

made public by Dr. Chiera, consists of the following lines:

"Mankind, in the day of their appearance.
 "Bread for eating they knew not.
 "Garments for wearing they knew not.
 "The people walked with the (four) limbs upon the ground.
 "They ate grass with their mouths like sheep.
 "They drank water from the ditches."

Developments in the tale unfolded by the ancient tablets must be left more or less to the imagination because of the damaged condition of one of the tablets, although Dr. Chiera found it possible to decipher the beginnings of a number of lines which speak of white and black grapes, and of wine which apparently was made immediately after the appearance of the grapes.

Lines toward the close of the poem, which mention various kinds of instruments and metal objects and show that civilization had become completely established, also are legible.

* * *

As translated by Dr. Chiera, the entire story told by the Sumerian theologians follows:

In the mountain of heaven and earth,
 When the god Anu had given birth to the Annuna,
 Then the god of the cereals had not yet been born, had not yet become green,
 The people of the holy mountain had not yet fashioned Takku (Eve),
 For Takku they had not yet heaped up a foundation,
 A ewe did not exist, a lamb had not yet been dropped.
 A she-goat did not exist, a kid had not yet been dropped,
 The ewe had not yet given birth to her lamb,
 The she-goat had not yet given birth to her kid,
 At that time, the Annuna, the great gods, had not yet known
 The god of the cereals and the god of the flocks.
 The grain which matures in thirty days did not exist,
 The grain which matures in fifty days did not exist,
 The very small grain, the mountain grain, the shining grain did not exist.
 Garments for wearing did not exist.
 Takku had not yet been brought forth, she had not yet worn a tiara,
 The lord of the horned crown, the powerful lord, had not yet been brought forth,
 Gírpamashkimma had not yet come out,
 Mankind, in the day of their appearance,
 Bread for eating they knew not,
 Garments for wearing they knew not,
 The people walked with the (four) limbs upon the ground,
 They ate grass with their mouth like sheep,
 They drank water from the ditches,
 In that day the gods of the cereals and of the flocks
 Made beautiful the holy ground, the place of generation of the gods,
 They completely covered the dwelling with the foods of the gods.
 Out of the abundance of flocks and grain
 The Annuna, in their holy mountain,
 Ate abundantly and were not satiated.
 Of the excellent milk of their sheepfold
 The Annuna, in their holy mountain,
 Drank abundantly and were not satiated.
 For the good of their (i. e., the Annuna's) holy sheepfold
 Mankind were brought into existence.
 At that time the god Enki spoke to the god Enlil:
 Father Enlil, flocks and grain
 Have made joyful the holy mountain,
 They have greatly multiplied in the holy mountain,
 We, Enki and Enlil, by our holy command,
 We will cause to come out of the holy mountain the gods of the flocks of the cereals.
 The gods of the flocks (they place?) in the sheepfold,
 The green plant they give to the mother,

For the god of the cereals they establish a house. (They made a granary.)

To the workmen they give the plow and the yoke.
 The god of the flocks stands in the sheepfold,
 The shepherd donates overabundance to the sheepfold!
 The god of the cereals stands in the ear,
 The green maiden brings overabundance!
 In her lifting up her head from the field
 Comes the abundance from heaven (i. e., the rain).
 The gods of the flocks and of the cereals came out in splendor.

They gave abundance to the gatherings (of men),
 They brought into existence living creatures in the land.
 The laws of the gods they established.
 The storehouses of the land they filled with food.
 They increased the fertility of the land.
 And the fallen dwelling, which was in dust upon the ground,
 They raised up, they filled with abundance.
 Wherever the feet of these two gods stood,
 In that place the food was greatly increased.

* * *

The first important tablet of the six was published by Dr. George T. Barton, Professor of Semitics at the University of Pennsylvania, while the second important one was found by Dr. Chiera in the Museum of Antiquities in Constantinople. Four other fragments, all belonging to the University of Pennsylvania Museum collection, also were identified by Dr. Chiera, who made from them a composite translation which was edited in Babylonian publications of the Crozer Theological Seminary, Volume 1.

The tablets were made of soft clay upon which the Sumerians wrote with a wooden stylus, leaving a series of impressions resembling nail marks. By combining groups of marks, special signs or characters were formed in the clay. When the tablets were completed they were left to harden, usually by drying in the sun.

The story told by the tablets is staged in the Mountain of Heaven and Earth, the seat of the gods and close parallel to the Olympus of Greek mythology. In fact, the Sumerian mountain and Olympus might prove to be one and the same because of the likelihood of finding Sumerian influence in Greek religion, according to Dr. Chiera.

Geographically, the Mountain of Heaven and Earth cannot be placed, although the old Babylonians may have thought it was somewhere to the north near Kurdistan or even on the Caucasus range. Close to the mountain may be placed the Garden of Eden.

The old question about a business man being able to be a Christian is losing all point, because business is getting organized more and more on simple Christian principles and is being leavened by the leaven of the Gospel about as fast as the rest of the "hump." Its aim is to render unselfish service for the common good of all mankind. — John L. Cole.

ROADSIDE

Sarah Bixby Smith, in "My Sage Brush Garden"
 There is a roadside I know Where cat-tails grow,
 And on its bank
 Soft tufts of feathering anise stand,
 Emerald and rank,
 Amid the silvering wild oats, fanned
 To a flutter by the wandering wind,
 And there I find
 Reddening, seed-hung, sprays of dock,
 Gay wild things that make mock
 Of conquered fields.
 Where barley grows.
 And sugar beets in long straight rows.