

cuneiform "Penitential Psalms" and the story of the Babylonian Job, have, so far as we at present know, scarcely any like expressions in Egyptian literature or theological works. The ancient Egyptian preferred to allege, in his "Negative Confession," that he had not committed transgressions, and that he had done that which he ought to have done. If this personal guarantee of perfection was insufficient, then he relied upon the knowledge and recapitulation of magic formulae and priestly certificates to pass him through the hall of judgment to a well-deserved paradise.

It is probable that the continual warfare, and the cruelty with which campaigns were carried out in Mesopotamia, as well as the liability to disease in the low lands of Babylonia, had bred a more lowly state in the minds and the thoughts of the people. Life was more strenuous and uncertain. To the Babylonian the sack of cities, the tortures and privations of prisoners, and the carrying away of captives were quite familiar trials; and the sorrows of such events and the misery caused by epidemics kept ever before him the helplessness of man, and deepened his sense of guilt and sin.<sup>1</sup>

## ARCHAEOLOGICAL NOTES.

By JOSEPH OFFORD.

### X. Notes.

In Volume XVII of *The Babylonian Expedition of Pennsylvania University, Cuneiform Texts*, pp. 64-66, Dr. Hugo Radau shows conclusively, by means of records concerning the Babylonian monarchs Kuri-Galzu and Burna-Buriash, that the word translated "son" from the Black Obelisk text relating to Jehu, frequently does not mean son, or even grandson, in the ordinary sense, but merely a descendant in the kingship. It is said that some writers have condemned the authenticity of the parts of 2 Kings concerning Jehu because the biblical author did not agree with the Assyrian Annals on this point. The word used by the scribe of Shalmaneser II on the obelisk which cuneiform translators have properly (with

<sup>1</sup> See *Cuneiform Texts*, XXIX, 1, "Report of Plague in the City."

exceptions) rendered as "son of Omri," which is its ordinary sense,<sup>1</sup> is *TUR* (= *mâr*), but the Bible makes Jehu fourth king in succession from Omri, and simply a "ruler in Omri's house," and not a descendant by birth.

Dr. Radau adduces a sentence which concerns the genealogies of the Cassite dynasty of Babylon, reading *Kuri-Galzu tur Burna-Buriash*: which Weissbach erroneously renders "son of Burna-Buriash," and shows it "must mean really a later descendant and ruler in the house of Burna-Buriash," *i.e.*, one "in the line of reign of that monarch," and not son. Dr. Radau cites an inscription of King Nazi-Muruttash, of the same dynasty, recording himself as the Tur of Kuri-Galzu and Shag-Bal-Bal of Burna-Buriash. Tur in this case is to be taken as son. The sense of Shag-Bal-Bal is that of a scion of the reigning house, and corresponds to the meaning to be properly assigned to the word *tur* of the Black Obelisk text and that from the "Synchronous History of Babylonia" concerning Kuri-Galzu which Radau uses as basis for his remarks; for Nazi-Muruttash was really the son of Kuri-Galzu and the fifth king after Burna-Buriash, whilst Kuri-Galzu was son and heir of a king Kodashman-Harbe, and the fourth in royal succession from Burna-Buriash. The Black Obelisk record consequently has other cuneiform parallels for translating the word *Tur*, which usually meant "son;" as merely a successor (on the throne) of a royal predecessor, and therefore does not in any way contradict the Old Testament statement. This had been suggested before, but it is much more satisfactory to possess definite proof.

The fact that the name of Belshazzar of the Book of Daniel, which was unknown to the classic historians, had been found soon after the first decipherment of the cuneiform writing upon an inscription of his father, King Nabonidus, is well known. This was quite accurately connected with the statement that Daniel was appointed third ruler in Babylon, arising from the fact that at that time there were two royalties, King Nabonidus and his son—probably associated with him on the throne—Belshazzar.

The name of Belshazzar has, moreover, been found upon a few business documents known as contract tablets, and therefore he must, at the date of their composition, have been occupying a semi-regal position, thus confirming the statement of Daniel to a

<sup>1</sup> See III R., 5, No. 6, II, 25, 26.

remarkable extent. The matter has now been carried very much further in an essay by Dr. T. G. Pinches, in which he gives a copy, with translation, of another tablet alluding to Belshazzar, and also supplies a list of all known cuneiform documents concerning this prince excepting the well-known cylinder of Nabonidus from Ur.

The text on this tablet is not a commercial record, but a sort of signed and sworn affidavit in which a certain Iti-awurru takes an oath to fulfil an obligation, which oath is vowed by certain deities, and to make it doubly binding is supposed to be also sworn by the reigning monarch.

The true meaning of these oath-formulae which make use of the king's name is still somewhat obscure. This, however, does not reduce in any way the historical importance of this tablet, which lies in the fact that it is not, as usual, the king only, but he and his son who are named in the crucial sentence concerning the oath. The words as rendered by Dr. Pinches make this significant fact very plain, and run as follows:—

“Isi-Awurru son of Nuranu, by Bel, Nebo, the Divine Lady of Erech, and Nanaa, the oath of Nabonidus, king of Babylon, and Belshazzar, the king's son, has sworn, that on the 7th day of the month Adar, of the 12th year, Nabonidus, king of Babylon, to Erech, to the presence of Zéri, and the priests of E-anna, I will go.”

Then follows a contract to perform certain services and the names of the statutory witnesses.

The value of this testimony to Belshazzar's position, as Dr. Pinches clearly points out, is, that, evidently in the minds of the people and official scribes who wrote these legal documents, he occupied a position similar to that of the king his father. He was not *de facto* king, or Nabonidus would have abdicated; but as for Daniel, Belshazzar among the Babylonians was considered to hold a regal (viceregal) position.

Dr. Pinches further summarises eleven other cuneiform documents concerning Belshazzar. He also publishes another tablet in which Gobryas is said to be governor of Babylon. He had previously been over the province of Gutium in Media, so that he was almost certainly a Mede, and thus his identity with Darius the Mede is now practically proved.

For further interesting facts concerning these matters reference can be made to Dr. Pinches' paper in the *Proceedings of the Society of Biblical Archaeology*, 1916, pp. 27-34.

Interesting facts concerning Belshazzar's sister have just been published by Père Dhorme. She was a priestess in the temple of the god Sin at Ur, from the shrine of which came the above-mentioned Nabonidus' cylinder.

XI. *Babylonian Contract Tablet, with Aramaic Text.*

In the *Revue d'Assyriologie* for 1914, a cuneiform engrossed tablet relating to a loan transaction is edited, with translation. The monetary amount concerned is stated to be a half-mina and 5 shekels (kaspā a-an  $\frac{1}{2}$  ma-na 5 siqlu).

Around two edges of the tablet is incised an Aramaic docket confirming the financial sum in question, which reads:—

I כסף פרס  
ש על נבורון II III

“Money amounting to 1 paras and 5 shekels against Nabû-riwan.” This proves conclusively that a paras was equivalent to half a mina.

The text is of some moment in connection with Daniel v, 25, where u-Pharsin (Peres of the LXX) is “halves of a mina”; and also mystically, as separating the mina into moities, meant “divide.” It also could convey the sense of Persian by a play upon the word.

The tablet is dated in the sixth year of Cyrus, and the first line notifies that the loan, which was graciously made by the deities Belit and Nana, was in “argent blanc,” so the mina in question was not the special gold mina.

DR. H. CLAY TRUMBULL AND KADESH-BARNEA.

By Prof. CAMDEN M. COBERN, Allegheny College,  
Meadville, Pa.

Prof. Camden Cobern, of Allegheny College, Meadville, U.S.A., has forwarded to the Secretary the following criticism, with a request for its insertion in the *Quarterly*, a request with which the Committee readily comply.

It must, however, be observed that the authors of the *Annual* (1914–15), trained observers and archaeologists, have carefully described facts supported by photographs.