

HEBREW AND BABYLONIAN POETRY.

By Lieut.-Colonel CONDER, LL.D., R.E.

THE metre used in Hebrew and Babylonian hymns often resembles closely that of the earlier poems of the Koran, and that of the songs now sung in Arab countries. A fine specimen of such metrical writing occurs in a Babylonian text recently translated by Mr. T. G. Pinches; but I have not seen it noticed that the story is thus given in verse. It may be compared with the metre of the "Blessing of Moses" (Deut. xxxiii, 2-29).

The text in question is one of those which have created interest, because they have been said to refer to Amraphel of Shinar, and his contemporaries Chedorlaomer, Arioch, and Tidal (Gen. xiv, 1), in the time of Abraham. That Amraphel ('Ammuravil) and Arioch (Eriaku) were contemporaries (about 2140 B.C. most probably) has long been known; but there is considerable doubt whether the new texts refer to this period, though they are concerned with an Elamite invasion of Babylon. The name of Chedorlaomer has been supposed to be concealed under the form CUCUCUCUMA, or CUCUCUMA, and that of Arioch under ERIEAKU or ERIECUA. The name of Tidal is said to occur as TUUDKIULA but it is possible that the latter is not a personal name, but a word meaning "revenge" or spite." The texts bear no internal evidence of date, and the theory awaits further confirmation. The first text relates the destruction of Babylon by the Elamites, and the subsequent restoration of a native king. The end of this text may be rendered thus: "CUCUCUMA his son supported his crown in its midst, by the sword of iron. He took vengeance on his foe at will. Wicked kings and sinful princes heaped up evils, so that Marduk King of the Gods was wroth with them . . . disease fell upon them, a curse surrounded them, (their land) was reduced to ruin. All of them the King our Lord (conquered). Obedient to the wishes of the Gods, Marduk established (him), for His name sake, in Babylon and its Temple. He said: 'Let him return to his place.' May He strengthen his heart. . . ."

In the second of the new texts a vivid picture is given of the desolation of Babylon, recalling one in the Bible (Isaiah xiii, 21, 22). In this I venture to suggest a few modifications in the translation of the best preserved part of the text:—

"With their kings they (served?) CUCUCUCUMA King of Elam, he established, he overthrew, among them, as he thought fit: in Babylon, the capital of Chaldea, he exercised rule, taking the city of Marduk King of Gods, he overthrew, he wasted. Packs of dogs chose it as a hiding place. Often they caught the wanderers who went over its ruins. Dragons spitting poison bit the wanderers. Dogs gnawing bones chose the (temple of the) Goddess. Great snakes spitting poison bit those who hid there. What King of Elam ever renewed its temple? The sons of

Babylon did so for their (own) king. It was their work. . . . So I, a king, a king's son, and son of a king's daughter, have sat on the royal throne. It was (Batmakhanna?) son of Eriecua, who spoiled. . . . What king was there in ancient times, being proclaimed Lord of Babylon, who did not establish, in the months Cisleu, and Tammuz, in Babylon. . . ."

Yet another text from Constantinople has been thought to refer to Chedorlaomer (spelt KUTURLAAKHGAMAR); but these signs have no symbol of a proper name, and I would propose a different rendering, as the third syllable in this word is *nu* not *la*, which latter twice occurs in this letter.

1. *Ana Sinidinnam*
2. *Kibe ma*
3. *Umma 'Ammurabima*
4. *Ilätim sa bit muutbalim*
5. *Idlitika*
6. *Um sa kutur nuukh gamar*
7. *Usallama-akku*
8. *Inuma izzānbani ikku*
9. *ina zabim sa GATIka*
10. *Zabam lu pudu ma*
11. *Ilätim*
12. *Ana subti sina*
13. *li sāllimu*

"To Sinidina thus Amraphel has said: All gods of the temple made by your Highness shall give you peace—a day of increase of perfect rest. Lo! they are restored (invited back) by you, by the people of your place. May they redeem that people. May all Gods give peace to their lands."

The text to be more particularly described is a song, recording the invasion of Babylon by Cucucucuma, king of Elam, and the defence of the sanctuary by the gods, who sent an earthquake. The success of the enemy is attributed to the wickedness of the Babylonians. The end of the story is broken, but seems to refer to the punishment of the wicked Viceroy of Elam. The translation is as nearly as possible in the metre of the original, as follows. The lines divide some of the verses into four, six, or eight—that is into couplets. Occasional variations have been made in the translation, which is, however, substantially that given by Mr. Pinches, who states that parts are uncertain in their rendering.

- | | |
|--|---|
| 1. Inum rabizu sulum
idib | 1. Lo the Guardian of Salvation
spake (concerning Babylon) |
| 2. Urrida sedu ussu
sa Bit Sarra . . . | 2. Sending down his cherubim
who the Temple (guarded) |
| 3. Nakru amil Elammatu
urrikk limni-itu | 3. (then) the foe the Elamite
multiplied transgressions |
| 4. u Bel ana Babili
usakpidu limutu | 4. Baal against Babylon
Had devized (this) evil |

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|---|---|
| 5. Inum la sama misari
Izzizzu ma akhitum | 5. Lo! they listened not to justice
Came on them destruction |
| 6. Sa Bit Sarra Bit Kissati
Ilani urid sedu su | 6. To the house of Hosts (of heaven)
God sent down his cherub |
| 7. Nakru amil Elamatu
Ilteki basu su | 7. (so) the foe the Elamite
Seized on its possessions |
| 8. Bel (rabu?) me elisu
Irtasi kimilti | 8. Baal mightier than he
Granted (it) in anger |
| ----- | |
| 9. Inu-um saburu-u
Istanu limnam sun | 9. Lo! they (therefore) broke in
pieces
Doubling their transgressions |
| 10. Gullum u imi khullum
upazzikhi limni sun | 10. Whirlwind and an evil storm
Blew upon the wicked |
| 11. Urridu ma ilanisunu
Urridu ma nakkabbis | 11. This their Gods had sent upon
them
Sent it as a deluge |
| 12. Mekhic imi limnu
Ilma-a samami-is | 12. Tempest yea an evil storm
Whirling up to heaven |
| 13. Ilu Anu patik sunu
Irtasi kimilti | 13. Anu who created them
Granted (it) in anger |
| 14. unni-is zimi sunu
Unama manzazu | 14. Making pale the faces of them
His abode He ruined |
| 15. Ina nibkhi bit Ilani
Usakhkhi uzurta su | 15. And the holy place of Gods
Ruining His (temple) courts |
| 16. Bit Sarra
Innu-us kigalla | 16. (Ruining) the House of Hosts
shaking the foundation |
| ----- | |
| 17.
Izkur sakhluktu | 17.
He decreed destruction |
| 18.
irtasi kimilti | 18.
granted (it) in anger |
| 19. (Ikhmat?) unnat Bel Bit Zida
Kharrana Sumer-is | 19. Baal of Bethzida sped a people
On the way to Sumer |
| 20. Asu Kukukukuma
Episu limnitu | 20. Who was Kukukukuma
That he should do evil? |
| 21. Itgamma umman manda
(iz) zakur Bel (Rabu?) | 21. Gathering a mighty host
Baal the strong decreed (it) |
| 22. unam mamma u (inam) na
Ina akhi sunu | 22. He wrought ruin He destroyed us
(Being) at their side |
| ----- | |
| 23. Inum sa Bit Zida . . .
. ta su | 23. Lo Bethzida (he deserted)
(Left His habitation) |
| 24. u Il Nebu pakid Kissat
urrid (sedu us) su | 24. also Nebo Lord of Hosts
Sent adown his cherub. |
| 25. Saplis ana tiamat
iskun | 25. Down along the sea side lands
They encamped (to meet them) |
| 26. Ibiltutu saki rabti
(s)ikhmat samas (ali?) | 26. Ibiltutu's many chiefs
Shamash sent (to cities) |

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|---|---|
| 27. Ibir mati sallati
Irma la subatsu | 27. On he went the country spoiling
Settling lands of others |
| 28. Sa Bit Zida bita kinim
Sukhurur sakki su | 28. In Bethzida's ancient temple
Ruining its enclosure |
| 29. Nakru amil Elamatu
useuz sindi su | 29. (So) the foeman man of Elam
widened his dominion |
| 30. Sapolis ana dur el mumma
Iskunu pani su | 30. Down beneath a seaside fortress
They encamped against him |
| 31. Urrid amma kharran daum
matu kharran Meeski is | 31. But he sent by roads of darkness
On the way to Meshech |
| 32. Amil senu Elamatu
unabbil-bit makhazu | 32. So the wicked man of Elam
overthrew the fortress |
| 33. Nuni | 33. (all) the chieftains (of the
country) |
| inari in kakkii | By the sword he conquered |
| 34. Sa Ekali kala sunu
[Issu] lul sallat su | 34. Of the temples all things in them
Spoiling he despoiled |
| 35. busu sunu ilki i ma
Utabbala Elamat | 35. Seizing the possessions of them
Bearing off to Elam |
| 36. malku
ibbutu malki su | 36. (In each country that was) taken
they destroyed the rulers |
| 37.
imlu-u ma matum | 37.
Filling all the country |
| 38.
cli | 38. |
| 39.
maku | 39. |
| 40.
kurra | 40. Eastward |
| 41.
Elamat | 41. to Elam |
| 42.
busu su | 42. Their possessions |
| 43.
zimi sunu | 43. Their faces |
| 44.
amma ukallam Samsi | 44.
To the Sun discovered |
| 45. menu
Isnika ana seri | 45.
Hurrying to the gates |
| 46. Bab Istar issuk issukhma
iltadi gisgallinis | 46. Istar's gate he burst he carried
overthrowing in the shrines |
| 47. Kima Urra lagamil
irru-umma TUMAKH is | 47. Like to Urra without pity
He destroyed with violence |
| 48. izziz ma ina TUMAKH
ina attal ekali | 48. He sent forth with violence
to the temple's darknesses |
| 49. Kasuru amma ei
abli idibbu-ubu | 49. In they broke but (seeing) that
(all) the people murmured |
| 50. ana kalla kurradi su
Usukhmit ma agritu | 50. Unto all his warriors
He despatched this message |

51. "Sulah sallat ekali
lika an busu su
52. Sukkhha uzurta sūpri
Sa-a sakki-i su"
53. An assasu
Isnika mat (Elamat)
54. ibut milki
. makhar su
55.
. bit sarra
56.
urrid sedu ussu
57. usakhkhi
Itpalu parsi su
58. Irru-um ma khatmat gigi
Issukhu katimtu
59. Ana Ilu nunu dannu
Nakru isnika limnis
60. Ina pani su ilani
Illabisu nu-uri
61. Kima birka ibrik ma
inu-usu asriti
62. Iplukh ma amil nakru
Ukkisi ramansu
63. Urrid ma nisakka su
Amata ikabbi su
64. mandi . . . i
Ilani illabis nūri
65. (Kima birka ibrik ma)
Inu-usu asriti
66. " nunu dannu
Sukkhkhi kitirri su
67.
tizbat (ali) su "
68. ul idurma
ul ikhsusu napistum
69.
ul usakhkhi kitirri su
70. (Amil senu) Elamatu
Izkur matau
71. Elamatu amil senu
Izkur pa-anis
72. (umina u) sana kattē
Usanna anapaltu
73. u suba(d)is mandi libba
tibbilu an Egali
74.
asib ahil nisakku
51. "Spoil the spoils of (all) the
temple
Take of its possessions
52. Overthrow its courts Hew down
all of its enclosures"
53. He himself (came thither also)
Pressing on from (Elam)
54. Slew the Kings (of Sumer)
(Wasting all) before him
55.
. the temple
56.
sending down his cherub
57. He destroyed (the people)
Who His Laws had broken
58. He destroyed the veil of darkness
Bore away the curtain
59. To the God the mighty ruler
Wickedly the foe pressed in
60. (But) before his face the Gods
clothed themselves in light
61. As the lightning lightening
(so) they shook the lands
62. Fearing this the enemy
Hid himself (away)
63. Sending down his chieftain there
a command he spoke to him
64. (When he heard the people) say
The Gods were clothed in light
65. as the lightning lightening
Shaking all the lands
66. ("Is this God a) mighty ruler?
Take away his crowns
67. (and destroy) his temple
Seize on his abode."
68. (Naught he cared and) nothing
fearing
Cared not for his soul
69. (But from God) the mighty ruler
none can take his crowns
70. (Though) the sinful man of Elam
Had determined to destroy
71. Man of Elam he the sinner
Had decreed (it) far and wide
72. So once more to work destruction
He repeated what he did
73. Proud of heart destructively
To the temple in they poured
74. (But when doing) violence truly
in the shrine the chief remained

75. u
 Itbus amil Kato-c
 76.
 amil nisakku
 77.
 mu um eli su
 78.
 idduku.

75.
 The destroyer (so) He made
 76.
 the chieftain
 77.
 that day upon him
 78.
 he was slain.

The comparison of this metre with that of one of the great Hebrew songs may perhaps be illustrated by rendering it into English as follows :—

Yehuah from Sinai came
 He shone forth from Paran's Mount
 From his right hand shedding on them
 And all shrines of His He blessed
 And receiving Thy commands.
 Law was given us by Moses
 He was in Yeshuron ruler
 Joining tribes of Israel
 Live shall Reuben and not perish
 Hear Yehuah the voice of Judah
 With his hands to strive for it
 Give thy Thummim unto Levi
 Him whom Thou hast tried by trial
 Saying "Parents I regard not"
 And his sons he did not know
 For they guarded Thy commandment
 They shall teach thy word to Jacob
 Incense they shall put before Thee
 Bless O Yehuah his substance
 Smito his foemen's loins asunder
 Whom Ychuah loves shall dwell
 Sheltered by Him all the day
 Blessèd of Yehuah his land
 By the gift of sun-ripe fruit
 With choice things of ancient mounts
 Gifts of earth and all therein
 Be upon the head of Joseph
 As the young bull is his pride
 Therewith peoples he shall butt
 These are myriads of Ephraim
 Zebulon rejoice to journey
 Peoples of the hills they call
 So they suck the sea's abundance
 Blest be He who broadens Gad
 One that gnaws the arm and skull
 There a lot the judge set by
 Duty to Yehuah doing

He arose from Seir for them
 And He came from many shrines
 Yea His people loved
 Them too walking in Thy way

Heritage of Jacob's race
 Gathering the peoples' chiefs

Nor become a few in number
 And towards his people bring him
 Help against his foes be Thou
 To thy Holy One thy Urin
 Making strive by springs of strife
 And his brethren he disowned

And Thy covenant observed
 And Thy Law to Israel
 On Thine altar sacrifice
 And his handiwork accept
 And his haters shall not rise
 In reliance upon Him
 He betwixt his shoulders dwells.
 By the gift of Heaven's dew
 By the gift of flower months
 Gifts of everlasting hills
 Grace of Him within the Thorn tree
 Head of him his brethren hated,
 As the wild bull's horns his horns
 Thrusting to the ends of earth
 These the thousands of Manasseh
 Issachar within thy tents
 There they offer victims due
 Drain the treasures of the shore,
 Like a lion he has dwelt
 Choosing best of lands for him
 But with Israel's chiefs he came
 Bidden him by Israel.

Dan is a lion whelp
 Naphtali be full of grace
 Lake and dry land he shall hold.
 Blessed among sons is Asher.
 Let him dip his foot in oil
 Iron and bronze are all thy gates
 None is like Yeshurun's God
 In Thy glory on the clouds
 God is refuge from of old
 And he drave before thee foes
 So dwelt Israel secure
 On a land of corn and wine
 Happy Israel who is like thee
 Shield of their defence
 And Thy foemen quail before Thee

Leaping from the softer lands
 Of all blessings of Yehuah

Be he favoured of his brethren

All thy days are peace.
 Biding heaven in Thy might,

And beneath the eternal arms
 He had bidden to destroy
 Solely was the eye of Jacob
 Yea his heavens drop the dew
 People sheltered by Yehuah
 is Thy lifted sword
 On their idols Thou hast trod

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CHURCH PORTALS REMOVED IN THE THIRTEENTH CENTURY.

By PH. J. BALDENSPERGER, Esq.

It would probably interest most readers of the *Quarterly Statement* to know more about the portals of churches carried away from Palestine by the thirteenth-century Saracens, and perhaps Cairo and Damascus may have the good luck to possess more investigators such as Mr. Hanauer living in the former city.

Sultan El Moazzam of Damascus was the first to inaugurate this policy of carrying away the marble ornamentations of the palaces and churches in Jerusalem. Whilst Damiette was in the hands of King John of Brienne, for fear of the Christians' success, lest they should find a strong city, the Sultan continued the destruction of Jerusalem in A.D. 1220.

Sultan Bibars followed the same policy when, after having taken Jaffa by surprise on March 7th, 1268, he destroyed the town and carried away the church portals to Cairo, lest the Christians settled again here. Antioch was burned by Bibars in May, 1268, and probably nothing was taken.

Laodicea, which surrendered to Calawun of Egypt in 1287, was the only Syrian coast town that remained standing and received garrison. Tripoli was completely destroyed by Calawun on April 27th, 1289, the best material was employed in building the new town.

When Acre fell into El Asbraf's hands on June 17th, 1291, it was also completely destroyed, and the portals carried away to Cairo, as the specimen described by the Rev. J. E. Hanauer in the October, 1897, number shows.