. As in the 11th tablet of the Gilgameš series, the Flood lasted seven days and seven nights, and then the sun shone forth again, and its rays entered into the great wind-driven boat. The name given to the parallel to the Biblical ark is noteworthy on account of the adjective added to it—it is not merely ^{giš} *ma* = *êlippu*, 'the ship,' but ^{giš} *ma-gurgur*, 'the great great ship.' This same word occurs in the fragment of another Semitic Babylonian version published by Hilprecht (see THE EXPOSITORY TIMES for May 1910, p. 366), where it occurs under the form ^{iṣu} *ma-gurgur-ru^m*, translated by the discoverer of the fragment by 'house-boat.' The same text also calls it ^{iṣu} *êlippu^m rabêtu^m*, 'great ship,' 'boat.'

The sun's rays shone in in consequence of Zi-û-sudu opening something—a window, porthole, or the like. In this rendering I have been influenced by the version in the Gilgameš series, in which, however, a very natural human—and humanitarian —trait is introduced, namely, the patriarch king's grief at seeing the waste of waters and the destruction of mankind which had been wrought. This seems

to be absent in the older Sumerian version now described. The narrative at this point speaks of his prostrating himself (apparently in adoration of the king of light), and the sacrifices which he proceeded to make. Here an ox and a sheep replace the vegetable offerings of the Flood-hero whom Gilgameš journeyed so far to see.

There remains only the 6th and last column, as far as it is preserved. A deity apparently urges them (Zi-û-sudu, his wife, and all those who were with him in the 'mighty boat') to conjure the sender of the Flood, Ana-Enlilla, that he should be well-disposed towards them. This he does, and Zi-û-sudu receives life—eternal life—like that of a god. After this comes a reference to the things which I have rendered 'roots,' growing in the ground. These the patriarch-king seems to have called 'the seed of mankind,' and they were made to live—how is not stated—in another land, apparently the district called Tilmun, on the shores of the Persian Gulf—practically south and south-western Babylonia, with, possibly, the island of Bahrein, if we accept Oppert's identification.

In the Study.

An Induction Sermon.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.'—Is $30^{20.21}$.

We are met here on an occasion of very special local interest—the induction of a new pastor over his congregation—but there broods upon all our minds to-day the shadow of a great European crisis and a great national anxiety. I have not found it easy to find a text that should be in harmony with both the particular and the general situation. I have finally selected the verse which I have read to you from the thirtieth chapter of the Book of the Prophet Isaiah.

The prophet Isaiah was a master of phrases. His style is full of vigorous contrasts—contrasts of sound, contrasts of words, contrasts of thought. Contrasts of sound and contrasts of words can scarcely be reproduced in a translation, but contrasts of thought remain in whatsoever language they are rendered, and we have such a contrast of thoughts in this particular text. 'Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed.' The text sets two things in contrast to one another, and represents the one as in some measure a compensation for the other—and some people may think it a very inadequate compensation. The words have the appearance and promise of comfort, but the comfort is of a somewhat elusive kind. One can understand the comfort of such words as, I will give you deliverance from your enemies, or relief from your suffering, or rest from your fear; or even of the Apostle Paul's assurance that the afflictions and troubles of this present life will find an adequate compensation in the joy and glory of the life to come. But this surely is strange comfort anyway, 'Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers (or preachers) be removed.'

I would have you note, first, the vigorous nature of the metaphor. *Bread* and *water* are the daily necessaries of life. It is almost as if the prophet had said, 'Though adversity and affliction be with you every day of your lives, so that you seem almost to feed on them, yet you need not be discouraged. There is compensation; and the compensation is this, that your teachers, or preachers, will still be with you.' Curiously enough, the prophet Amos uses the same metaphor, and the same contrast of thought, but in a different way—as embodying not a message of comfort, but a message of warning. 'Behold,' he says, 'I will send a famine in the land, not a famine of bread, nor a thirst for water, but a famine of hearing the words of the Lord . . . and they shall run to and fro to seek the word of the Lord, and shall not find it.' It is just as if he had said, There are worse things that can happen to a people even than the terror of famine, and that is, that they should not be able to hear any word of the Lord for the comfort and strengthening of their souls. So here the prophet says, Even in