

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 CUCUCUMA, or CUCUMA, and that of Arioch under ERIEAKU or ERIECUA. The name of Tidal is said to occur as TUUDKHULA 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 : "CUCUMA 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 ?) CUCUCUMA 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. *Ilātim 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. *Ilātim*
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.

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|--|---|
| 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
urrikh 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. |

5. Inum la sama misari
 Izzizzu ma akhitum
 6. Sa Bit Sarra Bit Kissati
 Ilani urid sedu su
 7. Nakru amil Elamatu
 Ilteki basu su
 8. Bel (rabu?) me elisu
 Irtasi kimilti

9. Inu-um saburu-u
 Istana limnam sun
 10. Gullum u imi khullum
 upazzikhi limni sun
 11. Urridu ma ilanisunu
 Urridu ma nakkabbis
 12. Mekhie imi limnu
 Ilma-a samami-is
 13. Ilu Anu patik sunu
 Irtasi kimilti
 14. unni-is zimi sunu
 Unama manzazu
 15. Ina nibkhi bit Ilani
 Usakhkhi uzurta su
 16. Bit Sarra
 Innu-us kigalla

17.
 Izkur sakhluktu
 18.
 irtasi kimilti
 19. (Ikhmat?) unnat Bel Bit Zida
 Kharrana Sumer-is
 20. Aau Kukukukuma
 Episu limnitu
 21. Itgamma umman manda
 (iz) zakur Bel (Rabu?)
 22. unam mamma u (inām) na
 Ina akhi sunu

23. Inum sa Bit Zida . . .
 ta su
 24. u Il Nebu pakid Kissat
 urrid (sedu us) su
 25. Saplis ana tiamat
 iskun
 26. Ibiltutu saki rabti
 (s)ikhmut samas (ali?)

5. Lo! they listened not to justice
 Came on them destruction
 6. To the house of Hosts (of heaven)
 God sent down his cherub
 7. (so) the foe the Elamite
 Seized on its possessions
 8. Baal mightier than he
 Granted (it) in anger

9. Lo! they (therefore) broke in
 pieces
 Doubling their transgressions
 10. Whirlwind and an evil storm
 Blew upon the wicked
 11. This their Gods had sent upon
 them
 Sent it as a deluge
 12. Tempest yea an evil storm
 Whirling up to heaven
 13. Anu who created them
 Granted (it) in anger
 14. Making pale the faces of them
 His abode He ruined
 15. And the holy place of Gods
 Ruining His (temple) courts
 16. (Ruining) the House of Hosts
 shaking the foundation

17.
 He decreed destruction
 18.
 granted (it) in anger
 19. Baal of Bethzida sped a people
 On the way to Sumer
 20. Who was Kukukukuma
 That he should do evil?
 21 Gathering a mighty host
 Baal the strong decreed (it)
 22. He wrought ruin He destroyed us
 (Being) at their side

23. Lo Bethzida (he deserted)
 (Left His habitation)
 24. also Nebo Lord of Hosts
 Sent adown his cherub.
 25. Down along the sea side lands
 They encamped (to meet them)
 26. Ibiltutu's many chiefs
 Shamash sent (to cities)

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

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| 51. | "Sulah sallat ekali
lika an busu su | 51. "Spoil the spoils of (all) the
temple
Take of its possessions |
| 52. | Sukhkhā uzurta sūpri
Sa-a sakki-i su" | 52. Overthrow its courts Hew down
all of its enclosures" |
| 53. | An assasu
Isnika mat (Elamat) | 53. He himself (came thither also)
Pressing on from (Elam) |
| 54. | ibut milki
. . . . makhar su | 54. Slew the Kings (of Sumer)
(Wasting all) before him |
| 55. |
. . . . bit sarra | 55.
. . . . the temple |
| 56. |
urrid sedu ussu | 56.
sending down his cherub |
| 57. | usakhkhi
Itpalu parsi su | 57. He destroyed (the people)
Who His Laws had broken |
| 58. | Irru-um ma khatmat gigi
Issukhu katimtu | 58. He destroyed the veil of darkness
Bore away the curtain |
| 59. | Ana Ilu nunu dannu
Nakru isnika limnis | 59. To the God the mighty ruler
Wickedly the foe pressed in |
| 60. | Ina pani su ilani
Illabisu nu-uri | 60. (But) before his face the Gods
clothed themselves in light |
| 61. | Kima birka ibrik ma
inu-usu asriti | 61. As the lightning lightening
(so) they shook the lands |
| 62. | Iplukh ma amil nakru
Ukkisi ramansu | 62. Fearing this the enemy
Hid himself (away) |
| 63. | Urrid ma nisakka su
Amata ikabbi su | 63. Sending down his chieftain there
a commsnd he spoke to him |
| 64. | mandi . . . i
Ilani illabis nūri | 64. (When he heard the people) say
The Gods were clothed in light |
| 65. | (Kima birka ibrik ma)
Inu-usu asriti | 65. as the lightning lightening
Shaking all the lands |
| 66. | " nunu dannu
Sukhkhī kitirri su | 66. ("Is this God a) mighty ruler ?
Take away his crowns |
| 67. | biti su
tizbat (ali) su" | 67. (and destroy) his temple
Seize on his abode." |
| 68. | ul idurma

ul ikhsusu napistum | 68. (Naught he cared and) nothing
fearing
Cared not for his soul |
| 69. | nunu dannu
ul usakhkhi kitirri su | 69. (But from God) the mighty ruler
none can take his crowns |
| 70. | (Amil senu) Elamatu
Izkur matatu | 70. (Though) the sinful man of Elam
Had determined to destroy |
| 71. | Elamatu amil senu
Izkur pa-anis | 71. Man of Elam he the sinner
Had decreed (it) far and wide |
| 72. | (umma u) sanna kattē
Usanna anapaltu | 72. So once more to work destruction
He repeated what he did |
| 73. | u suba(d) is mandi libba
tibbilu an Egali | 73. Proud of heart destructively
To the temple in they poured |
| 74. | TUMAKH lu
asib abil nisakkū | 74. (But when doing) violence truly
in the shrine the chief remained |

75. u	75.
Itbus amil Kate-e	The destroyer (so) He made
76.	76.
. amil nisakkū the chieftain
77.	77.
. . . mu um eli su	. . . that day upon him
78.	78.
. idduku.	. . . 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
Smite his foemen's loins asunder
Whom Yehuah 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 Urim
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 Yeshuron's God
 In Thy glory on the clouds
 God is refuge from of old
 And he drove 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.
 Riding 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 Ashraf'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.