

transportation. Probably many babies were placed in baskets on the river at various times in the hope that some kind person would find them. It only happens that Sargon was fortunate enough to rise to become Emperor. There is no reason whatever to say that this story is the origin of the story of Moses and the bulrushes which, while somewhat similar, is so utterly different in most regards.

It is often said that the Biblical story of the Fall of Man is derived from Babylon. Here we have one of the most widely accepted claims of derivation, and yet it seems to me to be one of the most far-fetched. It is based on two evidences. One is the finding of a small seal in Babylon with a picture on it that is said to be the picture of the temptation. In this picture a carved, vertical line stands in the middle. On the two sides of it people are sitting. Some say that these two persons are a man and a woman. Their sex cannot be told with certainty from the picture. In back of one of them is a wavy line which was said to be the serpent tempting Eve. With the story of the fall in mind, it is easy to see how this seal would seem to be a representation of it. As a matter of fact, there is no writing whatever in connection with the seal; nothing to explain what the picture is supposed to be. It is not certain that the line in the middle is meant for a tree. Many scholars think that it actually represents the smoke rising from a camp fire. The wavy line behind one character, which some say is the picture of a serpent, is variously interpreted by others; so it is stretching the evidence a long way to say that this is the origin of the story of the Fall.

The other evidence on which the claim is made that the Fall of Man is derived from Babylonian sources, is the story of Adapa. The