

Possibly, even a "royal city" or "station" stood there, with magazines for receiving the yearly tribute of grain from the surrounding region. Excavations would certainly furnish some traces of the Egyptian soldiers and officials.¹

The "stone of Job" is, evidently, too far remote from the settlement just described to be connected with it. As has been said above, its Egyptian representation indicates only the religious importance of the locality, nothing else.

THE ALLEGED MENTION OF CHEDORLAOMER ON A BABYLONIAN TABLET.

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IF it could be proved that the King of Elam whose name is written by the signs *CU-CU-CU-CU-MA* was the Chedorlaomer of Genesis (xiv, 1), his history would be important to Palestine research, since the latter invaded Canaan. I have already called attention (*Quarterly Statement*, July, 1898) to the texts, translated by Dr. T. G. Pinches, in which this name occurs, one being a poem describing the desecration of a temple in Babylon, and the punishment of the Elamite offender. These documents are, however, written in the Babylonian cuneiform script of the sixth or seventh century B.C., and the connection with history of the twenty-second century B.C. has been denied by many scholars. Further study of the texts appears to indicate who this Elamite king really was, and to show that the events recorded occurred in 648 B.C. The tablets are difficult to understand, because much mutilated; and in some passages great uncertainty exists, because the cuneiform emblems had more than one sound in common use. The following readings, however, throw considerable light on the subject:—

SP. II, 987.—. "the government I (founded?) . . . (to) the ends of heaven to the four quarters. . . He established them: the government which Babylon the glorious city . . . he established for them, the property possessed by those of Babylon, great and small. . . By their advice they supported *CU CU CU CU MA*, king of the land of Elam. They decided to overthrow all that. . . . good things on them. In Babylon, the city of Babylonia, they made a government. . . . In Babylon, the city of Merodach, King of Gods, they overthrew. . . they made an end of it. Priests (*Kalabi*) of a robber house favoured. . . they burned constantly. Strangers (*Aribi*) brought by him from afar they loved. . . . he changed. . . . the strangers made a disturbance (*Ushku*)

¹ Might not the name ("mound of the warrior," cf. Professor G. A. Smith, p. 346) point to an old sculpture representing a warrior?

coming to the region of the west (*tabbi IK MARTU*)... The priest (*Kalabu*) broke the commandment (*NER PADDA*¹) he favoured a God . . . he made a change. They sped from afar (*Sir Khussu*), the robbers, entering the region of the west . . . the abode of the King of Elam, who caused the temple of Bel to be spoiled (*issulul*) . . . the sons of Babylon restore it, their work . . . which ye set in order. Thus I the King, son of the King . . . son of the daughter of the King who sat on the throne of the Kingdom . . . *Durrubilani*, son of *Arad Malku*, to announce . . . sat on the throne of the Kingdom in former time, as . . . no King may come, whom from of old they supported . . . proclaimed Master of Babylon, unless they decided in the month Cisleu (November), and the month Tammuz (June) to make . . . the beginning of the (flooding?) of all the lands . . . by their advice to support . . . the chief beginning of the flood . . . by the announcement that he caused . . . the King, the ruler, not . . . himself . . . the God Shamash . . . the officials . . . that day, as many as . . . the sinful lords . . . he wished, whoever . . . the good of Babylon, of the temple of Bel" . . .

This letter or proclamation is signed by a scribe whose name is lost. It appears to refer to reconsecration of the temple desecrated by the rebels and foreigners.

Sr. III, 2.— . . . "his deed, not . . . went out in haste . . . before the Gods was . . . the day . . . *Samas-sum-nammir* . . . the Lord of Lords Merodach in strength of heart . . . a slave. All his lands I took, unprotected . . . I caused to be smitten. *Durrubilani*, son of *Arad Malaku* . . . the possessions he took away. Chiefs (*Ai*) over Babylon and the temple of Bel . . . by the sword I destroyed all that was his: I slaughtered him . . . he burned it with fire. The father and the son by the sword . . . the son he cut off. In revenge the son . . . to slaughter . . . he carried away possessions. Chiefs over Babylon and the temple of Bel . . . his son, with the sword all that were his he smote in his presence . . . his dominions before his face Annunit . . . Elan, the city *Ikk* . . . the capital he spoiled . . . remained in ruins, the fortress of the land of *Akkad*, all the . . . he made an end. *CU CU CU MA* his son, with iron sword . . . his chief (*umun*) in its midst . . . his foe. He took at will the vain kings, and sinful lords . . . (who) arose in rebellion, for the King of Gods Merodach was wroth with them . . . sickness fell upon them, he cursed the place . . . was reduced to ruins. All of them for the King our Lord . . . knowing the wishes of the gods. They were gracious. Merodach for his name sake . . . and the temple of Bel. He said, "Let him return to his place . . . May he make firm thy heart. Both these O King, my lord . . . his foe in his midst, the Gods . . . sin, not to" . . .

¹ *NER*, "yoke," *PAD-DA*, "established"—i.e., the established customs. The translation of this passage by Dr. Pinches is, however, different.

This apparently records the victory over Elam by a native king. Durrubilani, son of Malku (or Malaku), was apparently a general or official concerned in the war on the side of the conqueror. An Elamite garrison, under an *Umun* or "Prince," was reduced by sickness and siege. The term *Ai*, rendered "Chiefs," appears to be also Elamite (Turkish *Ai*, "Chief"), for they spoke a Mongol language, as shown by texts from Susa, akin to that of the Minyans, Akkadians, Kassites, and Hittites.

These events—the rebellion of Babylon in league with Elam, the spoiling of its temple, and the subsequent defeat of the Elamite king—point to the reign of Assurbanipal, King of Assyria, who defeated his brother Samas-sum-ukin the King of Babylon. The latter allied himself to Elam, and sent the treasure of the temple of Bel from Babylon, and that of the temple of Nergal in Kutha, and of the temple of Nebo in Borsippa, to Ummanigas, the King of Elam, after breaking open the treasuries. In 648 B.C. Assurbanipal took Babylon, and his brother perished in the flames of his palace, while Ummanigas was also defeated by the Assyrians and fled. Thus all the events mentioned in the preceding tablets, including the rebellion, the Elamite invasion and defeat, the burning of the palace, and especially the spoiling of the temple of Bel, are recorded independently in the annals of Assyria. I am not aware that this comparison has yet been pointed out. The struggle with Elam had begun yet earlier, when Assurbanipal defeated previous kings—Urtaku and Te-Umman—near Susa; and it continued later, against Umman-Aidas and Tammarithu, who were also defeated. The ruin of Elam perhaps gave opportunity for the establishment of the Aryan Persians in that region, instead of the older Mongol race, whose language, however, continued in use, even to the time of Darius, side by side with Persian.

By the light of this information we may consider the probable reading of the name represented by the signs *CU CU CU CU MA*: for in some Elamite inscriptions the ideogram *CU-CU* is used to signify a "prince" (*Umun*), and the reduplication signifies a plural, just as in our second inscription, *BEL BEL*, stands for the plural of *Bel* "Lord." The last sign, *MA*, has several other sounds, including *GA*, so that it seems quite possible to read the whole name as *Ummaniga*, which would be equivalent to Ummanigas, if we regard the *s* as the sign of the nominative, as it is in other cognate dialects, such as the Minyan, Kassite, and Hittite.

For these reasons it appears to me that we must abandon the proposed identification with Chedorlaomer. Professor Hommel thought that the broken word *Hammu* . . . in the second text might be the name of Amraphel, contemporary of Chedorlaomer, but it is not preceded by the special mark for proper names, which occurs in the others in this text. The name *Arad Malku* has also been read *Eri-Eaku*, and supposed to represent Arioch; while *Tukhula* has been taken as a proper name (Tidal), though probably only a common noun. It would have been very interesting to find all these personages (see Gen. xiv, 1) mentioned together, even if only in a copy of an older text, made some 14 centuries after their time;

but the explanation has not met with favour among scholars, and the name of Chedorlaomer has not been found on any monument, in spite of various attempts to prove its occurrence.

OBSERVATIONS ON THE DEAD SEA LEVEL.

By Dr. E. W. GURNEY MASTERMAN.

Second Report, 1902-1903.

IN the *Quarterly Statement* for April, 1902, I gave a short account of the results of the observations on the level of the surface of the Dead Sea from October, 1900, till February, 1902; since then some of my periodical reports have been published, but as these cannot give a clear idea of the season's changes, I here give a brief summary of the results up to the end of 1903. This forms a particularly suitable time at which to do so, because after this year (1903) the observations are to be taken only bi-annually.

During the last year and a half the method of taking the measurements has been much the same as that previously described; but in order to check the results, an additional series of observations has been commenced from a large rock standing in the middle of the pool into which flows most of the water of 'Ain Feshkkah (see *Quarterly Statement*, 1902, p. 165). Although for several reasons the results there are not so accurate as those taken at the actual sea-shore, yet as checks to the other observations they are useful. Under instructions from the Committee of the Palestine Exploration Fund, I have also during my recent visits made observations on the weather, the state of the surface of the sea, temperature, atmospheric pressure, &c.; the results of these I here report.

1. *The Change of Level at the "Observation Rock."*—During the past seasons, including those previously reported on, the rise and fall in the Dead Sea level was as follows:—

(1) From October 9th, 1900, to March 1st, 1901, a *rise* occurred of 14·5 inches. The level began to fall during March.

(2) From March, 1901, to December 13th, 1901, there was a *fall* of 20 inches. The rise commenced in January.

(3) From this to March 21st the water *rose* 6 inches only, reaching as its highest point for 1902 the 14-foot line which had been the lowest in 1900. It is possible that it may have risen a little higher during April, as on April 26th the level was found just the same as it had been a month previously.

(4) From this time (April 26th) the water *fell* 1½ inches till May 30th, and then rapidly during the summer, so that by October 24th it had fallen a total of 26 inches. This, the lowest measurement for the 1902