

THE
TWELFTH IZDUBAR LEGEND.

TRANSLATED BY
WILLIAM ST. CHAD BOSCAWEN.

THIS legend, which is the last of that famous cycle of Chaldean legends now called the Izdubar series, relates to the state of the soul of Heabani, the companion of Izdubar, which has been shut out of heaven, owing to the strange circumstances of his death.

Izdubar, who is probably to be identified with Nimrod, seeks, by aid of a seer or witch, to raise the soul of his lost companion, and to restore it to heaven.

In this ancient legend, Heabani the hero, appears to bear a close resemblance to the Greek rural deity Pan, since he is figured as a satyr, having the body of a man, with the legs, horns, and tail of an ox. This figure occurs very frequently on the gems, and may always be recognised by these characteristics. Heabani is also represented as dwelling in a remote

place, three days' journey from Erech; as living in a cave, and associating with the cattle and creeping things of the field.

The tablet is in a very broken state, all the upper portion being lost.

The three columns of the obverse contain a lamentation and incantation, uttered over the dead Heabani. In this, Izdubar appears to be assisted by a seer, or witch, who raises the *utukku*, or spirit of Heabani. The fourth column contains a dialogue between the persons engaged in the incantation; while the fifth, is occupied with the description of the soul of a warrior in heaven.

This legend has been previously translated by the late Mr. George Smith, in his *Chaldean Account of Genesis*, and by myself in the *Transactions of the Society of Biblical Archæology*, Vol. IV., Part ii., where the text is given.



THE TWELFTH IZDUBAR LEGEND.

COLUMN I.

[Upper portion lost.]

- 1 IZDUBAR¹
 2 when of¹
 3 To happiness (thou art not admitted).
 4 A pure dress (thou dost not wear).
 5 Like the glow¹
 6 With the enlightening of the good they do not o'er-
 spread thee.
 7 To its inheritance they do not choose thee.
 8 The bow from the ground thou dost not take.
 9 (Those) who with the bow thou shouldest strike gather
 round thee.
 10 A staff to thy hands thou dost not carry.
 11 The captive abhors (curses) thee.
 12 A support to thy feet thou dost not use.
 13 An onset on earth thou dost not make.
 14 Thy wife whom thou delightest in thou dost not kiss.
 15 Thy wife whom thou despisest thou dost not beat.
 16 Thy child whom thou delightest in thou dost not kiss.
 17 Thy child whom thou despisest thou dost not beat.
 18 The enfolding of the earth has taken thee.
 19 O Darkness! O Darkness! Mother NIN-AZU² Oh
 Darkness!
 20 Her mighty power as a garment covers thee.

¹ Lacunæ.² The wife of Hea the god of the underworld, and the Γη μητηρ, or Δημητηρ of the Assyrian pantheon.

COLUMN II.

[Upper portion lost.]

- 1 The child whom he loves he kisses.
 2 The child whom he despises he beats.
 3 The enfolding of the earth has taken him.
 4 O Darkness! O Darkness! Mother NIN-AZU¹ Oh
 Darkness!
 5 Her mighty power like a cloak covers him.
 6²
 7 When HEA-BANI³ from the earth to rise²
 8 NAMTAR⁴ did not take him, a fever did not take him,
 the earth took him.
 9 The resting place of NERGAL⁵ the unconquered, did not
 take him, the earth took him.
 10 The place of the battle of the heroes did not strike him,
 the earth took him.
 11 When² son of NIN-SIM for his servant HEA-BANI wept
 12 to the Temple of BEL⁶ alone he went.
 13 Father BEL TAMBUCCU⁷ to the earth struck me.
 14 MIKIE⁷ to the earth has struck me.

COLUMN III.

[Of this column there are two portions, an upper and a lower one.]

NO. I.

- 1 HEA-BANI³ to rest was not admitted.

¹ See col. I, note 1.² Lacunæ.³ The companion of Izdubar.⁴ A curse, magical incantation.⁵ The god of war, "the great man."⁶ A famous temple in Babylon.⁷ Tambuccu and Mikie, were two unknown objects which caused the death of Heabani.

- 2 NAMTAR¹ did not take him, the earth took him.
 3 The resting place, of NERGAL² the unconquered, did not take him, the earth took him.
 4 The place of the battle of the heroes did not take him, the earth took him.
 5 Father BEL a decree did not take him.
 6 Father SIN³ TAMBUCCU, to (the earth struck him).
 7 MIKIE (to the earth) struck him.
 8 HEA-BANI to rest was not admitted.

NO. II.

- 1 The resting place of NERGAL (has not taken him).
 2 The place of the battle of the heroes (has not) taken him.
 3 Father HEA⁴ (spake)
 4 to the warrior MARDUK his son.
 5 The heroic warrior MARDUK.⁵
 6 The divider.⁶⁵
 7 The spirit (of HEA-BANI release)⁵
 8 To his father HEA⁵
 9 The warrior MARDUK spake saying⁵
 10 The (divider) the earth opened and⁵
 11 The spirit of HEA-BANI in glass⁷ from the earth rose.

COLUMN IV.

- 1 Mysterious friend, Mysterious friend,⁸
 2 may the earth hide that she has seen. Mysterious

¹ A curse, magical incantation. ² The war god. ³ The moon.

⁴ The god of wisdom, who with his son Marduk performed all the cures from magic incantations.

⁵ Lacunæ.

⁶ A title of Marduk. ⁷ Zakiku. Comp. Heb. זכרית, Job xxviii. 17.

⁸ The seer or witch here appears to be a female.

- 3 I will not tell to the friend. I will not tell to the friend.
 4 Where the earth covers that I have seen, I will tell to thee.
 5¹ She sits weeping.
 6¹ May she sit, may she weep.
 7¹ Shall cause to increase, and thy heart rejoice.
 8¹ Thou growest old and the worm enters.
 9¹ Shall cause to increase and thy heart rejoice.
 10¹ (When) to dust all things (turn).
 11¹ When he has overcome² corruption.
 12¹ When he has overcome² corruption.
 13¹ Thou shalt see.³

COLUMN V.

[The whole of this column is lost.]

COLUMN VI.

- 1 On a couch reclining, and
 2 pure waters he drinks,
 3 who in the battle was slain she sees.
 4 His father and his mother his head support,
 5 his wife weeps much.
 6 Those who are his friends on the ground stand round.
 7 She sees and thou shalt see.
 8 His spoil on the ground he does not regard.
 9 Of his spoil an account he has not.
 10 The captives assemble and follow food
 11 which in the tents are eaten.
Colophon. The twelfth tablet (of the series) "The fountain
 he has seen."⁴

¹ Lacunæ.

² Applies to Heabani, a form of root נפל Heb.

³ Compare 1 Sam. xxviii. 7, 25.

⁴ The title of Chapter or Tablet.

END OF SAMPLE TEXT



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